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THE

HOME MISSIONARY,

AND

AMERICAN

PASTOR'S JOURNAL.

Go,.....PREACH THE GOSPEL.....*Mark* xvi. 16.
How shall they PREACH except they be SENT ?.. *Rom.* x. 15.

EDITED BY

REV. ABSALOM PETERS,

CORRESPONDING SECRETARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

VOL. IV.

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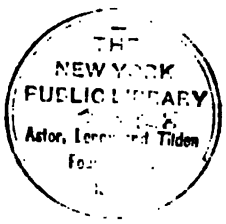
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THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. MAY 1, 1831. NO. 1.

INTRODUCTORY REMARKS.

The "HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL," occupies a place among the *Periodicals* of our country, which was not provided for in the plan of any other publication. It is mostly devoted to religious intelligence, derived from the different and distant parts of the United States, and is concerned more especially in the promotion of the work of *Home Missions*, while the Monthly Concert article directs the heart of the reader to the lost of other nations, as well as to the destitute in our own country, and reminds him, that the great work in which *we* are engaged, is but a part of that greater enterprise, which seeks the salvation of the *whole world*. It may be read, therefore, with profit by every Christian, in whatever department of benevolent effort he may be more especially engaged.

This publication, however, owes its origin to the necessities and claims of the AMERICAN HOME MISSIONARY SOCIETY, and is designed to bring before the religious public, from month to month, the doings of this important institution. While, therefore, it may be recommended as a rich source of information to all such as desire to be guided in duty, by *the signs of the times*, it is especially valuable to those who appreciate most highly the object for which the society has been instituted. It is pleasing to reflect, how many such have hitherto expressed a deep interest in its perusal and its circulation. More than 4500 copies of the three preceding volumes have been circulated, and the list of subscribers is now larger than it has been at any previous time. The *fourth* volume, therefore, is commenced under encouragements, which, we think, will secure to it a still wider circulation, and a proportionate increase of usefulness. Again, it is but reasonable to expect, that as the operations of the society are constantly becoming more and more extended, and its labourers multiplied, especially in the frontier states and settlements, materials of greater variety and interest will be furnished, to enrich the pages of this periodical.

The present volume will be conducted on the same plan as the last, excepting that we shall hope to give still greater variety and interest to the article adapted to the "*Monthly Concert of Prayer*," by occasionally furnishing an address for that occasion, on the plan adopted in the first two volumes of our work.

The ordinary size of each monthly number, will be 24 pages, though it will occasionally vary as heretofore.

That department of the work denominated the "AMERICAN PASTOR'S JOURNAL," is interesting and instructive in its materials, as it is novel in its character.

It has hitherto been regarded by many as the most valuable part of our publication. But, as the kingdom of Christ advances, and revivals of religion are multiplied, the field from which the matter of the "*Journal*" is selected, becomes richer in religious *incident*, and if the pastors of our churches, and others, who are qualified to select from the mass that falls within their observation, will be faithful to communicate whatever of religious experience may seem important to be preserved, we may hope hereafter to present our readers, with a still greater and richer variety of those "*sketches of real characters, conversations, and striking facts*," which, we are sure, have hitherto greatly enhanced the interest and usefulness of this publication.

RELIGIOUS INTELLIGENCE,

SELECTED FOR THE MONTHLY CONCERT OF PRAYER.

FOREIGN.

SANDWICH ISLANDS.—The following is from the joint communication recently received from the Missionaries, in the Island of Oahu.

Progress of Religion among the Natives.—Public preaching has been maintained here, pretty uniformly, three times a week, since the summer of 1822.

Our congregation in general has been large; for the last nine months averaging, on Sabbath morning, between 3,000 and 4,000; Sabbath afternoon, from 2,000 to 3,000; and on Wednesday evening, from 500 to 1,000. A large proportion of these are pretty constant hearers, residing in the village or town of Honoruru; but many are less constant hearers from neighbouring villages, and a considerable number are occasional hearers from all parts of the island, and strangers from other islands.

Prayer Meetings of Males.—Five years ago, Karaimoku and eight or ten other serious men were formed into a prayer meeting, to be conducted chiefly by themselves; that number has increased to 1,587, of whom 1,137 belong to the village and valley of Honoruru.

Female Prayer Meetings.—Four years ago, we recorded 700 females in Oahu as members of the female prayer meeting; that number has been gradually increasing, and now the number is 2,100, of whom 1,500 belong to Honoruru, and 600 to the other districts, who meet at their own places. This makes the aggregate 3,689 in Oahu alone, who are members of a weekly prayer meeting, the rules of which require, that no immoral person shall become a member, or, being known to be immoral, shall continue a member.

The female prayer meeting has been superintended by the females of the mission, residing at this station, who have attended in rotation from its commencement. When the meeting became so large, that the house which they had built for their accommodation would not admit more than half, and when a female voice could not be heard by all, either in reading the scriptures, or in prayer, or conversation, the meeting was divided into 30 classes, and placed under 30 native female leaders.

Temperance and Inquirers' Meetings.—Another association, under the direction of the brethren of the mission, is composed of the members of the church, and those who have manifested special seriousness, and a desire to profess their attachment to the word and service of God, and their hope and confidence in Christ. One of our number devotes half a day in a week to conversation, besides many occasional interesting interviews with them. These, about 600 in number, are emphatically the *temperance society* of Oahu. But its principal design is that of an inquiry meeting, and as such it often has new accessions. About 400 belong to Honoruru, and 200 to the other districts.

AMERICAN INDIANS.—The New-York Female Missionary Society of the Methodist Episcopal Church, recently held their anniversary meeting, at which, Peter Jones, a converted Indian, and now one of their missionaries, was present, and made an address, of which the following is a sketch.

He arose, he said, to shake hands with his Christian sisters in his heart, and to shake hands in his heart with his Christian brothers too. He was rejoiced in his heart to know, that the white man and the white woman were engaged in doing good to the poor Indians; rejoiced in his heart to know that the Great Spirit was blessing their labours. Had it not been for such labours, he now, instead of speaking to them, would have been roaming, a benighted, drunken Indian, through the forests. Thanks to God, he was on this night permitted to rejoice with them, and had, with his Christian hearers, the same hope that after his body was laid in the grave, he should rise again. Where he lives, God had done great things. He had done much for the Indians of Canada, not to mention the Creeks, and the Cherokees, and other distant tribes.

He had been a witness of the degraded state of the Indian women. He had seen the load of misery under which they groaned; all the burdens were put upon them; they brought the wood, made the fires, carried the wigwam on their backs when moving from place to place, brought home the deer and the bears, which the hunters killed, roasted the meat, and were looked upon by the warriors and hunters, as a much lower grade of beings than themselves, and invariably had to bear the most brutal treatment when their husbands were drunken, which was often for weeks together. But now what had God done! The Indian man now took the Indian woman by the hand like their white brethren, and she was now well treated and happy. He had often told his native sisters, to remember how much they owed to the gospel of Jesus.

He would relate one instance to his Christian sisters who were listening to him, of the conduct of a Huron woman, who knew nothing about religion, to show them what God had done for the Christian Indians, and from what great abominations they had been saved. He felt bad in his heart to tell the story. It happened last winter. This Huron woman, driven by desperate hunger, had killed and eaten up her own husband! and then to avoid death, which would have been the punishment of her crime, fled away to the Christian Indians at Lake Simcoe. She was a poor, frightened, miserable outcast. He had seen her sitting day after day on a log in the woods, sometimes in great fear hiding under it, and would from time to time poke up her head, as if looking to see if the avenger of blood was coming after her. The gospel, had it only been preached to the Hurons, would have saved her from so horrid a deed.

He exhorted his hearers to go on in their good enterprise, and God would bless them more and more. "*I shake hands with you all. This is all I have to say.*"

Revival among the Indians.—A letter of December 26, 1830, from Rev. Evan Jones, Missionary at the Valley Towns, states, that at a church meeting the same morning, ten Cherokees gave a clear relation of the work of the Holy Spirit on their hearts, and were baptized.

UNITED STATES.

Revivals.—The joyful tidings of the existence of revivals is now received from so many quarters, that it becomes quite impracticable to notice them all in detail, in our department of selections for the Monthly Concert. Jesus is riding forth in the chariot of his gospel, "conquering and," we believe, long "to conquer." In addition to the notices of literary institutions, which we published last month, as visited with the reviving influences of God's Spirit, we learn that in the *Ohio University at Athens*, a more than usual attention to religion is manifested by some of the students. *Hamilton College, N. Y.*, is also

receiving the genial influences of this heavenly rain, and about twenty hav been mentioned as indulging hope; while others are inquiring.

A member of *Yale College* writes to a friend as follows:—"The revival is st advancing in college, and with as much interest as at any former time. Wit in the last ten days, a number who had resisted the influences of truth and the Spirit too, for a long time, have, as we trust, yielded their hearts to th Saviour.—The work commenced principally in the senior class, and has be more powerful in that and the junior class, than in the two lower classes. the junior class, there are about six or seven who do not give evidence of change of heart. The number of such in college, I suppose does not vary mu from 100, perhaps 8 or 10 over. The whole number in the academical depar ment, is about 350. I do not know the precise number of those who hope th they have passed from death unto life, within a few weeks. Among them a many of the first scholars in their respective classes. Those who have, sin the commencement of the revival, attended a ball, are now rejoicing in th Saviour. The junior ball is given up, and probably the senior will be. If Chri tians felt the force of that expression of the Saviour,—'according to yo faith be it unto you,' the work would soon be accomplished in college.

"In regard to the work in the town—it has been so rapid and powerful, that has filled us all with wonder, and we are almost literally standing still, and b holding the salvation of the Lord. It is in all parts of the city, and among classes—the rich as well as the poor, the learned and ignorant, the old a young, the moralist and profligate, all are more or less interested in it." (T the four days meeting held the week previous, he says,) "It was a time God's power, such as I never before witnessed. How many were convert during the meeting is known only to Him, who searcheth the heart, and who Spirit evidently moved on the hearts of the multitudes."

Amherst College is now to be added to the number of favoured institution twelve in all. Six of the students are hoping; and more are deeply impresse

Boston.—We think we may now say, (says the Boston Recorder,) that a clo of mercy is resting over this city, and that many souls have felt its reviving i fluence. Several churches have observed days of fasting and prayer, and othe are doing the same. These and other meetings are full; and the number inquirers is multiplied, with tokens of deeper anxiety, and clearer conviction sin. We understand that the orthodox congregational, baptist, and methodi denominations, all share in the work.

Ware, Ms.—We are now enjoying an extensive revival. Its commenceme among professing Christians took place as early as the first of Decemb last; and for about two months its influence appeared to be confined to th church. Many professors of religion had seasons of thorough searching of hear and in some cases Christians had deep and pungent distress of mind. And the was during this time a gradual and very perceptible increase of fervour ar spirituality in the church. About the first of February, there were a few cas of inquiry among impenitent sinners; and since that time, cases of convictio and hopeful conversion have been numerous. We never have had a season more joyful interest. The revival has been remarkably still in its progress, ar at the farthest remove from mere animal excitements. Scarce any addition h been made to the usual means of grace. The work has gone forward in such way, as most effectually to show it to be the work of God; and there has bee no time, when the prospect of a continuance and increase of the work were bett than at the present moment.

In Rhode Island.—The Rhode Island S. S. Magazine, mentions the existenc of a revival at the village of Albia, in that state, embracing perhaps about fift subjects of conversion, with a greater number of inquirers. The writer ad the following:

"Among the factory population are some very striking instances of the pow of grace, and the force of religious impressions. We hear from Warwick an

Coventry, that in seven factory villages, the good work is spreading in a most powerful and pleasing manner.

Revival in Troy.—We cannot say yet, nor shall we dare to say till the last day, how many souls have been born again: but we have hope of several hundreds. There was added yesterday to the first Presbyterian church, about one hundred, besides a number by certificate. There will probably be a still larger addition to the second church. How many have entertained hopes in the churches of other denominations, I would gladly say if I could, but have no data from which to judge.

Among those who have been hopefully born again, there has been a good proportion of men—of men in their prime, of men high in talent, office, influence and wealth, of men who had previously ranged themselves in the ranks of revolt, of men who reason for themselves, and cannot be said to have been wrought upon by mere declamation. Few revivals have altered more the balance of correct and incorrect influence.

In Sherburn, Chenango Co. N. Y.—it is stated, that about 200 have been converted within a few weeks.

Long Island.—Revivals are reported in Southampton, West Hampton, and Oyster-ponds.

Salina, N. Y.—Ninety-eight have been added to this church, since July, 1827, eighty-three of whom were received from the world. We enjoyed a season of refreshing from the presence of the Lord in March and April last, which added to our communion thirty. In November last, this church agreed to hold a four days' meeting among themselves, that is, without help from abroad. During that meeting, a revival was commenced, which has continued through the winter, and at some few periods very powerfully. Fifty-three have been added to this church, as the fruits of this work; and a number more stand propounded.

Rochester, N. Y.—About 450 have already been added to the Presbyterian churches in R. as fruits of the revival enjoyed there, for some months past.

New-York City.—The work in New-York continues to be interesting in a high degree, and souls are added to the Lord daily. Almost all the churches of the Presbyterian, Dutch, Baptist, Methodist, and some of the Episcopal denominations, share in the blessing.

Erie, Pa.—The Agent of the Seamen's Friend Society visited this place in the prosecution of his work, and we understand, a revival has commenced under his preaching, of a character so deeply interesting, that it is judged best for him to remain there for the present.

In Urbana, Champaigne County, Ohio.—A revival commenced at Buck Creek, about the first of September last. As the fruits of this work, seventy-five have been gathered into the church—thirty-two males and forty-three females—nearly sixty between sixteen and thirty years of age. More than fifty of them were previously members of a Temperance Society, and ardent spirit is nearly banished from the congregation. Several give evidence of piety, who have not yet made a profession.

☞ Particular accounts of the work of the Lord in congregations, where the gospel is sustained by the aid of the A. H. M. S., are found in the following pages of this number.

AUXILARY SOCIETIES.

PHILADELPHIA.

The Union Anniversary of the Missionary Societies in Philadelphia, auxiliary to the American Home Missionary Society, was held in the first Presbyterian Church, on the 24th March.

The following extracts are from the Reports of the auxiliaries in the First and Fifth Presbyterian churches.

The Committee of the Association connected with the *First Church*, state, that "they remitted to the Parent Society, for

the year ending March 8, 1830, the sum of $180, which has been appropriated, agreeably to the request of the Committee, to the support of the Missionary of the Society in Southwark, County of Philadelphia. The Session of our Church has paid to the support of the same Missionary during this year the sum of 100 dollars. We expect to be able to remit 400 dollars to the Parent Society for the present year, making in the whole the sum of $500."

From the Report of the Association connected with the *Fifth Church*, we learn that the whole income of the year has been $909 86, of which $725 81 has been collected at the monthly concert for prayer. The sum of $73 45 was appropriated to sundry benevolent objects. $332 90 to foreign missions, and the balance of $503 51 to the purposes of the American Home Missionary Society.

"This Report of the Treasurer shows, more than ever, the power of the *Monthly Concert*. Annual subscriptions of members, which rose in the 2d year of this Society to $135 50, have dwindled down to $73,00—donations, which in the first year were $173.00, are now $30.00—but the source of funds, which has been always in connexion with prayer, has increased. It was 31.42 in 1826, it is now $730.81, an average of $60.00 per month. Is it not evident that the time and place of prayer for the kingdom has become the *stream* to fill the treasury of Christian missions? The prosperity, and indeed the existence of our Society, is now dependent upon that mighty union of monthly prayer, "*Thy kingdom come*," which may now be heard in many places and in many languages. This deeply interesting fact, that *Concert Prayer Collections*, has become the corner stone on which we rest, has induced us, the past year, to hold our annual meeting on the 1st Monday evening of every month of March. We wish to be *engrafted* on the Monthly Concert. Prayer, we now know, will make us rich. This faith also has suggested the impropriety of laying any restrictions on the proceeds of the Concert Prayer-meetings."

At the recommendation of this auxiliary, the Parent Society appointed Rev. Albert Judson as a labourer among the *young mechanics* of Philadelphia. "He has ordinarily preached twice on each Sabbath, and held a Bible Class on Sabbath evening, for the benefit of this interesting portion of the community. He has also met many of them at other times during the week. During the past year, between ten and fifteen have professed to be born again. Numbers, who had been unaccustomed to meet for worship, and who had enjo few or no means of improvement, l become worshippers, and are reforr Within 3 months between two and t hundred new members have been add The number who meet to hear weekly tures for the improvement of the min *four hundred and fifty*. On the Sab a respectable assembly of them mee worship at the Cherry-st. lecture r In the same building there is now op a reading-room furnished with new pers and periodicals from all parts of U. States, and with a library—to w many resort, and where they profit spend their evenings."

The meeting was addressed by Rev. Skinner, and Thos. Bradford, Esq. of P delphia, and the Rev. Messrs. Peters Patton from the Executive Committe the Parent Society.

INDIANA MISSIONARY SOCIETY.

The Indiana Missionary Society its eighth annual meeting at Madison the 20th day of October, 1830, and opened with a sermon by the Rev J Dickey.

Extract from the Report.

The amount of funds received this has not equalled that of either of the preceding years: and this is particularl be regretted when the Parent Society already under engagements for about t thousand dollars, besides several thou dollars for which the Executive Comm have become personally responsible; especially as a larger amount is this ye be expended in the bounds of our Soc There are no doubt several causes w have operated to lessen the amount o ceipts into our Treasury. The presc tion of other benevolent objects, has, measure, drawn away the attention of churches from making collections for object. Some of the churches which in the habit of contributing, have making exertions to obtain comfort places of worship, which seemed to req all their funds. In some places the su of the destitute with the Bible, throu considerable extent of country, see principally to depend on the exertion one or two, perhaps feeble churches; the claims of other benevolent ob have, in some measure, divided the a tion of the liberal: so that, although t is a diminution of our receipts, there i reason to believe that there is a dec of liberality among the benevolent in churches. The diversity of sentimen

specting missionary operations, has, no doubt, had its effect; and perhaps the whole amount raised in our bounds for both the missionary institutions, does not equal the receipts into our Treasury for some of the former years. This shows the necessity for united effort, and we rejoice to state, that measures are in train which we hope will have a tendency to harmonize the West, and produce, to a considerable extent at least, united exertions in the missionary cause. And we hope that nothing will be wanting on the part of the friends of this Society, to bring about so desirable an event.

To those who, a few years ago, stood almost alone in this part of the great vineyard of our God, it is pleasing to look back and see what has been done—to see the increase of labourers and the increase of churches. But nothing comparatively has yet been done to what must be done, before the Lord Jesus will be king of nations as he is king of saints. Let us redouble our exertions in the cause of our Lord and Master, and never think that our work is done, until every neighbourhood is erected into a church, and every church supplied with the preached Gospel. Let us go forward, relying on the Lord of hosts, ever realizing that it is the blessing of his Spirit alone that can make our exertions effectual in building up the cause of our Redeemer.

CORRESPONDENCE OF THE A. H. M. S.

THE CRY OF THE NEEDY.

From a Missionary in a S. Western State.

Having looked over this vast and destitute region, in which the providence of God has cast my lot, I feel that my Christian vows, and the desolations of Zion, unite and call upon me, as a minister of the everlasting gospel, to cease teaching school, and enter the field as a missionary. I am, therefore, willing to give up my school, and labour as a missionary under your care, if it may be agreeable to the arrangements and wishes of your board. This region is entirely destitute of Presbyterian preaching, except my own labour, and an occasional travelling minister. All the destitute counties in this body of country, I do not exactly know, but I am confident the number is from twelve to fifteen. In all these counties, thousands of souls are growing up in ignorance, and without the word of life in their houses, or any to break to them the bread of life.

Now, dear sir, if the Christian churches feel for this people, and are disposed to send missionaries amongst them, they must calculate to support them, for the people themselves are not trained to give, nor disposed, as yet, to support a minister.

From a Presbyterian Minister in South Carolina.

I presume one important object of your society is, to collect all the correct information possible, from every part of the United States, relative to the great moral vineyard. Then you can divide your labourers, according to the work to be performed.

Permit me to lay before you the field lying within the chartered limits of the Presbytery of South Carolina. In the midst of this field, I have toiled for the last ten years—ever since I became a settled minister. This field has been occupied by a number of faithful servants of Jesus Christ, who have long borne the burthen and heat of the day.

But little has ever been published to the world, of any success which has attended the labours of our most aged and experienced ministers, yet "they have not laboured in vain, nor spent their strength for nought." Yet when we make a fair estimate of all that has been accomplished by the aged or the young among us, we feel constrained to say, "there remaineth yet very much land to be possessed." We have but two ministers of our number, whose labours are not divided among two, three, or four churches. Under circumstances like these, we find it impossible to pay that attention to Sabbath schools, Bible classes, catechetical instruction, family visitation, and many other important duties, even in our own churches, that their vast importance demands; much less can we find time to leave our extensive charges, to visit vacant churches and destitute neighbourhoods, and feed the hungry with the bread of life.

I have been labouring for years to discharge the duty of a minister in three churches, where I continue statedly to labour, and in addition, have performed considerable missionary labour in this and the adjoining state, till I have worn down an excellent constitution in the service.

teen individuals, most of them by profession, came forward and publicly united with the people of God. Freely was the church receiving, and freely were they ready to give. A few individuals, learning our embarrassed situation, readily gave me $161,50 to aid us in finishing our house of worship. This was a most unexpected and timely assistance, for which we praise God. We hope that an impulse has been given to the work, which will result in its completion the ensuing summer. Thus light has sprung up out of darkness. "The God of heaven, he will prosper us; therefore, we his servants will rise and build," but Sanballat and Tobiah, and the heathen, shall have no portion, nor right, nor memorial in Jerusalem.

I have a bible class, which meets every week, and has become exceedingly interesting. Quite a number attend, and manifest a deep interest, who have, till lately, been seldom seen even in the Sanctuary on the Sabbath. I view it as one of the most promising means of salvation we have.

Our Sabbath school has recently been re-organized, under very auspicious circumstances. At our last Sabbath school concert, an unusual degree of feeling was manifested; the scholars, especially when addressed, were affected even to tears. That there are many lambs in this flock, whom the Great Shepherd will soon gather to his arms, I have reason to hope. We have raised ten dollars to replenish our Sunday school library. By the aid of a very worthy agent sent out by the A. S. S. U. we have recently established in this county, about a dozen schools, most of which are in very promising circumstances.

From Rev. W. O. Stratton, Canfield and Ellsworth, O.

The congregations in C. and E., are both pretty large for Ohio. Their temporal prospects at present are so good, that neither of them will, I understand, apply for aid this year, and several have been added to the communion of the church, whom we trust truly love Jesus Christ; whilst many more in both congregations are indulging the blessed hope, that they have passed from death unto life, or are anxiously asking, what they must do to be saved. The two Sabbath schools in E. have been suspended through the winter, but will, I expect, resume operations again, as soon as the roads become settled. The one in C. has gone on without interruption every other Sabbath until the present, and will probably put forth increased efforts, the coming summer. My bible classes have been doing some good, especially in E. There is a great improvement in attending the missionary concert for prayer, and other social meetings have been of late more interesting. I catechize once every week during the winter season, and thereby have a favourable opportunity of communicating doctrinal knowledge, both to children and their parents, who, in many cases, attend with their families.

REVIVALS IN OHIO.

From Rev. Francis Bartlett, Starr township, Hocking county, O.

The eleven months of my labour here, has been a season of uncommon interest to me. I may truly say, the Lord has revived us. My wife and myself, have both laboured to make the means of grace as numerous and as interesting as possible. In the bible class, in the Sabbath school, and in religious visitation, we have spent much of our time. Our attention has also been much directed to the distribution of religious books and tracts, which we procure and lend to the people. This, in a county, whose existence is but as yesterday, is a privilege indeed. And these various efforts, although *very* feeble, have been followed with blessings of incalculable value. Our labours, however, do not deserve to be mentioned in connexion with what the Lord hath done in this county. We wished and prayed for a powerful revival, at the very beginning of our labours, but the *Lord* in wisdom, has ordered it otherwise, and has caused us to hear the still small voice, during all our labours here. Religion seems to be making steady progress. Her institutions are better understood, and more highly prized, and the people are much more desirous to support them now, than when I first came to this place. Previous to the beginning of my labours here, this people had never enjoyed but two months regular preaching. No religious paper gave them a weekly view of the religious world; no concert of prayer gave them a monthly record of the stately steppings of Jehovah throughout the earth; and no agents of the tract, bible, education, Sabbath school, missionary society, &c., occasionally spread before them the benevolence of the religion of the Lord Jesus Christ. But they were literally alone, and that too in the wilderness, with no one to lead

thus onward, in the faith of active piety. It is not strange, therefore, that they should have been found living, as our fathers lived fifty years ago. There were, however, a few, even here, under all these disadvantages, who seemed to have caught the spirit, which blesses the happiest portions of our country. One of these, who now sleeps with Jesus, you will permit me to mention in a more particular manner.

An example to pious Emigrants.

He was a deacon in Plymouth, Massachusetts, and removed to this county in 1816. Besides himself and wife, there was no known professor of religion within twelve miles of him, and the nearest place of public worship, was twenty miles. These circumstances brought sadness to his heart, "while he remembered Zion." Yet he did not "hang his harp upon the willows." But as his first Sabbath drew on him in the wilderness, he invited his thinly scattered neighbours, to come and unite with him in prayer on the Lord's day.

A thing so new, excited their curiosity, and a number came, and attended to the first prayer which they had perhaps ever heard there in public, and to an excellent sermon from Burder. The burden of his prayer was, that God would cause this wilderness to bud and blosom as the rose; and ere long spread his table here. His faith never failed him, he laboured as though he expected the Lord would answer his prayers, in his own time. He thus laboured alone, from Sabbath to Sabbath, conversing with all he met, on the momentous concerns of their souls, during one whole year; at the end of which, the Lord sent a helper for him, another layman, from old Plymouth. The year following, another came. The deacon's hands were thus greatly strengthened, and his heart much encouraged, by seeing a little improvement in the moral character of the settlers. The third year, his second son professed conversion, and joined the church in Athens, twenty miles distant, and a few months afterwards commenced his studies preparatory to the ministry. When this son made known his wishes to his father, respecting the ministry, he said, "the thing proceedeth from the Lord; we cannot speak unto thee bad or good."—Gen. xxiv. 50. "Behold the way is before thee; go, and the Lord go with you and bless you." For six years, he watched and prayed over this spot in the little prayer meeting on every Sabbath, and doubtless in secret also; and during the last year of his life, he spent every Friday in fasting and prayer. His great desire was to have before he died the regular ministration of the word established here; but the Lord conferred a still greater blessing on him, by taking him, as we trust, to himself in glory. He died before any ministration was sent here: yet I believe that we are to look to that little prayer meeting, and to the other efforts of that pious man, as the means, in the hands of God, of all the spiritual blessings, that have been sent on this people. In 1829, a missionary was sent to this people, for two months, under whose preaching, three of that deacon's children were hopefully converted, and a church was organized of seventeen members. In the mean time, the above mentioned son of the deacon had become an ordained minister, and on the seventh of May, 1830, began to labour here, under a commission from the A. H. M. S. And if he has been instrumental in doing any good, I believe it to be in answer to the prayers of his pious father, in no small degree.

[From the statistical table accompanying the above, we learn that the number of hopeful conversions, since May last, is *twenty-four*.]

Milan, Huron Co. O.

On page 222 of vol. 3, we published an account of the awakening in this place, under the labours of Rev. E. Judson. The following is from his last report.

In my last quarterly report, I was permitted to speak of the continued influences of the Holy Spirit upon the congregation in this place. During the last three months, hopeful conversions have not occured as frequently, as in three months preceding. We have, however, enjoyed the continued manifestations of the divine presence. It has resembled the gentle distilling of the dew, rather than the copious shower of rain. I am unable to name the definite number of hopeful conversions since I last wrote. Twenty have united with our church, eighteen of them by confession, which, added to the seventeen before reported, gives thirty-five who have united with us, as the fruits of this revival. Others are expected to unite with us, at our next communion. The whole number that have united with the Milan church within a year, is forty-eight. This, when we take into consideration, that the whole number antecedent to that period, was only 32, may be regarded as a large accession to our numbers. Our meetings continue to

be well attended, and some seriousness still exists among us. Of those who have united with us, almost one half are Sabbath scholars. Our Sabbath school has never been as flourishing as at present. It has now been in operation for nearly a year and a half, and, during the whole period, has been increasing in numbers and interest.

Eldridge, Huron Co. O.

Our prospects in Eldridge have been more cheering, for a few weeks past, than for some months previous. A good degree of interest and Christian energy is manifested by most of the members of the church. A spirit of prayer has been felt for impenitent sinners, and we have been permitted to rejoice over three or four, who cherish the hope, that they have been born of the Spirit of God.

Churches in Huron Co.

The churches in this county are united for the purpose of holding "conferences" monthly. These meetings have been highly blessed. Most of the congregations visited, have been favoured more or less, with the reviving influences of the Holy Spirit. The state of religion in most of our churches, is at present more than usually interesting.

From Rev. E. P. Salmon, Ruggles, O.

I stated in my last report that we had some pleasing indications that God was about to appear in mercy and revive this little branch of his vine. Our hopes have not been altogether disappointed. We have for three months past enjoyed a little refreshing season, and there still appears to be evidence that God has not forsaken us. There is a good degree of religious feeling here, and some cases of deep seriousness. Our communion season, which was observed the first Sabbath of the present month, was, I think, the most solemn and interesting day I ever witnessed. The Lord was in very deed with us; an universal solemnity pervaded the whole audience—in almost every countenance was depicted deep anxiety. Some who had boasted that they would not weep, found themselves dispossessed of this resolution; they could not longer suppress their feelings, but wept profusely during the whole service. Our third meeting was equally solemn and impressive. Twelve were received into communion with this church, eight by profession and four by letter. Joy and gratitude swelled the hearts of God's children, whilst some of the impenitent, to say the least, were pricked in their hearts, and under the energies of omnipotent Grace have since hopefully submitted themselves to God. The Lord is doing great things for us. Among the hopeful converts, which are all from the Sabbath school and Bible class, except one, there is now a higher state of religious affection, more decision and devotedness, than at the time they indulged hope. I know of no exception to this statement. This is peculiarly encouraging and animating to the friends of Zion, especially to us. The aspect of this place has almost entirely changed within six months.

Awakening begun at Euclid, O.

From Rev. S. Peet.

We have had many trials, and the past year has been marked by them, as well as former years. We, however, can at length say, that the Lord is among us. A good work is *begun* here; seven souls have, we hope, submitted to Christ within a short time, and about twenty are anxious. Christians to some extent are awake, though not universally.

I need not say, that the hearts of God's people are greatly rejoiced, and that your missionary feels to praise the Lord for his goodness. Meetings are numerous, crowded and solemn. Christians love to pray and converse. I have much to do, and must go out this afternoon, to see some of the anxious, and must be excused from giving you a long letter. I will give you intelligence from time to time, if the work goes on. Pray that it may increase, and spread through this region.

From Rev. John Beach, Norwalk, Ohio.

Since the date of my last commission I have continued my missionary labours in this place and in Fitchville. The prospects in both congregations are encouraging. For a short season the excitement which commenced last summer in Fitchville, seemed to subside, but recently it has been renewed. Professing Christians are quickened—the Holy Spirit is convincing of sin. The Sabbath school enjoys the largest share in the blessing. At our last communion there were added to the church two, on profession, one by letter. Meetings are well attended, especially on the Sab-

lath; and the precious word of God has not been dispensed in vain.

Two weeks since, a monthly conference of the churches was attended in this place, which exerted a very favourable influence. Some cases of seriousness, and a very few of hopeful conversion, had been witnessed before. The way appears to have been prepared for just such a meeting. A spirit of grace and of supplication, seems to have been poured out upon professing Christians. Different denominations are more united. A general solemnity is perceivable at religious meetings. An unusual number attend public worship. Last Sabbath three united with the church—two by letter, and one on profession.

I prefer, however, to withhold further particulars for a time, to determine whether our hopes are to be blasted or realized.

From Rev. H. S. Fullerton, Union, (near Chillicothe,) Ohio.

When I commenced my labours here, in October last, I found that the church had been in a divided, sinking condition, for several years. Some of the old members had died—others had gone to different parts of the country, and in the mean time there had been very few additions of new members to supply their place. Within the last year, however, there had been an increased attention to the means of grace, and three or four had been added to the church.

Desire to hear the Word.

Since the commencement of my labours I have preached within the bounds of the congregation regularly on Sabbaths, and as frequently through the week as my health would permit. There has been, and there still is, a very great desire to hear the word preached. If I were able to preach once, or even twice every day, I believe I would very seldom be without an audience. Our congregations are large and solemn. They are still increasing, and I feel encouraged to hope that it will yet be said of this place—"this and that man was born there."

Season of refreshing.

By referring to the schedule that accompanies this, you will see we have reason to hope that God is with us, and is blessing us. *Three* members have been received *by letter*, and *thirty-one by confession*, since I came here in October. Of the latter, nine adults were to be baptized. The additions have been chiefly from the youth, though the middle-aged, and the gray-headed, have also participated in the blessing. But while we acknowledge with gratitude the mercy of God towards us, we have to lament the prevalence of soul-destroying error in our neighbourhood. In this township, I understand, there are not less than forty-six subscribers to a Universalist paper. I need not say that they exert a powerfully deleterious influence.

From Rev. Robt. J. Hall, Mount Pleasant, Hamilton Co. Ohio.

Mr. H. labours in Mount Pleasant and two other congregations in the vicinity.—From the last report received from him, it appears that the Great Head of the Church has blessed his labours, in the addition of 60 members to the three churches, of whom 50 were received on profession of their faith.

Burlington and Hartford, Licking Co. O.

A recent Report of our missionary in these churches, encourages us to hope that the Lord is about to pour out his Spirit in copious effusions. After detailing some interesting facts, he adds in a postscript—"Last evening we held our first inquiry meeting. Twelve attended. Two were rejoicing in hope—two wished to remain silent—and eight were deeply impressed; some of them were on the borders of despair. Pray for us."

From Rev. A. T. Rankin, Felicity, Clermont Co. O. April 1, 1831.

REVIEW OF THE YEAR.

In looking over the year's service just ended, there are many things calculated to fill our hearts with gratitude to God. When I visited this place last spring, as a missionary, the church was in a perishing condition. The Sabbath, to this people, had been for a length of time silent, its return brought no temple service, the voice of prayer and praise had ceased. And though the few remaining followers of the Redeemer, (for the number had dwindled to a few,) wept over the desolations of this part of Zion, yet they had almost relinquished all hope of ever again seeing good days, when they should rejoice at the sweet and heart-elevating accents, "Let us go up to the house of God." Some of their children had well nigh wandered; others were growing in years, on whose foreheads had never been impressed the seal of the everlasting covenant; over whom the names of the blessed Trinity had never been pronounced. Sadness and gloom settled on the countenances of the parents as they

looked over their rising families, and remembered their offspring were increasing in stature, but without wisdom and the knowledge of the Lord. And but for the benevolence of your society, none can tell how long such a melancholy state had continued.

Changes effected.

But by the blessing of Providence, the face of things has been greatly changed. Success appears to have attended the preaching of the word, through the whole year. The old church in Felicity has been revived and greatly increased; and the foundation of a new and active one laid in the adjoining neighbourhood.

At the commencement of the year we established a weekly prayer meeting, the monthly concert, and a prayer meeting on the vacant Sabbath, which have been continued with interest. Also, a sabbath school, bible class, and temperance society.

[From the schedule accompanying the foregoing report, it appears that the additions to the churches of Felicity and Ebenezer, to which our missionary preaches, have been *by Letter*, 3, *by Confession*, 127. What hath God wrought!]

UPPER CANADA.

From the last report of our missionary, Rev. John B. Preston, who preaches principally at *Ernest Town* and *Camden, U.C.* we learn that there have been during the first three quarters of his missionary year, *thirty-eight* hopeful conversions, of which thirty-five are in the congregation of Camden. Eight S. Schools are in operation, embracing 315 scholars, having libraries amounting in all to 320 volumes. Four temperance societies have been organized having 420 signers.

NOTICES OF REVIVALS IN THE STATE OF NEW YORK.

From Rev. James Boyle, Marion and Newark, Wayne Co. N.Y.

Revival in Marion.

When I wrote you last I mentioned that there was some appearance of a revival in *Marion*, and that we had some expectation of seeing a great work of God among us. That expectation has been realized. The congregation became so large that we were obliged to build an addition to the schoolhouse in which we held our meetings, which will contain nearly two hundred persons, and yet we are straitened for room at times. Never have I known a church to come up to the help of the Lord more unanimously than this; and such has been the spirit of prayer, that where the word preached did not profit, the strong cryings of Christians have so availed with God, as that during seasons of prayer our strongest have bowed themselves. There has been an universal excitement in the town, and I believe that the various denominations have more or less entered into the work. Upwards of a hundred have indulged hopes within the bounds of the Presbyterian society, and thirty-four united with the church on Feb. 13th, on profession of their faith, thirteen of whom were then baptized. The work is still advancing, and I think more rapidly than heretofore. The society has ever been divided about the site of their contemplated meeting house. They have been prepared, and would have built one some years ago, but for this. Now they are united, and declare with one voice, "the revival has decided where the site shall be." Every thing appears to be in the most happy and harmonious state.

Revival in Newark.

I have been at Marion only part of the time since the revival commenced. The people of Nowark were destitute of a minister, and insisted on my spending part of my time among them. A revival having commenced among them, duty appeared plain, I thought, and I have complied with their request. During my absence from Marion, my place has been supplied by Rev. Messrs. Nash, Campbell, of Palmyra, and Steele, of Warsaw. There has been within the bounds of Newark society, I should judge, about a hundred and fifty hopeful conversions. On Feb. 20th five were added to this church by letter, and eighty-three on profession of their faith. It was a most solemn day, and it has given a mighty impetus to the work.

From Rev. S. Porter, Castleton, N. Y. March 14, 1831.

Blessed be the Lord, I am now able to speak of a glorious work of grace among my people, which I trust will rejoice the hearts of all who love Zion, and especially of the friends and patrons of the Home Missionary cause. The first token for good, in regard to this blessed work, was a spirit of agonizing supplication, which was poured out upon a little band of sisters in the church, who had kept up a weekly prayer meeting. In November a movement was made in the *Temperance cause*,

which resulted in the organization of a society of 42 members, which was soon increased to 103. About this time an increasing solemnity under the preaching of the word, began to be visible in the congregation. A few were known to be anxious, but nothing special occurred until the middle of December. At the close of worship on the Sabbath, an appointment was made for an inquiry meeting. That evening an unusual solemnity pervaded the *Bible class:* and many of the youth were evidently touched in the heart. At the inquiry meeting five only attended, two of whom were cherishing hope and appeared well. The others were deeply affected. A few Christians were met under the same roof for prayer. The next morning, at our select school, (taught by a pious young man,) about a dozen of the scholars were so deeply affected, that, when they arose to read, not one of them could speak; and they all sat down and wept. These were all members of the Bible class. The next evening was our weekly prayer meeting. Very few had hitherto attended. But now the scene was suddenly changed. The house was crowded. An awful solemnity pervaded the meeting. The Spirit of the Lord came down, and many were melted under the word. An intimation was given, that if any desired the prayers of Christians they might rise. About two thirds of the whole congregation arose. This was Thursday evening. On Saturday evening another meeting was attended, which was equally crowded and solemn. On the Sabbath the sanctuary was a new place. The Lord was there, and every countenance was changed. Many hearts were pierced with the sword of truth. On Monday evening about 40 were found in the anxious room. That week the school house would not hold half the people who pressed into the prayer meeting, and we repaired to the church, the lower part of which was nearly filled. The next Monday evening about 60 were found in the anxious room—a number of them rejoicing in hope. Since that period the Lord has moved onward in this mighty work, with such a convincing and overwhelming power, as to constrain even Universalists and infidels to acknowledge, "*this is the work of God.*"

The subjects of this blessed work are of all ages, from the child of ten, to the gray-headed of 70 years. The *moralist* and the *profane* have alike been convicted of their enmity against God, and brought to bow and melt at the feet of Jesus And in some instances, even *Universalists* and *drunkards* have been hopefully delivered from the snare of the Devil, and the bondage of sin, and brought into the liberty of the gospel. The change in this little village is surprising. There is but one house left, where the morning and evening sacrifice is not offered.

The number of pupils enrolled in our Sabbath schools is about 80. All the teachers and about twenty of the children are now cherishing a hope in Christ. The members of my *Bible class* were the first subjects of divine influence; nearly all of whom (about 50 in number) are hopefully brought into the kingdom.

We have admitted to the communion of the church, 65 on examination and two by letter. By this addition our little church is increased in number from 34 to 101—and the male members from 7 to 41. Many others are cherishing hope, who will doubtless, in due time, be admitted to the church, but how many it is not ascertained. Eight have joined the Baptists. The whole number who are cherishing hope as the fruit of this revival is not ascertained, but may be safely estimated at 130. This good work appears to be still in progress. *It is the Lord's doing, and marvellous in our eyes!*

Revival in Ripley, Chatauque Co. N. Y.

From Rev. J. Marsh, Mina.

I have just returned from "a four days' meeting" at Ripley. In that place there is one of the most powerful and interesting revivals that I have ever witnessed.—*Forty or fifty* are hoping, and probably *one hundred* are anxious. It does appear to me that the Lord is about to perform a great work of grace in this county.

From Rev. E. Mason, Le Roy.

Rev. and dear Sir—Since my last communication to you, God hath performed great things for us, whereof we are glad. Our Sabbath school children, early in the winter, began to be uncommonly serious, and a number of them were hopefully converted to God. It is necessary to state here, that the revival a year ago numbered among its subjects almost exclusively those who were heads of families; among the youth and children instances of hopeful conversion were lamentably few. This could not be overlooked, at the time, or afterward easily forgotten. It created, in the minds of God's people, deep solicitude, and called for unwonted prayer and effort. To gather into the fold of Christ these children and youth, was the great object—

and, blessed be the Lord, by the power of his Spirit, we have been enabled to do it. As the first fruits of this revival, upwards of *twenty of our Sabbath school children* were gathered, three or four adults, and two or three heads of families; but the most of our youth who were advanced beyond the time of attending Sabbath schools were left; and their obstinacy bowed the hearts of Zion. Many cries, with bitter tears, were poured out "between the porch and the altar"—and that too with increasing earnestness. The four days' meeting, which commenced in the village of Le Roy on the 27th of January, was attended by many members of this church, and served greatly to augment their faith, prayers and efforts. On February 17th, we commenced a four days' meeting in our church; the brethren from abroad were generally present, and began to preach the gospel of the blessed God. During the first day the effect was small, only four desiring an interest in our prayers. On the second day our meeting house was crowded with professors and others from abroad; about 30, mainly strangers, were deeply impressed, and begged an interest in our prayers.—The solemnity increased, on the third day, and about 50 arose for prayers; but few, however, of our own congregation were included in the number. The Sabbath was a day of still deeper interest. 25 were called to the church, and, in the evening, a number apparently regenerated. On Monday morning, after sermon, prayers were offered for a crowd of anxious sinners, and many arose from their knees, among our own people, rejoicing in hope. The most of our visiting brethren then dispersed, and I was left alone with my own people. Up to this hour the ranks of our youth remained almost unbroken. After sermon they were affectionately invited to come forward to the anxious seat and give up their hearts to God. The church, in the mean time, were pouring out their souls in silent prayer for their salvation; when, to our surprise, the youth came forth like the bursting out of water, and before the congregation separated, 45 or more were gathered hopefully into the fold of Christ. The work, up to this date, has gradually progressed. Not long since there were twenty conversions in a few days.

Since this revival commenced, we have added to the church between sixty and seventy. A number of Sabbath school children and youth, belonging to Methodist families, perhaps fifteen in number, are subjects of this work, and have joined the Methodist church. Quite a number, I should say from fifteen to twenty, have manifested hope in Christ, who have not as yet publicly professed their faith. Between sixty and seventy of our Sabbath school children are on the Lord's side; in many instances, whole classes; and we have now, a multitude of young and tender lambs to protect, watch over, and rear up for the Lord. Three fourths of the inhabitants in this society are now probably *heart Christians*. Great union and peace prevail among us; our religious meetings continue to be well attended; and Christians have covenanted together, not to cease praying for those who still continue in their sins. We have believed, that God will, in answer to prayer, do great things for his people, and we attempted to do our duty, and behold he hath exceeded even our expectations.—*Bless the Lord, O our souls, and forget not all his benefits!*

From Rev. Samuel Parker, Apulia, N. Y.

For two or three months past my labours have been greatly increased, by the Lord's pouring out his Spirit in this place. The first indication of any thing special, was seen about the middle of last November, in an increase of the spirit of prayer, among some of the members of the church. This spirit gradually increased into a deep and agonizing wrestling with God, that he would glorify himself in the salvation of sinners. It was not long before there were some, who began to inquire, what they should do to be saved. Nothing very special appeared, until about the middle of February last, when the Spirit of the Lord came down and wrought wonders among us. From that time down to the present, we have had an interesting state of things among us. Conversions have been frequent; more than fifty indulge hopes. Whether these all have a good hope through grace, is known only to Him who searches the heart.

The work has, in its character, been still and deeply solemn. A sober and pungent exhibition of divine truth, accompanied with fervent prayer, has been the means employed. The work evidently commenced, and has been carried on, in answer *to prayer*. Among the hopeful subjects of the work, are found persons of all classes, from the gray-headed, down to the child of the Sabbath school. Generally in revivals, a large proportion have been females, but here, about two thirds

are males, and many are heads of families. In twelve families, the altar for prayer has been erected.

The work is still going on with deep interest. Pray for us.

From Rev. L. Johnson, Brunswick, N. Y.

I have the pleasure of communicating to you the intelligence, that God is reviving his work among the people to whom I minister in holy things. The work of God's Spirit, in convicting and converting sinners, commenced about the first of February, at a three days' meeting, held in this place. Previous to that meeting, however, there were a few who were convicted of sin; and some in the church, began to awake out of sleep. As God was doing great things in Troy, and as we were so near, that we could almost hear the song of the redeemed ones, and the cry of the anxious, we dreaded to meet the responsibility at the judgment, of having the Lord come *so near*, and we have no refreshing from his presence. Many began to cry, something like the begging blind man, when Jesus was passing by, "*Jesus, thou son of David, have mercy on me.*" In these circumstances, and with these feelings, we said to the ministers and brethren of sister churches, "*Come over and help us*" *for three days.* They came, especially from Troy, in the spirit and power of the gospel. The last day of the feast was the Sabbath; the Lord's supper was administered; *two* were added to the church on profession of their faith, and when the covenant was read, the church rose and renewed their covenant with one another, and with their God. It was a solemn time. The everlasting doors were lifted up, and the King of Glory he came in, even "the Lord, strong and mighty, the Lord mighty in battle." Many felt his presence, and the arrows of conviction pierced many a flinty heart. That evening, as we trust, two surrendered themselves and their all, up into the hands of the King of Glory, as subdued and redeemed sinners. Several others, during the week, thought they obtained a good hope through grace. We endeavoured to prepare the way of the Lord, and make his paths straight.

The Spirit of the Lord came down upon one of the schools, in a peculiar manner. The teacher is a pious man. There had been, some weeks ago, a few instances of conversion among his scholars; the rest remained, generally, quite stupid, until last Thursday morning, during prayer, while he was pleading for the life of their souls, he thought there was an unusual solemnity upon the minds of these young immortals. There was nothing peculiarly interesting, however, until the school had nearly closed for the afternoon. He saw one little boy, about 9 years old, in tears. He went to this boy, and inquired what was the cause of his weeping. He could not answer. He saw others in tears. His own feelings, as well as what he witnessed in others, convinced him, that what he saw was from the Holy Spirit. He remarked this to the school, and from almost every eye there was a flood of tears. He knew not what to do—they could not read their lessons—it was a house of weeping. In the midst of this scene, he sent for me. And as I entered the room, I said to my soul, "How dreadful is this place; this is none other than the house of God, and this the gate to heaven." Almost every one had his face covered in his hands, and weeping bitterly. I told them it was God's Holy Spirit that made them weep, that they must repent of their sins, and give their hearts to God, &c. I then prayed, conversed with them individually—had two prayers more, and the school was closed. Several boys met in the schoolhouse after dark, and had a prayer meeting by themselves, only one of them at that time having any hope in the mercy of God. And yet they could not rest—they must come and see me once more.

I conversed and prayed with them. Two thought they submitted to God that night. There are now seven of these scholars, who are indulging hopes. Five, the last week, began, as we think, to love God. There are within the bounds of this society, from fifteen to twenty who give evidence of a recent change of heart, and fourteen of these either belong to the bible class or the Sabbath school.

From Rev. Jephthah Pool, Sennett, Cayuga Co. N. Y.

There appears to be the commencement of a revival of religion. Within a few weeks, *twelve* have obtained a hope of an interest in Christ; others are troubled.

From Rev. G. K. Clark, Spencer, N. Y.

The Holy Spirit has been shed down upon us suddenly, and many seem anxious.

re now indulging frequent meetings, owded and solemn. spread and become ill; we have some the whole town is nd that the Lord h in this place.

ttemore, Rye, West-. N. Y.

W. for the quarter learn that an inte- existed in his con- any were rejoicing through the Lord it others were anx- y to Zion.

VANIA.

ell, Honesdale, Pa.

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le, Pa.

Carbondale, aided s also been refreshed within a few weeks necessary to erect a e of public worship, aking for this pur-

RSHIRE.

ay, Hebron and Gro- . H.

these towns a Con- bout sixty members, ists' of nearly equal of worship are own- two denominations. who preaches alter- nately, as I do. We unite in the T ance cause; and the Sabbath s which meet in different districts, a posed promiscuously of all the child can collect—and it is difficult to det definitely how many belong to our tive societies. And in the pleasing with which the Great Head of the has favoured us, during the past fi winter, both denominations have s Some of the hopeful subjects of ren grace have united with each of the ch es, while others have not as yet m public profession. Although few have brought in, compared with those wh throng the way of death, we can truly that we have seen *great things, wh we are glad.* Some, who had for a time manifested great hatred to the t and, like the master they served, had almost every device to persuade othe *believe a lie*, have hopefully been made by the truth, and are united with the ple of God.

[In the statistical table accompany the foregoing, the number of hopeful c versions is stated at not far from *thirty*

MAINE.

From Rev. S. A. Loper, Hampden, M.

Although I am not permitted to repo the existence of a revival of religion this place at this time, yet we think the is ground to hope that the day *is near* whe the Spirit will be poured upon us from o high. Of this, however, we would not b too confident; for we remember that ou hopes have often been raised, and as often dashed. *Then* we were not prepared fo the reception of so great a gift, and we fea that we are not *now*. Still, we cannot but hope. We are greatly encouraged.

The signs of the times seem *propitious*. Appearances have been growing more and more favourable for several weeks past. An unusual seriousness evidently pervades the minds of some. Prayer meetings, which have been nearly deserted, are now more numerously attended; and Christians ap- pear to be more humble, more prayerful, and more zealous in the cause of their Di- vine Master than formerly.

In my visits among the members of the church, of late, I have endeavoured to press upon their minds the importance of praying and labouring for a revival of religion.— With special reference to this great object, we have spent a day, the present month, in

Fourteen or fifteen are now indulging hopes. We have had frequent meetings, and they have been crowded and solemn. Whether the work will spread and become general, we cannot tell; we have some faith to believe, that the whole town is about to be visited, and that the Lord will establish his church in this place.

From Rev. W. H. Whittemore, Rye, Westchester Co. N. Y.

By the report of Mr. W. for the quarter ending April 1st, we learn that an interesting state of things existed in his congregation, and that many were rejoicing in hope of salvation, through the Lord Jesus Christ, and that others were anxiously inquiring the way to Zion.

PENNSYLVANIA.

From Rev. Joel Campbell, Honesdale, Pa.

During the last quarter, we have enjoyed some special manifestations of the Lord's presence, in the out-pourings of his spirit. The church has been revived, and some souls hopefully converted. Meetings have been frequent and well attended. I think there are indications of good for Zion in this region. The work which appeared to commence in this place, two or three months since, is spreading around us. The church at *Bethany* is revived. Some souls born again, and many apparently inquiring the way to Zion.

Carbondale, Pa.

The congregation at Carbondale, aided by the A. H. M. S., has also been refreshed by the Divine Spirit within a few weeks past. It has become necessary to erect a more commodious place of public worship, and efforts are now making for this purpose.

NEW-HAMPSHIRE.

From Rev. A. P. Tenny, Hebron and Groton, N. H.

There is in each of these towns a Congregational church of about sixty members, and a Calvanistic Baptists' of nearly equal numbers. The houses of worship are owned in common by the two denominations. They have a minister who preaches alternately, as I do. We unite in the T
ance cause; and the Sabbath s
which meet in different districts, ar
posed promiscuously of all the child
can collect—and it is difficult to det
definitely how many belong to our
tive societies. And in the pleasing
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; and prayer. We have also estab- another weekly prayer meeting, for ress purpose of asking our Heavenly to pour out His Holy Spirit and re- s work in the midst of us.

event has recently occurred in this which has given much joy to Christ-

A man, who is deacon of our h, had been in the habit of drinking spirits temperately for more than century. Although he thought and well of the temperance enterprise, declined joining our association, and quently the whole weight of his in- e was against us—and that influence readful. Great numbers took occa- rom his example not only to oppose use of temperance, but to cast re- ies on the cause of religion. Means used, gently and cautiously, and *prayer was offered*, for the cure of eplorable evil. Through the Divine ng the cure has been effected. Dur- e last three or four months he has ed *total abstinence*, and three weeks *ubscribed the constitution of the Tem- ce Association*. He is now 75 years . We regard this as a signal triumph son and religion over the inveteracy bit and the cravings of appetite.— vent has given a new impulse to the of temperance here, and, we trust, have a most favourable influence on terests of religion.

MISCELLANEOUS.

RESTITUTION.

The effect of the Gospel.

e following anonymous note was re- d a few days since, by the Editor of *Home Missionary*," enclosing $3, and a letter addressed to J. R. P——, Esq. of this city, viz :

"*Sir*—Please hand the enclosed as directed, and witness some benefits of a preached gospel upon the community, as well as upon a depraved sinner. O that it might have free course! AMEN."

The enclosed letter referred to was handed to Mr. P——, and on being opened was found to contain the following, (with the amount named,) which we are permited to publish, viz. :

"A penitent thief, hoping in the pardoning love of the Lord Jesus Christ, returns to Mr. P—— the enclosed $50, being principal and interest of money fraudulently taken from him some years since. It is to the foolishness of preaching that Mr. P. is indebted for this act of just restitution. How safe is it to trust in the Lord. How able is he to protect our property from the evil man. If the Lord be for us, who can be against us? O, abused friend, pardon my wrong, and help to spread a gospel so honourable to God, so safe for man.

"How shall we escape if we neglect so great salvation?"

NOTICE

TO MISSIONARIES OF THE A. H. M. S. IN INDIANA.

All Missionaries in Indiana, holding commissions under the A. H. M. S. are requested to send duplicates of their Reports to the Corresponding Secretary of the Indiana Missionary Society, Rev. J. H. Johnston, Madison, Ia. This course is required by the terms of connexion between the State society and the A. H. M. S. but we have inadvertently omitted to name it in some of the commissions which have been issued during the past year.

intments by the Executive Committee of the A. H. M. S., from March 15th to April 15th, 1831.

issionaries not in Commission last year.

. Robbins, Sandusky City, O.
eth Sackett, to go to Indiana.
— Walker, Moscow, Livingston Co. N. Y.
oseph Crawford, Cohocton, N. Y.
— Waldo, Centerville, N. Y.
avid Smith, Waynesfield, O.
rban Palmer, Chester, Geauga Co., O.
Thos. Brown, Mount Zion Congregation, wassee Dist., Ten.
ielding Pope, Athens, Columbiana, and Calhoun, Ten.

Missionaries re-appointed.

. Betts, Wakeman and Clarksfield, O.
. G. Clark, Dexter, Mich. Ter.
Rev. J. Stephenson, Bellefontaine, Stoney Creek and Cherokee Churches, O.
Rev. J. M. Ellis, Jacksonville, Ill.
Rev. Joel Campbell, Honesdale, Pa.
Rev. B. B. Smith, Campbelltown, N. Y.
Rev. N. Hood, Claiborne and Granger Cos., Ten.
Rev. R. L. M'Afee, Round Prairie and vicinity, Mo.
Rev. F. Bartlett, Hocking Co., O.
Rev. Wm. Williams, Victory, N. Y.
Rev. D. W. Lathrop, Agent of the A. H. M. S. on the Western Reserve, O.
Rev. S. Peet, Euclid, O.
Rev. Saml. Bissell, Twinsburg, O.
Rev. Isaac Flagler, Hopewell, Ontario Co., N. Y.
Rev. Saml. Sweezy, Florence and Williamstown, N. Y.
Rev. I. Headly, New-Lisbon, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the Rec of the following sums, from March 15th to April 15th, 1831.

Alexandria, D. C. Second ch. Aux. per J. Douglass, Tr. $70 00
Andover, Mass. from the estate of the late Warren Richardson, per Hobart Clark, Esq. 2000 00
Barre, Mass. Rev. John Storrs, 3 00
Blairsville, Pa. Rev. T. Davis, 5; Mrs. Davis, 5, 10 00
Bristol, Ct. Sew. Soc. per Mrs. Amanda Ives, 9 00
Cairo, N. Y. Lad. Benev. Soc. per Rev. Dr. Porter, 10 00
Catskill, N. Y. Miss Sarah Porter and Mrs. Ruth Collins, L. M. 60 00
Conway, Mass. Joseph Avery, 10 00
Fluvanna, Va. Mrs. Louisa Cocke, per A. Converse, 20 00
Greenwich, Ct. Rev. Isaac Lewis, D. D. 20 00
Hadley, Mass. H. M. Assoc. to const. Mrs. Sarah M. Brown Life Member, per Miss Maria P. Dickinson, 30 00
Hampshire Miss. Soc. in support of Rev. T. A. Spilman, per E. Williams, Tr. 150 00
Hillsborough, N. H. Reuben Hatch, 1 00
Lancaster, Pa. English Presb. ch. Mon. Con. per Rev. Mr. Dickinson, 25 00
Lansingburgh, N. Y. Phebe Janes, 5 00
Lexington, N. Y. Lewis Miles L. M. per Rev. Dr. Porter, 30 00
Lyme, Ct. Cong. Soc. per W. Noyes, 10 00
Massachusetts, a Friend, per Rev. Brown Emerson, 200 00
Middletown, Ct. Henry S. Ward, per W. A. Hallock, 11 25
Mount Morris, N. Y. Reuben Sleeper L. M. 30 00
New-Haven, Ct. two Ladies, per Rev. W. Kirby, 6 00
New-York, Bowery ch. Assoc. P. Perit, 50; C. A. 5, 55 00
Do. Brick ch. Assoc. Eli Goodwin, 25 00
Do. Cedar st. Fem. Assoc. per Mrs. C. Mulligan, Tr. 162 25
Do. do. Sab. Sch. Miss. Assoc. per H. B. Hinsdale, Tr. 170 00
Do. Juv. Miss. Soc. S. S. No. 8, Dr. M'Elroy's ch. per G. D. Baldwin, 50 00
Do. Laight st. ch. cont. of Male Members, 13 08
Do. J. R. Peters, Esq. (see page 19) 50 00
Do. Rev. A. Peters, (do.) 3 00
Do. Murray st. Assoc. David Andrews, 25 00
Do. Seventh Presb. ch. Mon. Con. per Rev. E. W. Baldwin, 36 00
Do. South Dutch ch. Mon. Con. 11 29
Do. do per C. Morgan, 9 00
Do. a Female Friend, per D. Thomson, 50 00
Do. a Friend of Missions, 5 00
Do. do. 1 00
Philadelphia, Pa. First Presb. ch. Assoc. per W. Davison, Tr. 300 00
Do. do. Estate of F. Montgomery, deceased, A. White, executor, 100 00
Do. Fifth Presb. ch. Assoc. 35 51; J. Gray, 10; per G. W. M'Clelland, Tr. 45 51
Pittsburgh, Pa. Legacy of Wm. Semple, per W. M. Semple, ex'r, 50 00
Rockaway, N. J. Fem. Cent Soc. 12 00
South Hadley, Mass. Young Men's Miss. Soc. to const. Rev. Artemas Boies L. M. 31 00
South Killingly, Ct. Rev. J. R. Wheelock L. M. per Dr. Porter, 30 00
Troy, N. Y. Fem. Aux. Soc. 2d ch. per Mrs. Billiman, 62 20
A Friend to the Redeemer's cause, 100 00
A Friend, Mrs. E. 2 00

Bequest of a deceased Lady, per Mrs. H. S. Mount, 2
Subscriptions to Home Missionary, 3

$416

K. TAYLOR, Treasure

The following sums are acknowledged as rece by Rev. M. P. Squier, Corresponding Secre of the Western Agency of the A. H. M. S. the state of New-York, from March 12, to A 12, 1831.

Auburn, E. Hills, L. M. $30; Rev. J. Richards, D. D. 10; E. C. Bradford, 5; A. Munger, 3; Jno. Porter, 2; Stephen Ball, 2, 5
Castleton, Ladies' Aux. 1
East Bloomfield, to support a Missionary in the Valley of the Mississippi, especially devoted to S. Schools—viz. A. Adams, 50; A. Munson, 50, 1(
Ellington, collection,
Geneva, Chas. Butler, 2; E. L. Smith, 2; Wm. Kirkland, 5; Fortescue Crittenden, 5; A. Whitney, 3; Chas. Godfrey, 5; P. Prouty, 6 66; Young People's Aux. (balance) 28 50, 5
Genoa, 1st Presb. cong. (balance)
Groveland, Presb. cong. coll. per Rev. Mr. Crabb,
Hopewell, do. do.
Livonia, Auxiliary,
Moscow, Mon. con. and coll.
Napoli, collection,
North Penfield, Aux. (13 64 before acknowledged.)
Ovid, Auxiliary,
Penn Yan, Ladies' Aux. 42 90; Sab. coll. 19 60,
Peru, Donation, after reading Home Missionary,
Pulteny, Presb. cong. and coll.
Rochester, coll in 3d ch. 33 69; D. Sibley, 12 50; J. K. Livingston, 10; A. Wheeler, 5; A. Chapin, 1; P. Smith, 5; A. C. Burr, 5; A. Wakely, 10; E. Cook, 10; Ladies' Aux. (balance) 28 50, 1
Sennett, Auxiliary,
Scipio, 2nd ch. U. Benedict, 4; Sarah Benedict, 1; coll. 2,
Trumansburgh, Auxiliary,
Waterloo, Aux. and coll. 22 38; B. Maltby, 2,
Wayne, coll. Presb. congregations,
West Dresden, collection,

$6

Sums acknowledged by Rev. R. Cushman, Ag the A. H. M. S. Cincinnati, O. March 23, 1

Cincinnati, A. Dresser, 30, R. Cushman, 30; Henry Starr, 5; F. W. Athorn, 5; Wm. Nesbit, 2; James Gregor, 2; Jas. Gwin, 1,
Lebanon, Ky. Auxiliary,
Lexington and vicinity, Ky. 1
Reading, Hamilton Co. O. Aux. Soc.
Richmond, Madison Co. Ky. do.
Springfield, Washington Co. Ky. do.
Winchester, Clark Co. Ky. do.

$

THE

AMERICAN PASTOR'S JOURNAL,

OR

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

"THE HIGHEST STYLE OF MAN."

[Furnished by a Clergyman.]

Every Pastor, who has been long accustomed to minister at the couches of the sick and the dying, has had occasion to remark with what different feelings different men come to the end of their days. The infidel, the neglecter of religion, the mere man of the world, who has formed his system of theology independent of the bible, enters the dark valley single-handed and alone. Pains and infirmities cluster upon him, and he feels that he *has need of all things*. But no eye pities him that is able to do for him any of the things which he desires. Often, perhaps, when in the vigour of health, you heard him say, and he said it in the pride of human reason, what it would be right for God to be and to do. He had adopted some one of the ever-varying theories of the unbelieving world on this subject, and it had served as a *quietus* to his conscience, while he had lived a life of impenitence; but it was not the theory of the bible; it had in it none of the light which cometh from above. It was a spark of his own kindling; and it goes out as he approaches the grave, extinguished by the shadows of death. *Now* he has no time to indulge his fancy with speculations upon what reason teaches concerning God and eternity; and all that reason ever has taught, becomes jarring and discordant as the confusion of tongues on ancient Babel. He can gather nothing up from the whole mass of his worldly wisdom to comfort his soul. The messenger comes to call him to another world, dashes to the ground the shield which corrupt desires and abandoned habits, perhaps, had interposed between him and conviction; truth flashes upon his mind at once, to alarm and to torment him. He goes out of the world in deep anxiety, and, often, in absolute despair.

But it is delightful to pass from the double grief of such a death to the sick-bed of the Christian. Here is exhibited a totally different set of feelings. The God in whom he has trusted hitherto, comes with him to the shores of Jordan, and divides the waters that he may go over on dry land. He is peaceful and happy; sweet music charms his ears: visions of glory fill his soul; and before he leaves the body, he begins to assume the *white robe* which he shall wear eternally in the heavens. Here we lose sight of all worldly distinctions in the simple greatness of the Christian, as he is *putting off* the last vestige of *the old man*, and *putting on the new man*, in the fulness of his stature. This, in the light of eternal truth, is "*the highest style of man.*"

It has been my privilege to witness many such deaths, which have marked the pathway of the gospel's saving health, through the whole course of my ministry. But there is one such scene, which, on account of the character of its subject, and the importance of his relations to the church, has taken deeper root in my memory than any other. He was my friend and fellow-labourer, and one of the few that stood firm in the defence of the Lord's cause, when the enemy came in like a flood. He was venerable in years, and having *used the office of a deacon well, he had purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.* Such was deacon F. in the evening of his days; and he was led to the possession of such a character in a way which it may be profitable briefly to sketch.

In his youth he received a respectable common education, and by his parents, who were persons of prayer and of blameless lives, was diligently instructed into the knowledge of the

Scriptures. Possessing a mind of considerable strength and activity, and an uncommonly retentive memory, these early instructions were deeply engraven upon his soul. They were often the subject of his meditation, and by the frequency with which they were repeated both at the fire-side and in the sanctuary, he was enabled to treasure them up for God to bless in his future life. In his old age, and to the last of his days, he was able to repeat long continuous portions of the bible, which were impressed on his memory in childhood, and he took pleasure in recounting texts and plans of sermons, which he remembered to have heard when he was a lad. In a word, his early training was *in the way he should go.* He was educated for eternity.

At the age of 25 years, he was married, and having settled in business in his native town, he embraced, with his companion, what was called "*the half-way covenant*," a provision which was at that time made in many of the churches of New-England, by which parents, without becoming members of the church, were permitted and encouraged to offer their children in baptism. Under this provision Mr. F. lived several years. Thus the strong man armed remained in peaceable possession of his goods; his conscience was at ease, until his covenanted righteousness was powerfully put to the test by the following occurrence. A revolution was at length wrought in the feelings of the body of that church, with regard to the propriety of the custom to which we have just now alluded.—"*The half-way covenant*" was rejected, as a provision unknown to scripture, and inconsistent with the sacred guards which the Great Head of the church has placed around the sacraments of his appointment. Those, therefore, who had hitherto sustained this partial relation to the body of the faithful, were now cut off from their fancied privilege.

With this measure, Mr. F. was deeply offended; his heart also rebelled against the pungency of those doctrines which had constrained the body of the faithful to cross the path of his hopes, and remove the ground of his dependance. These were hard sayings, and he *would* not hear them. He forsook the sanctuary; he *left the fountain of living waters;* and, having committed this *one evil,* he was immediately hurried into *another*, which almost invariably accompanies the first. He *hewed out* to himself *broken cisterns, which could hold no water.* His spirit, having walked through dry places, seeking rest and finding none, took refuge at length in that system of deism, which had at that time obtained considerable currency both in Europe and in this country. He denied the divinity of Jesus Christ, rejected the divine inspiration of Scripture, and disputed and ridiculed the authority of its doctrines. Impelled by the turmoil and restlessness of his own feelings, he soon became familiar with the common arguments of infidelity, and possessing much knowledge of the scriptures, and exceedingly ready conversational powers, he became a champion of the system which he had embraced. He entrenched himself in the strong hold of impenitence, and used with uncommon dexterity and zeal the weapons of his infidel warfare. "I was," (said he, in one of the last interviews which the writer was permitted to enjoy with him in his last sickness, alluding to this period of his life,) "*I was*, in the language of the Apostle, literally *mad against the church.*"

Continuing in this state of mind, and waxing still more and more irreconcilable to the church, he removed from his native state in the year 1804, and became settled in the town of B. when he was 44 years old. Being thus removed from the local causes which had exasperated his feelings, he became less bold and strenuous in his opposition to the progress of vital godliness. Still, however, his spirit was unhumbled, and he was by no means idle in the support of his Deistical views. He was soon known and listened to by those with whom he mingled, as an advocate for the principles of infidelity. Thus deeply and actively opposed to the doctrines which he afterward adorned, and at war with the grace to which he finally yielded himself a willing captive for eternity, he lived out half a century of his life.

When he was FIFTY YEARS OLD, he

became, in the judgment of charity, A NEW CREATURE. His conversion was marked with deep convictions, and an agony of spirit, until

> His tongue broke out in unknown strains,
> And sung surprising grace."

And then, as much had been forgiven him, he *loved much*. In the last conversation which I held with him, two days before his death, I asked whether any particular providence was remembered by him as the special means of arresting his attention, and driving him from his former hopes? He replied, in the language of the Apostle,—"*The* GOODNESS *of God leadeth thee to repentance*." The particular fact to which he alluded, was the unexpected and almost miraculous recovery of his wife from an alarming illness, under which she had been for some time languishing. He soon ascertained that her case had been made the subject of special prayer among his pious neighbours. He was overwhelmed with a sense of the divine beneficence and his own ingratitude. His soul was pierced with many sorrows, till he sought and obtained forgiveness through Jesus Christ. Thus it was that the *goodness of God* led him to repentance; and I have more than once heard him relate how wonderfully adapted to his consolation at that time was the kind assurance of the Saviour, that, "*Whosoever shall speak a word against the Son of Man, it shall be forgiven him.*" He was forgiven, and from that hour to the day of his death, his history was one of the most uniform that has ever adorned the annals of the church. His life was only distinguished by the rapidity of its progress from grace to grace. The fire that was sent down from God out of Heaven, and lodged upon the altar of his affections, seemed to be always burning. He was ready to every good word and work, "*steadfast, unmoveable, always abounding in the work of the Lord*."

The history of Barnabas [Acts xi. 23 and 24] describes with striking propriety the leading characteristics of Deacon F.—"*He was a good man, and full of the Holy Ghost and of faith; who, when he came, and had seen th grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.*" *Good*, in the scripture sense of the word, and not according to this world's low standards; *full of the Holy Ghost*; born not of blood, nor of the will of the flesh, nor of the will of man, but of God, and being a son of God, he was led by the Spirit of God. He was also *full of faith*, and his faith wrought by love, and brought forth fruits unto righteousness, which are scattered wide in the region where he lived. His sense of duty permitted him not to slumber. His love of Christ constrained him to labour for Christ; his love of man compelled him to labour for man; and though he never possessed an abundance of the riches of this world, yet according to his ability, he was *a cheerful giver*.

Thus lived this lovely disciple.—Come, now, and see how the *good man* can fall asleep in Jesus, prepared to awake and sing evermore. His decline was gradual, his seat was left vacant in the sanctuary, his voice was not heard in the conference room, and his presence ceased to cheer us at the communion table. But his heart, as he used often to remark, was with the people of God, and his communion with the Father and with his Son Jesus Christ, was more and more intimate and joyful, as he drew near to death. His faith failed not, and those who were his constant attendants were not able to discover that a single cloud intervened at any time to obscure the light of his Father's countenance, during his whole sickness. "*I have read of happiness*," said an impenitent neighbour who visited him often, "*and I have seen Christians die, but I never saw, and never read of so happy a man as deacon F. now appears to be.*"

In his last interview with the writer, he was asked whether his confidence in God still remained unshaken? He whispered in reply, "*Waiting patiently all the days of my appointed time till my change come.*" And when I took him by the hand to leave him, having commended him to God, he said:

> "The Lord my Shepherd is,
> I shall be well supplied;"—

and then waited for me to add what his

spirit felt, but what his faltering tongue could not utter:—

"Since he is mine, and I am his,
What can I want beside?"

Thus he waited. Hope was the anchor of his soul: visions of glory filled his mind. The Shepherd of Israel stood over his bed of death, comforting him with his rod and his staff, and sustaining his spirit while he languished into life.

A CASE OF CONVERSION.

Deacon B. was a man of years, and much experience in the things of Christ. He had acquired such an insight into character, and such skill in detecting the operations of the mind under the truth, as very seldom to mistake in his treatment of awakened persons.

On one occasion, which will now be related, he ascertained, that a young woman of his acquaintance had, a short time previously, evinced some conviction of sin. He called on her, and found that her concern of mind was wearing off. He at once perceived the state of her case, and took his course accordingly. He knew that she had been educated in a Christian family, and had been the subject of a gentle and long protracted seriousness. During this long seriousness, she had had great light in the understanding, and now that she had, within a few days, been brought to deeper anxiety than ever. deacon B. felt that should her concern subside, she would in all probability grieve away the Holy Spirit for ever. What was to be done? He felt his impotence, and lifting up his heart to God for that influence, which alone can make the truth effectual, he resolved, as the case was one of great peril, and an immortal soul probably in the crisis of its destiny, he would use extraordinary means for its recovery. He sat down by her side, and told her his views of her condition. But when he urged her to surrender her heart to the Lord Jesus, she was unwilling to do it yet,—she wished to put it off still longer. He entreated,—he urged the command of God,—the joys of heaven, and the pains hell,—still she repulsed him, and r through the whole circle of cavillin about inability, election, Adam's s &c., but it was evident to the discer ing mind of deacon B., that it was on the device of an unreconciled hea to put off the work of immediate cor pliance, with the command of Chri

Here then was the awful struggl On the one hand, the Holy Spirit w spreading truth before the mind, a flashing conviction upon the conscienc through the instrumentality of th good man; and on the other, a wor of the dust was engaged in resistin with desperate strife, every motion th would lead to submission. It w enough to make the heart of pie tremble to see the conflict, knowin how much might depend on the issu Deacon B. now requested to see t lady alone. He led her into an adjoi ing room, where he took her by t hand,—his eyes streaming with tea of pious compassion,—and told her a few brief sentences, the state of h case;—her guilt as a rebel again God—a slighter of the Saviour—a r sister of the Holy Ghost. He demo strated the preciousness of the prese moment, and urged her to cast away t weapons of her rebellion. She wep but remained unchanged in her dete mination. At length, he took a se by her side, and raising his venerab form erect, and throwing all the dee sion of his soul into his voice, he sai "depend upon it. I am determined n to leave you, till you make up yo mind to be either for God, or again him." Then recapitulating the u gent motives of the Gospel, and t peril of her case, he poured a torre of truth and persuasion upon her so until she fell upon her knees, and e claimed "*Lord, save me or I perish! give myself up to thee, do with me seemeth good in thy sight.*"

The event proved that it was a g nuine prostration of soul at the feet Divine authority and love. Had De con B. been easily put off, or his ze grown weary with the resistance this sinner—what reason is there to fe that the termination would have be fatal to her eternal interests!

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?....*Rom.* x. 15.

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FIFTH ANNIVERSARY.

The American Home Missionary Society held its Fifth Anniversary in the Mugg-street Church, New-York, May 11, 1831. The audience was as numerous as that large and very commodious house would accommodate, and hundreds, we understand, were not able to enter. So great was the interest manifested on the occasion, and so happily were the exercises adapted to promote that spirit of piety and of expanded benevolence, on which the Society must ever depend for its prosperity, that the Board of Directors, at their annual meeting, on the following day, unanimously adopted the following resolution, viz.—

"*Resolved*, That a Committee be appointed, to procure and publish, with a suitable introduction, the Addresses delivered at the Anniversary, and to circulate them widely, through the 'Home Missionary,' or otherwise, as they shall judge expedient.

"The Rev. Messrs. Peters and Mason, and Mr. W. M. Halsted, were appointed said Committee."

In compliance with the above resolution, the undersigned have great pleasure in presenting to the public the following brief account of the Anniversary, with extracts from the Annual Report, and the Addresses delivered.

CYRUS MASON,
WM. M. HALSTED,
ABSALOM PETERS,
} Committee.

The Anniversary Meeting was convened at half past 7 o'clock, P. M. and was opened with an appropriate Prayer by the Rev. Samuel Fisher, D. D., of New-Jersey.

The President of the Society, HON. STEPHEN VAN RENSSELAER, LL. D., delivered the following opening Address:—

Fellow Members of the Society,

It has pleased Almighty God to permit us once more to assemble on the return of our solemn anniversary. The first offering of our hearts should be, a devout and grateful acknowledgment to Him, for all his mercies during the past year. Through his kind providence we have been blessed with a prosperous continuation of our labours; and we have abundant reason to thank the Lord for what he has done. How true it is, that in Him are all our ways! It is an encouragement which belongs to every Christian, to feel that God rules and over-rules human affairs; that the Great Head of the Church sustains His cause by His own right arm.

In this age of active enterprise, the tendency is too much to exalt our own activity. It becomes us constantly to feel that it is the Sovereign Power of God which carries forward the interests of His kingdom. However much our labours may be prospered, it is all through the favour of the Most High. To Him alone belongs the power and the glory!

All our benevolent institutions have been blessed with the marks of divine favour throughout the past year. The Society, whose anniversary we have met to celebrate, has received a good measure of success. It is for the Christian public, however, to decide, whether its operations have been as extensive as its relative importance demands. No one has a right, nor, we trust, a disposition to

complain;—for the Lord has been very gracious to us; but we conceive it to be incumbent on all our members, to sustain the claims of the American Home Missionary Society.

It is the object of this Society to send the *Preached Gospel* to the destitute in our own country. In our exertions, to this end, no sectarian zeal is permitted to appear. The welfare of the Christian Church is our first, our last, our only object. The characteristics of our Society, though few and simple, are such as cannot fail to commend it to all who aim at advancing the cause of Christ.

1. One of the characteristics of the A. H. M. Society is, that it is *National* in its aim. It is an *American* Society. It proposes to send the preached word to the destitute in all parts of the United States. The operations of the Society are not confined to any particular sections of our country; but are carried throughout its whole extent. No geographical divisions limit its labours. No landmarks are set up to confine its measures within circumscribed boundaries. Our country, our whole country, is the field of labour. The annual report fully illustrates the enlarged plans of the Society. Within the past year it has assisted to spread the gospel in almost every state in the Union. Nearly 600 Congregations and Missionary Districts, in various parts of our land, have received assistance from this association, in the support of 463 Ministers. Our measures, therefore, testify that our Society is American in its plan; enlarged, national, aiming at the welfare of the whole Christian Church.

2. Another characteristic of the A. H. M. Society, is that it is *domestic* in all its relations. It is a *Home* Missionary Society. Its object is to advance the cause of Christ, by preaching the gospel within our own territory. The deplorable condition of many parts of our country, in regard to gospel privileges, demands the serious consideration of Christians. A wide desolation prevails in the United States. How many places are entirely destitute of the ordinances of the gospel? How many never hear the preached word; have never been blessed with the ministrations of gospel truth! It is, indeed, an appalling fact, that the word of God is a sealed book to hundreds and thousands in our country. We are called upon by the great desolations of the Church, to strive to build it up in our midst. In vain do we labour abroad, if we do not sustain the Church of Christ at home. If we neglect our own land, we forsake the mercies of God. We have a great duty to perform to our own citizens. It requires all the exertions of Christians to keep pace with our country's secular advancement. Every means must be employed in order to preserve the privileges which the Lord has given us. The importance of the Missionary cause at home, cannot be overrated. A loud cry is raised all over our country for the gospel; and a general deficiency prevails to supply the call. Ought we not to make greater efforts at home, at the same time that we are striving to accomplish much in Heathen lands?

3. Another characteristic of the A. H. M. Society is, that it is *Missionary* in its plan. It is a Home *Missionary* Society. It sends out Ministers to preach the Gospel of Christ. Whilst other associations send bibles and tracts, this sends the living word—the preached gospel. The importance of proclaiming openly the offers of salvation is beyond calculation. A Ministry was instituted by the Great Head of the Church, that all men might be called to repentance. This is the appointed means to bring men to a knowledge of the truth; and experience abundantly testifies that it is, of all others, the most effectual. Without this, indeed, it is difficult to see how the cause of Christ can succeed. It is not enough to supply the community with bibles and tracts; we must send living messengers of the truth—Men, who, in Christ's stead, can exhort all to be reconciled to God. This is the command of Christ—"*To preach the gospel* to every creature." A command, full of meaning and of solemn import. Has this command been sufficiently attended to in this country? Our documents prove that there are many sections of our land, which, from various causes, never hear the truths of the gospel. "And how shall they hear without a preacher? And how shall they preach, except they be sent?" The Home Missionary Society undertakes to send the "preacher." It aims at furnishing,

with the gospel ministry, the desolate parts of the country; and it likewise assists those congregations, which, in part only, are able to maintain a Minister of the Gospel. In this way it has relieved, or entirely supported, nearly 600 congregations during the year past: an amount of aid, which eternity alone can fully disclose.

But not only do the ministers employed, preach the gospel. They labour, in many ways, to extend the influence of religion. They have formed, in their respective congregations, Sabbath schools, Bible societies, tract societies, foreign missionary societies, temperance societies; and have contributed, as pastors, in bringing about revivals of religion. In this manner, the Home Missionary Society has assisted its sister institutions, and advanced the Redeemer's kingdom to an extent which it is impossible to estimate. It is so powerful a means of carrying on the cause of Christ, directly and indirectly, that an appeal is made to the Christian public, whether its resources ought not to be abundantly enlarged. Nothing but the limited means of the society prevents its influence from being felt with power.

Let us, however, always remember that it is in God alone that our institution moves, and has its being. Let us thank Him for permitting us to establish a Home Missionary Society, and for blessing the efforts it has put forth. Our country stands in great need of all the Christian institutions of the day. Let none be suffered to fall for want of support; but may all, domestic and foreign, be sustained, in the fear of the Lord, by the vigorous efforts of all Christians.

THE TREASURER'S ACCOUNT.

The Treasurer's account was then presented by MR. K. TAYLOR, Treasurer, exhibiting the income of the Society for the last year, as amounting to $48,124.73
Expenditures 47,247.60

Balance in the Treasury $877,13

The Fifth Annual Report of the Executive Committee was next read by the Rev. ABSALOM PETERS, Corresponding Secretary.

FIFTH REPORT.

ALL the actions of intelligent agents, under the moral government of God, are connected with RESPONSIBILITY. Besides our obligations to Him who will ultimately bring every work into judgment, there is a subordinate and reciprocal *responsibility* of intelligent agents to each other. The enlightened conscience of the christian recognizes this principle, and when associated with others in enterprises of a public nature, he feels that there is a propriety in his being required *publicly* to account for his doings.

Such are the impressions under which the EXECUTIVE COMMITTEE of the AMERICAN HOME MISSIONARY SOCIETY come to its FIFTH ANNIVERSARY. Here too, as at the close of each of the preceding years, their *duty*, through the blessing of God, becomes a delightful *privilege*. Their satisfaction, indeed, surpasses that which they felt on presenting their former reports, in proportion as the labours of the year have been more arduous, difficult and embarrassed, and their results, in several most interesting particulars, MORE SUCCESSFUL. The Head of the church has continued to bless the Society, by signal manifestations of his favour. The lives of its Committee, its Agents, and its Missionaries, (with two exceptions*) have all been preserved †—And our fellow-labourers, throughout

* *Rev. John L. Howard*, of the Theological Seminary, Auburn, N. Y. died on the day appointed for his ordination, and previous to setting out for his field of labour in Upper Canada; and Rev. John Alexander of Peruville, Tompkins Co., N. Y., who fulfilled nine months of his Commission.

† Thus our Report was written and adopted by the Committee. But in the midst of life, we are in death. But yesterday the intelligence arrived, and this day the parti-

the wide field of their dispersion, not only *live* to praise God, but the results of their ministry have been such as to indicate a degree of spiritual prosperity on the whole field of the Society's operations, highly encouraging to the friends of the cause for which we labour. The propriety and force of these remarks will be fully illustrated by the details embraced in the following table.

[The table referred to, is a list of Congregations aided, Missionaries, &c., and is too extended to be inserted in this place. For the details, the reader is referred to the Report itself, which is published in a separate form.]

NUMBER OF MISSIONARIES AND CONGREGATIONS AIDED.

From the preceding details, it appears that the number of Missionaries and Agents employed by the Society, during the last year, is 463, and the number of congregations and missionary districts which have been aided in their support is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year. The remaining 164, have been new appointments during the year, making in all 463.

PROPORTION OF MISSIONARIES, &C. IN EACH STATE.

It is apparent, also, from the foregoing table, that the influence of the Society has been felt in 22 states and territories, and has been extended to the adjoining province of Upper Canada. The proportion of missionaries employed, and of congregations aided, in each state, has been graduated, as it ever must be, by the interest manifested by the people, to secure the blessings of a preached gospel, the character of their wants and prospects, as made known to the committee, and the choice of the missionaries themselves. Those states and territories, therefore, have been best served by the Society, whose correspondence has most clearly developed their necessities, and their disposition efficiently to co-operate with this Committee in supplying their own destitute. This will account for the comparatively large number of missionaries employed, and of congregations aided, in the States of New-York, Ohio, Indiana, Illinois and Michigan Territory. It is because the Auxiliary Societies in those states have furnished increased facilities to the operations of the parent Society, and greater inducements to ministers to enter upon their destitute fields.

In addition to the considerations already named as determining the location of missionaries, and as securing to some states a larger proportion of appointments than to others, the following is worthy of notice. It has ever appeared to this committee an object of the first importance, as early as practicable, to occupy with an efficient ministry the new and rapidly increasing settlements on our western and southern frontiers. To this object, therefore, they have directed their special attention. But they have found this department of their great enterprise no less difficult than important. In such settlements generally, religious societies are unformed, and the people are not prepared to adopt any systematic measures even to assist in the support of religious institutions. Often there are not so much as *two or three* who are sufficiently agreed to unite in soliciting a missionary to be sent. In all such cases it is manifest that to wait for an application from the people, would be to withhold from them the blessings of the gospel. They feel not their need of these blessings, and of course will not ask for them. Yet their need is the greater because of their

culars have been put into my hands, of the decease of one of our own number, MR. ARCHIBALD FALCONER, Recording Secretary of the Society, and from the beginning, a faithful, efficient and highly valued member of the Executive Committee. Having left this city for England, in October last, for the improvement of his health, we have been deprived of his counsel at our weekly meetings, but have been assured by his letters of an affectionate remembrance in his prayers. He remained in England until January last, when, his symptoms becoming more alarming, he took passage from Falmouth to Rio Janeiro, by the way of Madeira, and died at sea, Feb. 13th, in the language of the Captain who communicated the intelligence, "*praying to that Almighty, who is the Author and disposer of all events.*"

insensibility, and the committee have felt that to withhold appropriations from such settlements, would be to neglect one of the most interesting as well as important objects of the Society. They have accordingly used every endeavour to procure and direct to our frontier states and territories, men of suitable qualifications for the work to be done. Here again there are peculiar difficulties to be encountered. It is easy, indeed, to induce young men and others to take *missionary tours* to these remote settlements, and spend a few months, if they may then return to fields more white unto the harvest. The experience, however, of Missionary Societies and Boards of Missions before existing in this country has evinced that such kind of service is comparatively of little use. This Committee, therefore, early established it as a rule, to send no missionaries to the frontier states and territories, who were not willing to express it as their *sincere intention and settled purpose*, (Providence favouring,) *to remain and spend their lives on those fields*. But we have thought it unreasonable to exact such a pledge from those who have the courage thus to take their lives in their hands, and meet the perils and privations, and identify themselves with the interests of new and remote settlements, without pledging, on the part of the Society, at least a competent support for the first year of the missionary's service. This indeed is the only method by which the preaching of the gospel can be permanently secured in those sections of the country which are the most destitute. It must be *sent* to them, or they will remain destitute; and in sending the gospel to such fields, the committee have found it necessary to commission their missionaries without regular applications from the people, and to assume their entire support, including such sums as they may derive from the fields on which they labour. No less than 34 of the missionaries named in this report, have been thus appointed. These in general have been the most expensive missions of the Society, while in some instances, the Missionary who was sent, unsolicited by any organized congregation, has been not only received with cordiality, but his support has been principally sustained by the people, and the Society relieved from the whole or a large portion of its pledge.

Excepting the above named 34 missionaries, and 5 others who have been employed as agents, the remaining 424, have been appointed on application from the churches or congregations where they labour, and the amount pledged in each case has been the least sum which the committee have regarded sufficient to enable the applicant congregation to support and retain the minister of their choice.

EXTENT OF FIELDS AND AMOUNT OF LABOUR PERFORMED.

Of the whole number employed by the Society, 319 are settled as Pastors, or are statedly engaged in single congregations, 105 divide their labours, either as Pastors or stated supplies, between two or three congregations, and 39 including Agents, are employed on larger fields. Thus engaged, the 463 missionaries of the Society, within those portions of the year embraced in their commissions, have performed the full amount of ministerial labour, which would employ a succession of individuals 295 years.

ECONOMY IN EXPENDITURES, AND STATE OF THE TREASURY.

The above amount of service, has been performed at an expense of $17,247.60 —which has actually been paid out from the treasury within the year, including office rent, Secretary's salary, and all the incidental expenses of the Society. But whence have been derived the means of so large an expenditure? At the commencement of the year, the treasury was overdrawn $84.11, and during the first half of the year, the income of the Society was far less than its disbursements, so that, for several months in succession, the payments from the treasury were in advance of its receipts from $7,000 to $10,000 for which the Treasurer and other individuals of the Committee became personally responsible. Under the pressure of this exigency, it was seriously deliberated, whether we ought not to withhold further *appropriations until* we should be possessed of

the means of more extended operations without the necessity of increasing the personal responsibility of the Committee. The result was a unanimous decision that the uninterrupted advancement of this enterprise, is an object of too great importance to be hindered by the fear of ultimate pecuniary embarrassment, especially when the evidences of the favour of God, and the confidence of the christian public, were accumulating with the experience of every month. The work was, accordingly, in no degree arrested, but the operations of the Society were steadily increased, with an unshaken confidence, that the friends of the cause would not fail to meet its reasonable demands.

In the mean time every effort was used to procure agents to engage permanently in the business of collecting funds for this object. In this, however, we failed to such a degree, that some large and able portions of the field, to whose liberality the Committee look with confidence, have not yet been visited by any Agent. The efforts of the Secretary, however, and other Agents who have been employed, have been successful, and have furnished increasing evidence that the appeals of this Society have lost none of their interest with the christian public. The treasury has accordingly been replenished. The receipts of the last year, as appears from the Treasurer's accounts, have exceeded those of the preceding year $5,779.34, while the expenditures of the Society have increased $4,818.10, leaving in the Treasury, at the present time $877.13. The committee are, however, under engagements to Missionaries and Agents now in the field, $36,785.00, which must be discharged within the coming twelve months.

In entering into these engagements, the Committee have been aware that, in the work of Missions, as in other departments of charitable effort, a Society known to have been formed for the purpose of aiding the destitute, and the needy is exposed to unworthy applications for its bounty. This fact presents a point of the greatest difficulty and delicacy in the bestowment of public charities. The Committee have accordingly endeavoured to guard, on the one hand, against an indiscriminate or a lavish expenditure of the Society's funds, and on the other, to avoid that degree of retrenchment in appropriations, which might disappoint the reasonable expectations of congregations asking assistance, and thus discourage rather than aid them in their efforts to support the ordinances of the gospel. To attain these ends as perfectly as possible, each application has been carefully examined, and appointments have been delayed, until, by correspondence or otherwise, the Committee have become assured both of the wishes of the congregations, and of the regular standing, good reputation, and prospects of usefulness of the minister employed. Aid has then been granted, on application from the people, accompanied with suitable evidence that it was needed. It has accordingly been received with many expressions of gratitude from the churches and congregations assisted, and in most cases, has been attended with the happiest effects, not only in sustaining the needy under present embarrassments, but in concentrating their own resources, and encouraging them to make more vigorous efforts to secure the blessings of a permanent ministry. This system has been pursued with a confidence, strengthened by the experience of every year, that it is happily adapted to accomplish the great end for which the Society was formed, and that it will permanently retain, as it has hitherto received, the approbation and patronage of the religious public. It is a system of *encouragement* as well as of economy, and does not enervate, as is the case with charities indiscriminately bestowed, but strengthens and stimulates to renewed exertions the congregations aided, and has enabled them, in many instances, to return to the Society, within the year, some portion of the amounts appropriated. This has been the case with all those congregations named in the preceding table, as having "*raised by Auxiliary Associations*," a portion of the aid granted. Deducting, however, all that may thus be derived from the fields to which appropriations have been made, a large proportion of the amount pledged by the committee, will still remain to be raised from the more favoured of the religious public,

who are able to spare, from their abundance, portions for the poor. On these, the Society has principally depended hitherto for the means of prosecuting, with effect, its noble enterprise; and that this is not a vain dependence, for the future, may be inferred from a brief survey of the following.

SOURCES OF INCOME.

Donations from individuals have been received from almost every part of the country, and have been transmitted, both anonymously and otherwise, accompanied with such expressions of interest in the object of the Society, as evince that it is remembered in the closets of the pious, as well as in the assemblies of the saints. These encouraging indications of a widely extended interest and confidence in the operations of the Society, have been multiplied during the last year, and have been furnished in almost every amount, from the little child's contribution to the box of charity, to the donation of $2,000. Many Pastors and Churches, also, have testified their estimation of the privilege of bearing a part in this work of love, by collections taken up particularly at the Monthly Concert for Prayer, and on the day of annual Thanksgiving. In addition to the above, the Society has derived very seasonable aid, within the year, from the payment of several small bequests, and especially from the

LEGACY OF THE LATE WARREN RICHARDSON.

This gentleman died in the summer of 1829, in Andover, Massachusetts, where he had resided a number of years, and by active industry, had accumulated an estate of more than $20,000. He was not a professor of religion, and it was not until a short time previous to his death, that his attention was Providentially directed to the benevolent enterprises of the church, and in the near prospect of eternity, he bequeathed more than half of his estate to several institutions of religious charity. The bequest to the A. H. M. Society, was a residuum of uncertain amount; and his widow, MRS. LUCRETIA RICHARDSON, with a sacred regard to the intention of the deceased, and with a cordiality in the object which entitles her to the gratitude of its friends, has furnished the Society with every facility to become possessed of the amount. She has accordingly already paid into the Treasury the sum of $5,100, and a small sum, we understand, remains yet to be collected. The reception of this legacy, as a relief from the embarrassment which must otherwise have been experienced, has been regarded by the Committee as a peculiarly timely interposition of Divine Providence. It will doubtless be recognized in Heaven, as among the means which have caused thousands to rejoice evermore; and it seems but right that we should distinctly recognize it in this report. While, however, the Committee acknowledge, with gratitude, the foregoing items, it still remains to be stated that the largest amount received from any one of the general sources of the Society's income has been derived from

AUXILIARY SOCIETIES AND ASSOCIATIONS.

These have increased, during the year, from 273 to 385. The following have contributed the largest amounts to the Parent Society, viz.—

The Western Agency in the State of New-York			$5,721 40
The Central Agency, do. do.			2,998 91
The Maine Missionary Society,			2,828 43
The New-Hampshire Missionary Society,			2,274 99
The Vermont Domestic Missionary Society,			1,636 83
The Cedar-St. Male Association, N. Y.	$1754 13		
" " " Female Association, do.	162 25		2,516 38
Sabbath Scholars Missionary Association in the Cedar-Street Church, N. Y.	600		
The Bowery Church Male Association,			1460 00
The Brick Church Male Association,			1394 00
The Laight-St. Church Male Association,			713 08
The Bleecker-St. Church Male Association,			538 00

Several of the above Auxiliaries, on account of their efficiency, and the of their operations, deserve an additional notice in this place, viz.

The Western Agency in the State of New-York, remains yet unriva efficiency among the Agencies and Auxiliaries of the Society. It embra its field, the 17 western counties in this State, with a population of more th a million, on which more than 120 congregations have, in succession sustained by this Society, 72 of which have received aid, within the last y the support of 58 ministers. These, together with the Secretary of the A constitute an aggregate of 59 labourers, on that field, in the employment Society. And their labours have not been in vain. "Ours," says the tary, in his annual report, "have been the consolations of the man, who, gone forth weeping, bearing precious seed, comes again rejoicing, bringi sheaves with him." Seven of the congregations aided, are named as shared richly in the revivals which have prevailed in the western part state, in each of which there have been reported from 75 to 100 h conversions, while others have been gladdened with gentle showers of Much advancement has been given to the cause of truth within the bo the Agency, while the surplus of its collections above the amount expen that field, has aided the Society in thrusting forth other labourers into portions of the harvest.

The Central Agency in the State of New-York. The present r considered as the *First Annual Report* of this Agency, which was ap in October, 1829, on the same plan of the "Western Agency" above nam was not fully organized and in operation until a few months previous to 1830. Since that time, besides discharging a considerable amount of th and pledges of the "Western Domestic Missionary Society," whose re bilities it assumed, it has aided in the support of 38 missionaries in counties of this State, which lie within or contiguous to the Synod of which is the centre of its operations. Ten of the congregations aided c field, are reported as having enjoyed special revivals of religion, and in the labours of the missionaries have been crowned with more than o success.

Notwithstanding the embarrassment occasioned to this Agency, removal of its Secretary, the Rev. R. Cushman, in October last, to a field of labour, and the necessary delay in procuring a successor, its pa to the Treasury of the Society, within the year, have amounted to $2,5 while its present organization and activity, are such as afford the encouraging promise of extended and permanent efficiency.

The Maine Missionary Society, has continued its operations with in ed energy and success, and, though the receipts into its Treasury have less than the amount reported the previous year, this is to be attr rather to the want of agents for the collection of funds, than t diminution of interest or zeal among the friends of the cause in that The number of its Missionaries appointed under commissions from the Society has increased during the year from 38 to 47, in addition to whi Committee, by the appropriation of funds pledged by the Massach Missionary Society, have aided in the support of 8 missionaries on the field, making, in all, 55. The Corresponding Secretary, Rev. Dr. under date of April 25, 1831, remarks, in general, that there are various table and religious societies, in every township where we have Missio and several converts in many of the societies, as well as revivals in o On the whole, the advancement of this Society, as an auxiliary, has b rapid and encouraging, as its best friends had any reason to expect, a trust the time is not far distant, when, its zeal having provoked very m will itself become an efficient helper to the Parent Society in aiding the and supplying the destitute on the opposite and far distant frontiers of th and south.

The Vermont Domestic Missionary Society, including the W

County Association, has aided, during the last year, in the support of 28 missionaries in that State, whose labours appear to have been attended with usual success, while several of the congregations aided, have been blessed with revivals of religion. The expenditures of this Society have exceeded its receipts during the last year, which is accounted for by the fact that no Agents have been employed in that state for the collection of funds for the last two years. Its Directors, however, manifest a zeal and an enterprise which furnish the strongest ground of confidence, that, in the language of their last Report, they *will do as they have done and* CONTINUE *to do so, while the occasion lasts;* and that by increasing their exertions, they will be able hereafter, through the Parent Society, to extend their influence much beyond the bounds of their own state.

The NEW-HAMPSHIRE MISSIONARY SOCIETY has continued its co-operation with this Committee, and has granted aid to 31 missionaries in that state, under commissions from the Parent Society. But as we have not received the regular annual returns from the Secretary, we are unable to add any further particulars in this place.

THE DOMESTIC MISSIONARY SOCIETY OF CONNECTICUT.

This Society has come into active co-operation with the A. H. M. S. since our last anniversary, and has conformed to the stipulations recommended to the adoption of Auxiliary Societies. It has not been practicable, however, for it to become formally auxiliary, on account of a condition in its constitution, which renders it necessary to delay such a measure until its next anniversary, when it is proposed to consummate its connexion under the name of the "CONNECTICUT MISSIONARY SOCIETY AUXILIARY, TO THE A. H. M. S." In the mean time it conducts its operations as an auxiliary, and has already pledged aid in the support of 22 missionaries and agents under commissions furnished by the A. H. M. S. The receipts into its treasury, from June 18, 1830, to April 1, 1831, have been $2276 77, and its payments to the Parent Society, under the above stipulations, have been $308 98. Its operations under the present arrangement, have been highly successful, and furnish the most animating encouragement, that, hereafter, in addition to furnishing all needed aid to the feeble congregations in that state, it will be an efficient auxiliary of the A. H. M. S. in sustaining its great enterprise in behalf of the West and South. As it proposes, in this way, to enter, in some measure, into the labors of the *old "Connecticut Missionary Society,"* and to be conducted by the same Board of Directors, it is confidently believed that it will more than equal the usefulness, and sustain the reputation of that venerable institution, whose praise is in all the churches.

The SABBATH SCHOLARS' MISSIONARY ASSOCIATION of the Sabbath Schools connected with the Cedar-street Presbyterian church, New-York, both on account of its peculiarity and its efficiency, continues to be one of the most interesting of the Auxiliaries of the Parent Society. It has paid into the treasury of the Society, during the last year, the sum of $600, and stands pledged for the entire amount of aid granted by this committee to five missionaries in Ohio, Indiana, Kentucky, and Michigan territory. Its *Fourth Annual Report*, recently published, indicates a comprehensiveness of design, a maturity of plan, and a system in execution, which would do honour to any association for benevolent purposes, while it evinces, in a most pleasing manner, that the great national object of the Parent Society has already made a lodgement in the hearts of the children of that congregation, both male and female, from which it will not be easily displaced. But the benefits of this youthful association have not been confined to the direct results of the aid which it has furnished to the Parent Society. The Sabbath Scholars in other congregations in this city have been stimulated by their example to form similar associations, and thus an influence has been commenced, which we trust will extend until many youthful hearts

and hands will be warmly and actively engaged in this and other enterprises of benevolence.

The WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, embraces, as its field, the northern part of Ohio, and the whole of Michigan territory, and is co-extensive with the Western Reserve Synod. This auxiliary has come into full and systematic co-operation with the Parent Society within the last year. Since October last, it has assumed the support of six missionaries under commissions furnished by this committee. Our Agent on that field, who is also Secretary of the Society, has been actively engaged during the year, in visiting the congregations, encouraging the feeble to make more vigorous efforts to sustain the institutions of the gospel among themselves, and soliciting contributions. The actual receipts of the Society have been small, but the Agent reports that the present prospect from subscriptions made and pledges given may be considered equivalent to a security for $2000 within the present year, and that though the cause is yet in its infancy, there are indications of its soon becoming one of prominent interest among the churches on the Reserve.

THE CENTRAL COMMITTEE OF AGENCY FOR HOME MISSIONS IN THE WESTERN STATES, ESTABLISHED IN CINCINNATI, OHIO.

This Agency was named in our last Annual Report, as having been appointed, but its operations suspended for the purpose of securing the concurrence of the Board of Missions of the General Assembly in the same or some other appointments, to conduct *unitedly* the operations of that Board and of this Society in the Western States. We then expressed the hope that, in course of the coming three months, the above organization would be perfected and in full operation, affording a facility for prosecuting the work of Home Missions beyond the mountains never before enjoyed. The Committee, however, have not been able to effect the proposed arrangement, and, owing to the delay occasioned by the correspondence in relation to it, the *Central Committee of Agency* was not fully organized until late in the autumn, when our Agent, the *Rev. R. Cushman*, who is also Secretary of the above Committee, entered upon his labours on that field, and has since pursued them with great industry and encouraging success. That Committee have not yet assumed the responsibility of supporting any particular Missionaries, having hitherto made all its appropriations through the Executive Committee of the Society, while the attention and labours of the Agent have been chiefly directed to the formation of Auxiliary Societies and raising funds. The amount of subscriptions and cash received, as reported up to the 1st of April, 1831, was $1658 12, and other arrangements have been made with Committees of Correspondence and Auxiliary Societies on that field, which indicate a state of preparation for future and extended operations, highly creditable to the enterprise and enlarged views of the Central Committee.

"The experience of every day," says the Secretary, in his Report, "convinces us more deeply of the amazing responsibility under which we now act. Never have we felt so sensibly the necessity of high attainments in knowledge, in wisdom and in holiness, as since engaged in giving some direction and efficiency to the A. H. M. S. in the great valley of the west. We would not take a step in this enterprise without leaning on the kind arm of our Divine Redeemer." And again, "we have been much gratified and encouraged by the zealous co-operation of many churches and individuals on this field. So far as we can judge, there is an increasing attachment to the principles of the A. H. M. S. The more it is known, the more it is approved. The operations of the Society evince that it is just what it professes to be, the SERVANT OF THE CHURCHES. The divine favour has hitherto attended its movements, and we are well persuaded that it is one branch of the great system of benevolence, which is to fill the world with the riches of redeeming grace."

Such are the subsidiary organizations which have hitherto afforded the most efficient aid to the Society in its extended operations. To these we might add,

if our limits would admit, a special notice, equally interesting, of each of those auxiliaries of a less imposing character, but whose contributions, in many instances, have been more bountiful in proportion to their means, and equally indispensable to the success of the great enterprise to be accomplished. Such are many of the Church and Sessional Associations, whose payments to the Society, within the last year, have varied from $10 to nearly $2000, as God has prospered them. These, and other organizations, which may yet be formed, varied as the different sections of the church may choose, but all moved by one spirit, a spirit that will not rest nor be weary until the world is converted, constitute the sources of income, on which the Society may hereafter depend, with a confidence unwavering as the faith of a martyr, not only for the redemption of its present pledges, but for the means of enlarging its operations, until it shall have filled the land with blessings, and prepared its immortal millions to be the instruments of eternal blessedness to the nations.

But if any portion of the christian public need yet another argument to convince them that the AMERICAN HOME MISSIONARY SOCIETY is an instrument chosen of God for the building up of his church, let them review, with us, the following

RESULTS OF ITS OPERATIONS.

Under this head, the Committee are aware that they have to do with subjects in relation to which all the estimates and conclusions of finite intelligences are of necessity inadequate. We have not even the means of determining with accuracy what are the present results, and much less are we competent to decide what will be the future consequences of moral causes now operating on so large a scale. In relation to these results, there are many "secret things," of eternal moment, which "belong unto the Lord our God," and which are reserved to be revealed hereafter. There remain, however, upon the face of his Providence, some visible effects of his blessing upon the instruments of his choosing, which "belong unto us and to our children," that the friends of the cause may be encouraged in the work which he has given them to do. These it is our privilege to report.

The conversion of souls, as it is the single *ultimate* object of the Society, deserves the first place in this review. But here it is not possible to speak with perfect accuracy. It appears, from a careful perusal of the reports of the Missionaries, that there have been added to the churches aided, within the last year, 3491 souls, 2532 of whom have been received on profession of their faith, and have been admitted, for the first time, to the communion of the church. It should be borne in mind, however, that the reports of the Missionaries are imperfect. Making a suitable allowance, therefore, for defects in these reports, there cannot be estimated less than 2,800 new additions to the church, under the labours of our Missionaries, while the number of hopeful conversions is doubtless larger than the above. These, in many instances, have been the gradual ingathering of those who have been permitted, as yet, to *reap only sparingly*, while others have been the *bountiful* results of the ministry of those, whose labours God has blessed with the special influences of his Spirit, and have been gathered in companies of tens, and fifties, and hundreds. *Fifty-three* of the congregations aided have been reported as blessed with special revivals of religion, from which from 20 to 130 souls have been added to the church, and some of which arestill in delightful progress. Thus, while the more wealthy churches in many of our cities and principal towns have been the subjects of blessings surpassing all that the grace of God had bestowed in former years, and while he who sitteth in the heavens has been raining down righteousness upon most of our colleges, and has thus purified and enlarged the sources of the Society's dependence, the same grace has been richly enjoyed by many of the congregations which have shared in its bounty. Twice blessed have been those charities which have been derived from such sources and been directed to such results.

SABBATH SCHOOLS, BIBLE CLASSES, AND BENEVOLENT INSTITUTIONS.

In other ages, the few souls that were converted, were accustomed to remain comparatively idle, in respect to external action, because *no man had hired them*. The wants and claims of the world were but little known, and there existed none of those associations which now make their appeal to all hearts, and invite to benevolent effort, every man that cometh to the light. But now the relations of the church to a world lying in wickedness, are better understood, and wherever ministers preach the gospel, we are accustomed to look for other influences besides the conversion of souls. The hearts of parents are turned to their children, and the sympathies of the rich and the intelligent are kindled up on behalf of the poor and the ignorant, and wherever revivals are enjoyed, both the Pastor and his flock feel that they are blessed that they may become blessings to others. Hence have arisen in our day the system of Sabbath School and Bible Class instruction, with which the youth of our congregations are so generally favoured; and hence have been originated those other methods of doing good, through which the benign influences of our churches are extended to the destitute, and scattered to the ends of the earth. And even the poor, when their hearts are touched with the love of God, do not ask to be excused from taking part in these enterprises of benevolence. We do but report therefore what the friends of the Society are prepared to hear, when we announce that its 463 missionaries have reported, as under their instruction, during the year, more than 200 Bible Classes, embracing not less than 5000 members, and that there have been sustained, in the congregations aided, not less than 500 Sabbath Schools, with not less than 20,000 pupils. Yet these are glorious results and full of the most interesting promise to the churches where they exist. They constitute so many little centres of religious influence, which will be felt upon other generations. They invite the influences of the Spirit of God, and thus, in many of them, revivals of religion have had their commencement, in which not a few both of the teachers and the taught have been savingly benefited, and hundreds of the careless reclaimed and saved.

In the promotion of Sabbath Schools, our missionaries generally have been much encouraged by the resolution of the American Sunday School Union, to supply the valley of the Mississippi with Sabbath School instruction, within two years. It is known to the public, that this Committee early pledged its endeavours, through the Missionaries of the Society, to establish at least *one thousand* of the schools required to accomplish this noble resolution. But as the missionaries have been instructed to report, on this subject, directly to the A. S. S. Union, it is not in our power, at this time, to report the progress which has been made in this specific work, though we are assured that their efforts generally, so far as they find it consistent with the claims of the people to whom they minister, are zealously directed to its accomplishment.

The Missionaries also, as advised in their commissions, have, as far as we know, without exception, endeavoured to promote by every practicable measure, the cause of the Bible, of Religious Tracts, of Education, of Foreign Missions, and of Temperance, among the people and congregations where their labour. In many instances, these efforts have been attended with the happiest results. Enough has been communicated on these subjects, in the reports of the Missionaries, to make it apparent, that, if it were practicable to ascertain the whole amount which has been gleaned, in aid of these objects, from the 577 congregations assisted, the result would both surprise and encourage the christian philanthropist, while the universal observance of the Monthly Concert of Prayer, indicates that there are a few, at least, in all our congregations, whose prayers and alms have gone up together before God.

It remains only that we present the following

TABULAR VIEW

of the results of the last year, in several particulars, compared with those of the preceding years.

	First year.	Second yr.	Third year.	Fourth yr.	Fifth year.
Receipts - - - - -	$18,130,76	$20,035,78	$26,987,31	$35,929,44	$48,124,73
Expenditures - - - -	13,984,17	17,849,22	26,814,96	42,429,50	47,247,60
Number of Missionaries -	169	291	304	392	463
Congregations and Miss. Districts	196	244	401	500	577
Sabbath Schools reported -	Not rep.	206	289	369	500
Bible Classes reported - -	Not rep.	100	134	203	200
Years of labour performed -	110	133	186	274	293
Additions to the Churches reported	Not rep.	1000	1678	1959	2532
Auxiliary Societies and Associations	Not rep.	189	241	273	390

Having thus presented the most important details, and results of the doings of the Society, during another year, the Committee are unwilling to close this Report, without a public expression of their gratitude to Almighty God, for the signal blessings with which he has crowned its efforts. The Society has now been in operation five years. In that time, besides all the other indirect and accompanying influences which it has exerted, it has granted essential aid in support of 996 years of ministerial labour, in congregations which otherwise must have been deprived, in whole or in part, of the blessings of a preached gospel;—has reported each year from 10,000 to 20,000 children instructed in Sabbath schools, and from 2000 to 5,000 of the young and others instructed in Bible Classes. In the same time its Missionaries have reported not less than 7,700 souls added to the churches aided, and more than that number of hopeful conversions under their ministry. Who can contemplate these results without feeling deeply convinced that God has been with us of a truth? These are the Lord's doings, and marvellous in our eyes. They surpass all that the most sanguine of the friends of the Society had anticipated. To him be all the glory.

But these definite results are but parts of the blessings which he has bestowed, and are to be viewed rather as indications of what may hereafter be accomplished, than as a fulfilment of the divine purposes in relation to the cause in which we are engaged. There remaineth yet much land to be possessed, and the present preparations of the Society for future and extended efforts, in the number and efficiency of its Auxiliaries, and in the constantly increasing evidences of the confidence and co-operation of a large portion of the christian public, indicate that the Lord of the harvest is about to do greater things than these, to the glory of God by us. The work is now better understood than ever before. The principles of the Society and their adaptation to the genius of christianity have been more thoroughly tested. Never did the Committee feel that they stood at the focus of so many rays of light, as at the present moment Never, at the commencement of a ny previous year, was there presented so great a work to be done, as invites the efforts of this Society, for the year to come; and never were they surrounded with so many encouragements to do it. Difficulties, it is true, are to be encountered, obstacles are to be overcome. If it were not so, we should have no need of the whole armour of God, in pushing on to its accomplishment this work of love. But since it is so, the friends of the cause have need to keep near to the throne of him in whom is all their strength, and while the wide spreading wants of the needy, on the one hand, are beseeching us, and the manifest tokens of the divine favour, on the other, are urging us to new and increased exertions, no friend of God, no friend of man, should fear to assume his full share of the responsibilities of this high and holy enterprise, in humble dependence on the grace of Him to whom belong the kingdoms of the world.

After the reading of the foregoing Report, the Rev. MARK TUCKER, of Troy, N. Y., presented the following resolution, viz.

"Resolved, That the Report now read, be accepted, and printed, under the direction of the Executive Committee."

MR. TUCKER'S ADDRESS.

NEVER did this Society, in my view, occupy so important a place in the grand movements of Zion, as at this Anniversary. From the commencement of its operations, a thousand eyes, out of Europe, have been watching its progress, and the churches of the Old World, have been influenced by the example of its zeal, and awakened to greater exertion in the same blessed cause, by its unparalleled success.

For it cannot be doubted, that the American churches are acting for the Christian world. We are a spectacle to nations—The lineaments of our Zion, will yet be stamped upon renovated christendom, as well as upon the heathen world. Such are the facilities of intercourse, so numerous are the channels of communication, so rapidly and so widely is intelligence diffused, that public opinion can now be directed, and what is done on one side of the Atlantic is soon imitated on the other side. Our free institutions are a matter of interest to all the world. Who can calculate the responsibility that now rests upon the churches of our land? If the grand experiment now making, of self-government, of the voluntary support of the gospel without an establishment or a privileged order, if this experiment fail, both civil and religious liberty expire, and a night of deeper darkness will settle upon the church and the world, than ever yet overspread them. But it will not fail—The "decree of the watchers" has gone forth. He who commanded light to shine out of darkness, who spake, and it was done, has said that *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.* And *then* man will be free; his conscience will be unshackled—his religion will be the choice of his heart, and not the bondage of superstition, or the unexamined routine of outward observances.

The wonderful outpouring of the Spirit of God upon the churches in our land, adds to the responsibility of this society. The immensely important business of supplying with the means of grace the thousands, who have been aroused to reflection, will devolve in a great measure upon this institution. A tremendous re-action may be expected, if this excited mass of intellect and influence be not kept under a powerful ministry. Every thing now wears a *positive* character. The friends of Christ have evinced a decision and promptitude, which have given occasion for more decided opposition on the part of the enemies of truth. Men will no longer be governed by precedent—If the simultaneous assault made upon the kingdom of darkness, be not followed up and carried still farther, the enemy will rally, and, rising in his might, will drive back and crush every feeble band that have not power alone to withstand his rage. These glorious revivals of religion have created a demand for ministerial labour, which must not be denied. The fields, already white to the harvest, must be reaped. Even now the precious grain is falling into the earth, because there are so few to gather it.

The colleges are baptized—if wider fields open, the fountains are purified and enlarged, that are to send forth streams to refresh them.

New congregations are rising up, and God is calling and qualifying more ministers to serve them; but how can they preach except they be sent? The selection and location of them are intrusted to you. At an ordinary time this would be a great responsibility, but *now* the responsibility is doubled.

A spirit of inquiry is abroad; scribes, well instructed in religion, must be sent out to give a sound exposition of the oracles of truth.

Every thing will depend upon the character of your missionaries. They ought to be *strong* men as well as good and faithful. They are emphatically labouring for the next generation. What youth is to manhood, what the spring is to the rest of the year, the exertions of this Society will be to the next age. If the Churches that are to spread over our land, are to be of the right stamp, evangelical and sound, active and benevolent, a right direction must be given in the formation—The true spirit of the gospel must be breathed into them. This spirit your missionaries must possess and diffuse.

Many a corner stone is now to be laid, and much, under God, will depend upon ow, what will be the inscription upon them, and what the character of the edifice rected thereon.

The training of infant churches is of unspeakable importance; and this for few years will be the great object of the men you send into the field. Five ears in the new settlements, is equal in point of influence and importance to he average life of a minister—so vast are the results, so abiding the impressions ade upon a forming community—a world is to be created, and an image to be tamped upon it.

But if the Churches here slumber over this subject a little longer, deliverance ill arise from another quarter. There have been recently some wonderful stances of enlarged benevolence and self-sacrificing zeal in the English hurches—We have seen nothing like it among *us*.

I regard this Society as holding a most important place among the benevolent nterprises of the age. It is a vast power upon the moral machinery of the ospel. It is a pioneer of the Bible Society—the almoner of the bounty of the Tract Society—a receiver of the sons of the Education Society.

Every patriot and christian ought to adopt this society, and make it an equal heir with his children—and in his yearly expenditures, should give it the same place with those committed to his care. Until such a rule of living is adopted—Zion will languish, and the world will not be converted.

This will not impoverish men. Entertaining this society, favouring its interests and friends, will be like keeping the ark. While it continued in the house of Obed Edom, the Lord blessed his house—and while you continue to cherish this blessed Institution, your corn and oil will increase. They shall prosper that love Zion.

Mr. Tucker was followed by Hon. BENJAMIN F. BUTLER, of Albany, N. Y. in an interesting address, a copy of which we have been unable to procure in season for insertion in this place. It may be expected in our next number.

On motion of Rev. D. L. CARROLL, of Brooklyn, L. I., seconded by Rev. JOHN BRECKENRIDGE, of Baltimore,

"*Resolved*, That this Society has great occasion for gratitude to God for the liberality which has sustained its extended operations the past year, and still more for the influences of the Holy Spirit, which have blessed with numerous Revivals the labours of its Missionaries."

Both of the Gentlemen accompanied the resolution with a few remarks.

The third resolution was as follows:

"*Resolved*, That in view of the present pledges of the Committee, and the widely extending wants of our country, there is a special call upon all the friends of Missions for united and redoubled exertions."

This resolution was moved by the Rev. THERON BALDWIN, of Illinois, who accompanied it with the following address.

ADDRESS OF MR. BALDWIN.

"Every conversion reported during the past year by the friends of Missions," said a zealous opponent of the benevolent operations of the day to an audience which had assembled to hear the Gospel of Christ—"has cost by actual computation the enormous sum of one hundred dollars!" And he appeared ready to ask in astonishment, *to what purpose is this waste?* And had he listened to the report which has just been read, he would doubtless raise the same inquiry with increased surprise and alarm. *To what purpose is this waste?* is a question, sir, echoed and re-echoed throughout Christendom, by those who regard it as a matter of small moment, to "save a soul from death, and hide a multitude of sins." Does any one wish an answer to this question so far as Home Missions are concerned? Let him start from the spot where we are now assembled, and pass every river and lake, climb every mountain, and traverse every forest where the

footsteps of the Missionaries have been, and undo all that they have accomplished. Let him commence the work of destruction with Sunday Schools—and wherever, in the length and breadth of the land, he finds one established through the influence of these labourers, let him disorganize it, and throw back the children where the Sunday School found them—multitudes to idleness, ignorance, theft, profaneness and Sabbath-breaking. Let them breathe afresh the impure atmosphere which never fails to envelope intemperate fathers, abandoned mothers, and vicious associates. Let the libraries be committed to the flames, and all knowledge of the Holy Scriptures effaced from the mind. Destroy the mighty impulse given to this glorious cause in destitute settlements, by the preaching and efforts of Home Missionaries, and let parents, christians, and philanthropists, sink down into their former apathy. Let the destroyer blot out from under heaven all the Temperance Societies formed through the influence of these men—let reclaimed fathers and husbands be thrown back upon their families, the same cruel and disgusting objects as before; and let him call back into family circles, the tears, the bleeding hearts, the poverty, disgrace and wretchedness, together with all the horrid concomitants of intemperance from which they had experienced a temporary redemption. Wherever he finds a temple erected to the worship of God through the influence of Home Missions, let him demolish it, and disorganize all the churches gathered on either side of the mountains, and scatter them like sheep without a shepherd. Let him send back those showers of grace which have caused the moral wilderness to bud and blossom as the rose, and force into the horrible pit and mirey clay, the souls that have once been brought into the glorious liberty of the children of God. Let him call down from their seats of bliss, and cover with moral pollution, those happy spirits in whose salvation Home Missionaries have been instrumental, and who are ascribing glory, and honour, and blessing unto Him who hath washed them from their sins in his own blood;—and after having surveyed the "ruin he hath wrought," let him answer for himself the question, "To what purpose has been this waste" of feeling, of property, and of effort, in the cause of missions?

But are the churches called upon to sustain these operations in future? You may be told that the *West*, for instance, is supplied with the gospel, and demands no farther efforts. Sir, I do not stand up here to draw *comparisons* between different sections of our beloved country; neither shall I attempt to prove, that under the influence of ardent feeling, *no* one of the numerous delineators of the West has thrown upon the canvass hues darker than the reality. Did time permit, I could speak with pleasure of the intelligence, the moral principle, and the religious enterprise, that are scattered in a greater or less degree over that entire region. But the important question before us at the present time is, whether there is moral desolation of such a character at the West, and elsewhere in our country, as "calls for the united and redoubled exertions of the friends of Missions." Sir, there are thousands in our land who would rejoice to paralyze your energies by denials of its existence. But what will the most confident assertions avail with the *Missionary* who has explored the field and examined for himself? he must still believe his own eyes and ears. When he is rarely in such circumstances that a few hours' ride would not bring him to more or less destitute settlements; when he frequently meets with feeble churches that have no one to break to them the bread of life; and mingles often, not to say continually, with a wandering population, who rarely sit under the sound of the gospel; or explores a section, however small, of his field of labour, and finds *three fourths* of the families destitute of the Bible, and *more than one half* of them in which no individual, young or old, could read it, were it in their possession; when he seats himself in a cabin in this land of light, and large groups of immortal beings gather around him, some of whom are treading the declivity of life, and he begins to talk with them about God and eternity, and finds that not one of them has ever read a line in the sacred oracles,—*can* he believe that no farther efforts are demanded in the cause of Home Missions?

During the past year, a Missionary called at a cabin to ask the question,

"whether they were supplied with the word of life." He was referred to the head of the family, who was toiling at a distance in his field. As he approached him on horseback, hoary locks were seen hanging down upon his shoulders, while his whole person indicated that his pilgrimage was almost ended. The thought of placing in the hands of such a traveller to eternity the glad news of salvation was delightful. But judge of the feelings of the Missionary, when the aged man gave fresh speed to his plough, as he cast a feeble glance upon the stranger by his side, and exclaimed, "What do I want of a *Bible? I can't read!*" As he turned sadly and heavily away, think you, sir, it would have been in the power of logic to convince him that the friends of Missions were not called upon "for united and redoubled exertions?" Had the resolution which I now hold in my hand been put into his possession under such circumstances, he would have offered it with all his soul!

Would that all who have sustained your Society by their contributions and their prayers, could be transported to the midst of the empire that is rising in the West—That they could be placed upon some eminence from which they could bring under their eye that vast region which stretches from the Alleghanies to the Rocky Mountains. After having gazed upon its luxuriant plains and prairies; its groves and forests, and mighty rivers, some of them of such extent, that the snows which dissolve around their sources at the opening of spring, roll on till midsummer before they discharge themselves into the ocean:—Let them examine minutely the exhaustless stores which have evidently been there laid in by the great Author of nature for the support of human beings, and as they think of the multitudes of immortal souls that will cover those regions within the lapse of a single century, let them decide as to the importance of *united* and *redoubled* exertions to sustain the cause of Missions in the West!

Sir, it was my privilege during the past year, to attend, for the first time, the meeting of a synod beyond the mountains. After having travelled from my own station, 250 miles (all missionary ground) towards the Atlantic, I took my seat with about fifty brethren, a large portion of them sustained in part by your Society, and gathered there from remote sections of several states. As I gazed upon that assembly of men, most of them in the vigour of life, and dauntless in their Master's cause; men well qualified to lay the vast foundations of that rising Society, and defend the doctrines of the cross; as I listened to their pungent preaching and ardent prayers for the extension of the Redeemer's kingdom in the West, and saw the light and shade pass over their countenances, as one and another told of his trials, or of the success with which God had crowned his efforts;—as I witnessed them by mutual exhortations strengthening each other's hands and encouraging each other's hearts, and resolving in the strength of the sovereign Lord of Missions, to return to their respective fields of labour, and engage with fresh energy in the work of combatting the demon of intemperance; in scattering tracts far and wide; in urging on the blessed cause of Sabbath Schools and preaching the everlasting Gospel:—my heart rose in gratitude to God for the privilege of uniting with these dear brethren in their arduous work; and my ardent wishes went forth, that all those who had sustained Home Missions by their contributions and their prayers, could witness that scene. Under such circumstances, sir, they would pass a resolution like that which I now hold in my hand, with acclamation! They *could* not have resolved, on *that* spot, to relax their efforts in the Missionary cause.

After all that you have done in this glorious work, never was there a louder call for united and vigorous action, than at the present moment. Never was foreign population pouring in faster, or our own settlements expanding with greater rapidity, and consequently there never a time when a greater amount of population was running beyond the reach of proper moral influence. Never was our country approaching a crisis more calculated to rouse every friend of the Redeemer's kingdom. Then if you consult the highest interests of your own land, and through that the interests of the world, the West is the place

for the creation of moral influence. *There*, as has been a thousand times said, the institutions of learning and religion should be planted at this early period of its history, and by the blessing of God, a mighty spiritual harvest may wave in coming years over all that vast territory.

Sir, your own friends and kindred are pouring into that region like a flood; and who knows what the present convulsions of Europe may do towards peopling that valley within the lapse of a single year? The people of the West are "bone of your bone and flesh of your flesh;" *their* interests and *yours* can no more be separated than the interests of the head, the hands, and the feet of the human frame. The elements of wealth and power are scattered in rich profusion over our vast territories, and will soon be combined. We shall become a mighty people, and such is our connexion with you, that if *we* go to ruin, we shall become like a great "millstone about your neck," and then no human power can save you from being "cast into the depths of the sea!"

Sir, I rejoice that in the providence of God, I am permitted to stand up before this assembly, and in the name of the recipients of your bounty in the West, thank you for the rich and full tide of blessings which the great Head of the Church has permitted your Society to roll in upon them. The career of the Society has indeed been brilliant: 463 labourers upon the field, and 577 congregations assisted during the past year! But the energies of these Missionaries are fast wasting, and death is thinning their ranks. When we call to mind what the friends of Missions have already done, we are ready to shrink from another application for help; but, then, facts, which continually stare us in the face, force us to renew our solicitations for their contributions, their sympathies, and their prayers.

We need men of intellectual power, of physical energy, and holy enterprise; men so thoroughly imbued with the spirit of the gospel, and furnished to every good work, that they will not tremble when any champion of infidelity vaunts himself upon the field of argument, nor hesitate to cry, "Who is this uncircumcised Philistine, that he should defy the armies of the living God!

Answer these demands, sir, and if you ask the question, "*To what purpose is this waste?*" we refer you to the BAR OF GOD for an answer.

The ADDRESS OF THE REV. DR. LANSING, of Utica, N. Y. which followed that of Mr. Baldwin, ably supported the resolution, and carried the "*Special call upon all the friends of Missions for united and redoubled exertions*," home to the consciences of the great congregation who were there assembled, and who by their deep attention bore witness that the appeal was not in vain.

The effect of the exercises of this Anniversary Meeting upon the minds of the crowded auditory was manifestly most happy. Except the tender associations which were called up by the mention of departed brethren, who, at the Anniversary previous, were living to bear a part in the labours, and to rejoice in the success of the Society, scarcely any thing was said or alluded to but what was calculated to awaken the most pleasurable emotions. The blessing of God had abounded towards the Society, and its widening field and prospects seemed to animate his children and expand their hearts with devout thankfulness and on intimation from a member of the Committee, the audience arose, and the full soul of the congregation poured itself fourth in the noble

DOXOLOGY:

To God the Father, God the Son,
And God the Spirit, three in one,
Be honour, praise, and glory given,
By all on earth, and all in heaven.

The Benediction was then pronounced by the Rev. B. H. RICE, of New York, and the audience dismissed.

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THE WESTERN AGENCY OF THE A. H. M. S. FOR THE STATE OF N. Y.

THE "WESTERN AGENCY," which is a board of inquiry and reference, for the district embracing the seventeen western counties in the state of New-York, has been reappointed for the year commencing May, 1831, and is composed of the following gentlemen, viz.:

Rev. HENRY DWIGHT, Geneva, Chairman.
Rev. MILES P. SQUIER, Geneva, Corresponding Secretary and Agent.
Rev. ELIAKIM PHELPS, Geneva.
Mr. ABRAHAM B. HALL, Geneva.
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Rev. WILLIAM WISNER, Rochester.
Rev. SYLVESTER EATON, Buffalo.
Mr. JOSEPH STOCKING, Buffalo.

EXTRACTS FROM THE FIFTH ANNUAL REPORT.

The section of our country, which it is our privilege to occupy in behalf of the H. M. cause, has from its first settlement, been one of unusual interest. Occupied principally by the sons of the prilgrims; lying on the great thoroughfare of intercourse and business between the East and the West; possessing every advantage for the pursuits of agriculture and commerce; increasing rapidly in all the results of that industry and enterprise, for which it is proverbial; and signalized, of late, by the Spirit of God, as a theatre of his redeeming influences; it has claims to the regard of the philanthropist and christian which are of no common character.

Only about forty years have elapsed, since the first christian settlements were made on this ground, now containing a population of more than half a million of souls. Sixteen years ago, but one Presbytery had been formed within these limits, (some congregations belonging to another, lying within their Eastern border,) embracing about forty churches, and thirty ministers of the Gospel. There are now on this ground, nine Presbyteries, and one Consociation, numbering not less than one hundred and fifty ministers of the gospel, and having two hundred and twenty-five congregations, or upwards, under their care. More than one half of these congregations, including those at the largest centres of population and influence, either have pastors installed over them, or are statedly supplied with the word and ordinances of Christ's house,—one half of the remainder have the labours of a clergyman, for half of the time each, while the residue, in our more recently settled, and feebler districts, are less frequently blessed with the feet of him, who publishes the tidings of grace.

There is yet room for the planting of more congregations on this field. As, its borders are becoming more densely peopled every year, and as many from the folds of christian instruction are crowding out upon it, we may safely calculate, that within five years, forty or fifty more churches will be located within the limits assigned to this agency.

Of the congregations already supplied, in whole or in part, more than one hundred and twenty have, in succession, been sustained by the A. H. M. S.; *seventy-two* of which have this year derived aid from its funds. Our number of missionaries has this year been *fifty-eight*, making, together with the Secretary of this Board, fifty-nine labourers on this field.

The aggregate of the Missionary expenditures, within our bounds, (so far as from a careful estimate, they should be included in a Report of the year ending May 1st, 1831,) is somewhat rising of $5000; but to assist in balancing the appropriations of the year, $500 have been raised, or pledged, in behalf of our funds by Auxiliary Associations, or otherwise, at the stations occupied by our Missionaries.

The receipts of the year have been $5721 40. This amount, besides providing for the expenses which have accrued on the field, will, we trust, furnish some help for the more destitute in the regions beyond us.

This sum has been derived, as heretofore, from *Auxiliary Associations*, both Male and Female,—from the *annual public collections* on the Sabbath, or the state *Thanksgiving days*, at the *monthly concert* for prayer, and from *individual donations*. The last has been a most efficient source of income. The church has friends within this agency, who are resolved, that the cause of Home Missions shall not languish by reason of a deficiency of the silver and the gold, that may be requisite to sustain it; and their number is increasing from year to year, as our work moves on, and its results are progressively unfolded.

The largest individual donation to our treasury, the present year has been $1000. One individual appropriates to this department of benevolent efforts $250. Several others sustain each one missionary. Two individuals in one of our farming congregations, besides associating with eight others in sustaining a missionary, contribute $100, for the support of another labourer in the valley of the Mississippi, who shall devote himself more especially to the cause of Sabbath schools. Several of our auxiliary associations sustain each one missionary. This may be said in commendation of the Ladies' Auxiliaries of Auburn, Rochester and Buffalo—of the young Ladies Auxiliary of Rochester, and of the young people's Auxiliary of Geneva. Some congregations have assumed the expense of supporting one Missionary each, and forwarded the requisite sums, and it is a fact worthy of record, that more funds have accrued to our treasury this year, without the personal application of an Agent, than at any previous period.

The Missionary work, with us, has this year been clothed with unusual interest. Ours have been the consolations of that man, who, when he has "gone forth weeping, bearing precious seed, cometh again rejoicing, bringing the sheaves with him." The present has become the year of Jubilee to the churches in this region. Christians here, have never seen such a time before. The Heavens have dropped down in mercy upon us, and salvation, like a river, has flowed through our streets. More than fifty congregations within this agency, have been visited with seasons of special refreshing from the presence of God, gathering sinners in great numbers to the fold of Christ. Our most important villages, and centres of strength and influence, have been distinguished in the descent of the Divine Spirit, the cloud of mercy has dispersed its blessings, in grateful measures, on various portions of this vineyard, widely remote from each other.

Enterprise, talent, wealth, and influence, have been sanctified, and truth has gained rapidly on the empire of sin and error. It is safe to conclude that from four to five thousand souls, have been added to the "number of the believers" from within the field under review, since the commencement of the revivals in September last. Nor is the work yet stayed. Every hour's intelligence furnishes proof of the advancing movements of the Spirit of God, and justifies the confident expectation of his people, that the "day-spring from on high" is to be on all our border, and give new life and strength to all the churches.

In this dispensation of the spirit, our beneficiary congregations have extensively shared, and it has been to them like "the former and the latter rain." In several of them, the face of society is altogether changed; the cause of the Redeemer has been delivered from the persecutions of a spirit of prevailing impenitence and irreligion; and Zion has been obliged to enlarge the border of her tent, saying, "the place is too strait for me, give place that I may dwell."

Among the congregations the most distinguished, as the seat of the Spirit's influences, are *Castleton*, in Ontario Co.; *Marion*, in Wayne Co.; *North-Penfield*, in

Monroe Co.; *Bergen* and *Leroy*, (Congregational Society,) in Gennessee Co.; *Eden* in Erie Co.; *Ripley*, in Chautauque Co.; and *Richford*, in the County of Tioga. The average number of conversions to Christ in each of these congregations, is, in the judgment of our missionaries, from seventy-five to one hundred.

Other congregations have been gladdened with gentle showers of grace. Several others are now, exhibiting the presages of a special work in them, while the great body of those, to whom the bounty of the society has extended, have been confirmed in the faith and fellowship of the gospel.

The work of Home Missions is closely associated with every other department of christian effort. Our Missionaries, as charged in their instructions, had done much to help on the cause of benevolence around them. They have been efficient instruments in circulating the Bible; and the christian Tract in advancing the interests of Sabbath schools, and of Temperance, and the sanctification of the Sabbath day; and in stirring up the infant churches, for whom they have laboured, to a benevolent sympathy in behalf of the nations that sit in darkness, and the shadow of death.

Several houses for public worship have been erected this year at the stations occupied by this Board, and several more are under contract, and will be built the present season.

It is evident from a review of the operations of the year, that much advancement has been given to the cause of truth among us, and that the work of domestic missions has approached nearer to its accomplishment within this Agency. Still there remain even here much land to be possessed, to the occupation of which the friends of Christ should now hasten with redoubled energy, and a quickened step. The Spirit of God is leading our way, and crowning our exertions with unexampled success. This day of revivals, urges the necessity of our work, while it multiplies our facilities for its accomplishment. Christian converts from the enclosures of Zion, are thrusting themselves out upon the waste places, and from thence in their extremity, are calling for help; and we are looking with an intense solicitude to the labours and results of the year now to commence. Darkness is fleeing upon the outposts,—new fields of light and encouragement are opening in rapid succession before us; many of which of inviting promise we hope soon to see supplied with a preached gospel. Let there be union of counsel, and an efficient and systematic charity in the work, and it need not be long before this entire border shall be brought under the influences of the preached gospel and become as the garden of the Lord.

The harvest is ready for the reaper's hand. The aspects of providence encourage every friend of the missionary cause to minister help *now*. Opposition, more than ever, is powerless before the march of truth. "The Spirit says come." Nor can we anticipate permanent results for Christ, without the administration of gospel truth; nor must we, when the power to help is in our hands, let there be "a famine of the hearing of the word of the Lord," in such a day as this.

Appointments by the Executive Committee of the A. H. M. S. from April 15th, May 15th, 1831.

Missionaries not in Commission last year.

Rev. Samuel Hutchings, to go to the Western States.
Rev. Mr. Waters, Floyd and Oriskany, Oneida Co., N. Y.
Rev. Eli Adams, Port Bay and Wolcott, N. Y.
Rev. ——— Thalimer, Henrietta, Monroe Co., N. Y.
Rev. Zenas Rigg, Candor and Westville, N. Y.
Rev. Samuel White, Pulteney, Steuben Co., N. Y.
Rev. John N. Blackburn, Goshen ch., Oldham Co., Ky.
Rev. Darius C. Allen, London, Madison Co., O.
Rev. J. M. Babbitt, Liberty, Sullivan Co, N. Y.
Rev. Dowey Whitney, Mt. Sterling, Montgomery Co., Ky.

Missionaries re-appointed.

Rev. Daniel Van Valkenburg, Ridgefield, Otsego Co., N. Y.
Rev. Truman Baldwin, Cicero, Onondaga C N. Y.
Rev. Clement Lewis, Lee, Oneida Co., N. Y.
Rev. N. Gillett, Nelson, Madison Co., N. Y.
Rev. O. C. Beardsley, Charlotte, N. Y.
Rev. Eben'r Raymond, Murray, Orleans Co., N.
Rev. Ludovicus Robbins, Sparta, Livingston N. Y.
Rev. Erie Prince, Nankin and Perkin, Mich. T
Rev. J. A. Carnahan, Lafayette, Indiana.
Rev. Williams H. Whittemore, Rye, N. Y.
Rev. Calvin W. Babbitt, Tazewell Co., Ill.
Rev. R. C. Hand, Governeur, N. Y.
Rev. Jos. Nimmo, Sweet Hollow ch. L. I.
Rev. J. G. Bergen, Springfield, Ill.
Rev. H. O. Higley, Hartford, Licking Co., O.
Rev. A. P. Clark, Preble, Cortland Co., N. Y.
Rev. Moses Ingalls, Lewis, Essex Co., N. Y.

asurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from April 15th to May 15th, 1831.

V. Y. Hon. S. Van Rensselaer, to	
Stephen Van Rensselaer, jr. L.D.	100 00
rsb. ch. Lad. Miss Soc. to const.	
John N. Campbell, Life Member,	30 00
. viz. from Presb. Cong. Kingsgh, N. Y., per. Rev. E. Yale,	200 00
om Presb. Cong. Amsterdam, for	
of the Mississippi, per Rev. J.	100 00
. Rev. R. G. Wilson, D. D. 5,00	
Pierce, 7,50 per Rev. J. Spald.	12 50
mantown, N. Y., Presb. ch. per	
Mr. Chase,	5 42
Grove, N. Y., Gent. Sub. per	
J. Arbuckle,	35 00
m. Aux. per do.	36 50
N. Y., 1st Presb. ch. Miss Ass.	
. S. Marvin, Tr.	309 00
t, N. Y. Mon. Con. coll. per Rev.	
hnson,	11 00
f. Y. Jonathan Hart, per Rev.	
Clark,	1 00
D. per Rev. W. O. Stratton,	10 64
Vt. School Dist. per S. Pond,	3 00
N. Y. Mrs. Sarah Porter, Life	
er, 30, Mrs. Ruth Collins, do.	
ev. Dr. Porter,	60 00
f. H. from ch. per Rev. J. Cle-	
	10 00
N. H. a Friend,	1 50
nt, Dom. Miss. Soc.	308 98
sed in a letter in part to const.	
Chester Birge and Rev. James	
of Bolton, Life Directors,	100 00
ton, Mass. Fem. Miss. Soc. per	
Painter,	14 50
H. Gent. and Lad. Assoc., per Rev.	
Parker,	30 00
N. Y. D. W. Christian and Sis-	
to constituto their Mother, Mrs.	
. Christian, Life Member, per	
Dr. Porter,	34 25
ham, N. Y. Lyman Strong, in	
Life Member, per Rev. Dr. Porter,	5 00
, O. per Rev. W. O. Stratton,	6 00
urg, Md. Mrs. Jane Williams, 5,	
d, 5, per. Rev. Dr. Ely,	10 00
Y. Mon. Con. coll. per Rev. J.	
ddwin,	6 44
ods, L. I. Mon. Con. coll. per	
N. B. Cook.	3 79
f. Y. Mrs. Catharine Wells, per	
Dr. Fisk,	3 00
. N. Y. a Friend, by Rev. Dr. Porter,	150 00
s, N. Y. Hannah Knowles, per	
Dr. Porter,	3 00
h, Ct. Young Men's Aux. and	
iduals, bal. to const. Rev. Joel	
Life Director,	36 00
Ct. Sarah E. Lester, L. M. bal.	20 00
g, Pa. Semi-annual coll. per Rev.	
t. DeWitt,	40 34
Ct. Rev. W. C. Woodbridge,	5 00
. Y. Fem. Miss. Soc. per Rev.	
Page,	26 00
ittle Girls' Aux. Miss. Soc. per	
M. Hubbard,	10 00
s, Pa. Mon. Con. coll. per Rev.	
mpbell,	8 00
s, Al. Mon. Con. coll. per Rev.	
Allen,	20 00
n, N. Y. Lad. Benev. Soc., Jane	
olland, Tr.	25 00
. Y. Mon. Con. coll. per Rev. W.	
	7 00
te, Ind. per Rev. J. A. Carnahan,	5 00
e, N. Y. Aux. per Rev. M. But-	
	25 62
Lancaster, N. H. per Rev. L. A. Spafford,	12 00
Maine, Miss Soc.	2888 43
Massachusetts Missionary Society, per Mr. Noyes, Assist. Tr., from *Holliston*, Mon. Con. 30 86, *North Mendon Branch* of Rel. Char. Soc. *Worcester co.* H. Mills, Tr. viz. Middlebury Cong. Gent. Assoc. 4; Presb. Gent. Assoc. 14 13; Sutton, Gent. Assoc. 1; S. Mendon and Slatersville Gent. Assoc. 2 50; Ladies' Assoc. 3; Westborough Mon. Con. 40; Dudley, Ladies' Assoc. 25 26; *New-Ipswich*, Mon. Con. by J. Tolman, 18 50,	139 25
Middletown, Ct. Ladies of Fem. Assoc. to const. Rev. J. R. Crane, Life Member, per Eliza Cotton, Sec.	30 00
Morristown, N. J. Mrs. Joanna Johnes, per Rev. A. Barnes,	1 00
Newark, N. J., W. W.	100 00
New-Brunswick, N. J. Rev. H. W. Hunt,	1 50
Newbury, N. Y. Th. coll. per Rev. Mr. Johnston,	9 10
New-Hampshire Miss. Soc.	2274 99
New-Haven, Ct. East Dist. H. M. S. per H. E. Hodges, Tr.	40 00
Do. Young Men's Benev. Aux. Assoc. for application to some specific cause west of the Alleghanies, W. T. Truman, Tr.	50 00
Do. Ladies' United Soc. in part to const. Rev. Samuel Merwin, Life Director,	20 00
New-York, Bleecker-st. ch. Male Assoc. per K. Taylor, Tr. 425, J. Hurlbut, 50. Mr. McClaughry, 1, D. Renoud, 2,	478 00
Do. do. Fem. Assoc. per Mrs. Roosevelt, 95, Mrs. Blackfan, Life Member, 30,	125 00
Do. do. Mon. Con. coll.	19 74
Do. Bowery ch. Miss. Assoc. Dr. Weed, 10, Mrs. Crowell, 3,	13 00
Do. Brick ch. Male Assoc. Moses Allen, 200, Abijah Fisher, 100, Fisher How, 100,	400 00
Do. do. Fem. Assoc. per Mrs. Holden, Tr.	110 50
Do. Cedar-st. ch. Mon. Con. coll. per W. Walker,	31 47
Do. Laight-st. ch. Male Assoc. per G. Zabriskie, Tr.	105 00
Do. do. Fem. Assoc. per Mrs. H. C. Paton,	17 31
Do. Pearl-st. ch. Assoc. per A. Ogilvie,	157 00
Do. Rutgers-st. ch. Fem. Assoc. per Mrs. Benedict.	77 94
Do. Col. R. Varick,	200 00
Do. Arthur Tappan,	1000 00
Do. Mrs. Cornelia D. Halsted, Life Member, by M. O. Halsted,	30 00
Do. Wm. Torrey, Jr.	3 00
Do. Isaac Sebring, Esq	5 00
Do. A Female Friend,	5 00
Do. Fem. Friend, per G. M. Tracy,	50
North-Guilford, Ct. Ladies to const. Rev. Zolvah Whitmore Life Member,	30 00
Ohio, Rev. T. M. Hopkins, outfit, relinquished,	25 00
Oxford, Mass. Rev. Ebenezer Newhall, Life Member,	33 00
Parsippany, N. J. Young Lad. Sew. Soc. per Miss Harrison,	11 00
Rensselaerville, N. Y. Fem. Sew. Soc.	25 00
Saybrook, Ct. Fem. Miss. Soc. S. J. Hotchkiss, Tr.	40 00
Shelter-Island, N. Y. coll. per Rev. J. Huntting,	2 25
Shrewsbury, Mass. Rev. George Allen,	30 00
Skaneateles, N. Y. Mon. Con. coll. per Rev. S. W. Brace,	13 47
Smithtown, L. I. Mon. Con. coll. per Rev. I. Pillsbury,	5 71

Stonington, Ct. Fem. Aux. M. S. 10 00
Stratford, Ct., Lewis Beers, 1 00
Townsend, Mass. from the gentlemen appointed to distribute the estate of the late Samuel Stone, of Townsend, by hand of Rev J. Todd, Groton, Mass. 200 00
Twinsburg, O. Fem. Aux. per Rev. S. Bissell, 6 31
Vermont Dom. Miss Soc. 1636 83
Walton, N. Y. Rev. A. Bessett, 2 00
West-Durham, N. Y. Benjamin Hubbard, Life Member, 30, Elisha Morse, Life Member, bal. 20, 50 00
Weymouth, Mass. Fem. Read. and Rel. Soc., to const. Mrs Nancy W. Tyler, Life Member, per Mrs. Lydia Pratt, Tr 31 00
Whitesborough, N. Y., Wm Walcott, Esq. Executor of Mary Ann Curtenius, being a legacy, 50 00
Donation, expense saved by not using mourning on the death of a relative, 10 00
Subscriptions to the Home Missionary, 111 76

$12,437 69

K. TAYLOR, Treasurer.

Receipts at the office of the Western Agency, N. Y. from April 12th to May 12th, 1831.

Auburn, Lad. Aux. 60 to const. Rev. Josiah Hopkins, and Rev. D. C. Axtell, Life Members, 100; Dr. Steel, 5, 105 00
Benton, Aux. 12 25
Big Flat, Mon. Con. 8 36; Friend, 5; C. F. Fry, 1; D. Buck, 0 50; J. Wynans, 1; G. Owen, 1; Friend, 1 14; M. Owens, 1; N. Reynolds, 1, 20 00
Buffalo, Lad. Aux. 108 74; H. Pratt, 10; Potter and Babcock, 10; Stocking and Dart, 10; Samuel Wilkinson, 10; R. B. Hoacock, 5; S. Chapin, 5; A. Callender, 5; J. C. Lord, 5; J. Goodell, 5; E. Walden, 5; G. Coit, 5; O. O. Allen, 3; Wm. Colton, 2; N. Rossiter, 2; W. Newman, 2; J. Stryker, 2, G. Stow, 1; D. R. Hamlin, 1; Wm Williams, 5; B. Wheeler, 0 50; J. H. Higgins, 1; H. Root, 2; B. Wilcox, 1; A. Bryant, 1; B. Hodge, 1; Cash, 2 50; M. Duley, 1, 210 74
Canandaigua, Th. Coll. 36; Lad. Aux. 27; W. Hubbell, 20; N. W. Howell, 15; Rev. A. D. Eddy. 10; Wm Antis, jr. 6; H. Chapin, 2d, 5; I. Chapin, 10; O. Phelps, 10; F. Granger, 10; T. Chapin, 5; L. Phelps, 5; J. Wilson, 3; J M'Credie, 3; H. Hewe, 3; H. Warner, 3; J. L. Woodruff, 3; S. H. Andrews, 1; D. White, Jr. 1; Wm. Austin, 1; L. W. Gilbert, 1; J. B. Hays, 1; W. H. Ellis, 1; E. Carr, 2; H. H. Martin, 1 50; W. Bunday, 1; E. W. Lewis, 1: C. Wells, 1; C. G. Aldrich, 1; A. B. Antis, 1; H. D. Terry, 1; S. W. Clarke, 1; R. D. 1; S. Aldrich, 1; W. Bassett, 50c.; S. D. Burrett, 50c; J. Smedley, 2; C. G. Hammond, 2; R. L. Losson, 1: C. Woodruff, 1; Cash, 50c., 200 00
Castile, Coll. 1 75
Chautauque, Miss B. Look, 50
Covington, Lad. Aux. 7 00
East Gainsville, Coll. 3 50
East-Sparta, Coll. in Presb. Cong. 4 34
Elmira, Youths' Aux. 19 75, Mon. Con. 32 20, 51 95
Farmington, Ct. Timothy Cowles, in support of a Missionary at Mina, N. Y., and constituting Rev. Samuel K. Sneed, Austin F. Williams, and C. D. Cowles, Life Members, 100 00
Geneva, G. Seelye 3; Rev. A. Messer, 2, 5 00
Hartford, Ct. Rev. H. N. Brinsmade, in aid of a Missionary in Mayville, N. Y., 50 00
Ithaca, Lad. Aux. 12; 2d Fem. Juv. Asso. 34 07; Presb. Cong. coll. 36 81, 84 88
Lakeville, coll.
Leroy, Gent. Aux.
Lima, Sab. coll
Lockport, Lad. Aux. and coll.
Ludlowville, Presb. Cong. Benev. Soc.
Lyons, Lad. Aux. 24 60; coll. 16 40,
Nunda, (Hunt's Hollow,) coll.
Painted Post, coll.
Palmyra, Lad. Aux. 15 25; Sab. coll and donation, 29 75,
Pembroke, per Rev. E. S. Hunter,
Phelps, Dr. Bush, 1; donation 1,
Pittsford, W. Linnell (articles sold)
Port Bay, Lad. Aux. 5 66; gent. 9 14,
Phelps, Vienna Cong. Sab. coll.
Rochester, F. Star, 12; Rev. J. Penney, 5,
Rushville, Gent. and Lad. Aux.
Seneca Falls, Sab. coll.
Southport coll.
Veteran, coll.
West Bloomfield, Presb. Cong. 26; Lad. Aux. Cong. Soc. in full to constitute Rev. Wm. P. Kendrick L. M. 20,
West Sparta, coll. 3; C. Clarke, 7,

$127

Receipts at the office of the Central Agency, from Nov. 17th, 1830, to March 31, 1831.

Annaville, Th. coll
Augusta, Young Men's H. M. S. to constitute Rev. Leveret Hull Life Member,
Bridgewater, coll. per Dr. Hull,
Canaanovia, Cong. Char. Soc.
Clinton, Mrs. Hocox, 1; Mrs. Royce, 5; Miss North, 1; Mrs. Boyer, 1; R. Bliss, 5; Mrs. R. Bliss, 1; Dr. Gridley, 3,
Exeter, coll. from Rev. S. S. Storrs,
Fairfield, Presb. Soc. per Rev. G. Foote, (three payments)
Fly Creek, Albert North, 25; H. Galpin, 5; D. Bebee, 2 75,
Hamilton, 2d Cong Soc.
Mexico and Parish,
Morrisville, Aux. Soc.
Paris Hill, Abel Simmons, 5; N. Tompkins, 5; M. Porter, 50 c.; J. Sewell, 50c.; H. M'Neil, 3: J Munson, 1; Josiah Smith, 1: Mary J. Smith, 25c.; Mrs. C. Smith, 25c.; T. Kilburn, 1; J. Head, 1; Mrs. Munson, 25 c.; Olive Hamlin, 50 c.; Mrs. Ormsby, 25 c.; Mr. Hopkins, 1: C. Simmons, 1: Rev. Dr. Weeks, 2: Sundry persons, 5 63,
Richfield Springs, Aux. Soc.
Rome, J W. Bloomfield,
Russia, 1st Presb. Soc.
St. Lawrence Co. D. M. S. per Rev. O. P. Hoyt,
Saquoit Village, Th. coll.
Sherburne, N. Y. 1st Presb. Soc. per Rev. Mr Sprague,
Smithfield, Presb. Soc.
Utica, M. Bagg, 25: T. G. Perkins, 10: E. B Shearman, 5: Thomas Rockwell, 10: J. E. Warner, 5: A. Hitchcock, 5: N. Davis, 10: P. Thurbur, 5: L Snow, 1: J. Dana, 6: A. Seymour, 15: O. Manchester, 10: S. Storrs, 5: Augustus White, 3: A. Cooper, 15,
Do. 1st Presb. ch. Fem. Asso. (three payments)
Do. Welch Cong.
Vernon, Presb. Soc. Th. coll. per Rev. A. Garrison,
Verona, 2d Soc.
Wampsville ch.
Westmoreland, 1st Cong. Soc. per Rev. A. Crane, (two payments)
Whitesborough, subscriptions,
Rev. A. L. Chapin,
E. Page,
Deacon Samuel Ward, Life Member,

$88

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL IV. JULY 1, 1831. NO. 3.

MONTHLY CONCERT.

SELECTION OF RELIGIOUS INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

Pagan Fanaticism.—The following is from the Journal of Rev. Mr. Stone, attached to the Bombay Mission. To-day for the first time I witnessed the swinging of natives on hooks thrust through their backs. This practice is not common in Bombay, and is confined to the Kumaty people, who live in the suburbs of the city. To-day three have propitiated the favour of their bloody gods, as they imagine, by performing this cruel rite. I saw only the last, a female. She was about eighteen years of age, strong and masculine in her appearance. Two hooks were thrust through the flesh in the back, these hooks were fixed to a rope fastened to the end of a beam, which, when elevated, raised her about thirty feet in the air, and this beam was fixed to a car, which was drawn with great velocity by forty or fifty natives, in the circumference of a hundred rods. She with one hand held by a rope that was fastened to the beam as far forward as she could reach, which prevented her head from hanging down, but afforded her no other support; and with the other she brandished a flag and a large knife over the heads of the crowd as she sailed round. A large bag of yellow ochre, such as the natives paint their foreheads with, was tied about her waist. This she occasionally scattered round upon the people beneath her, which the ignorant natives received as a boon from their god. Having been drawn round in the course five times, the car stopped; but she made signs to have them go round again, as the sixth time is regarded as meritorious as all the preceding five. Her countenance exhibited great agony: her face became as pale as death; and on being taken down, she was unable to support herself. The whole scene was attended by their horrid music, and infernal shouts of joy.

A Wesleyan Missionary in Ceylon writes: a few months ago I witnessed a strange and degrading scene. A fine young man, apparently about 25 years of age, being prompted by a chimerical imagination and the false insinuations of the priests, resolved to render propitious the goddess Ammen, and thereby obtain great advantages. With these hopes he submitted to a most torturing ceremony, as the goddess to be honoured is supposed to be of a sanguinary temper: she is said to have murdered her own child, and to have drank its blood. To please this demon, he first discoloured his body with paints and saffron, so as to look terrible; and, having partaken plentifully of stupefying drinks, he proceeded to walk round the temple upon slippers studded with nails, which pierced his bare feet: after which he was supported, while he stood on one foot, on the point of a pole about six feet high. After this, an iron hook, at least five inches long, with two prongs more than an inch in circumference, was thrust through the skin and muscles of his back, and a rope about forty yards in length was attached to the ring of the hook: this was held by two men, to prevent the wretched man from destroying himself or others; for if he were to get loose, they said, he would run into the fire, or water, or commit murder, or whatever the spirit of the goddess, by which he was inspired, might prompt him to do; in this way, the infatuated man was led round the neighbourhood. The applause of the multitude, the impulse of his own *deluded mind*, the stimulating effects of the narcotics, and *the excruciating pain* which he endured from the hoo

made him quite frantic; so that he would frequently, with almost inconceivable agility, bound forward the length of his rope, and attempt to escape; but was prevented by the men who held it. His back was thus lacerated by the prongs of the hook; and the blood occasionally flowing from the wound, and mixing with the paints on his body, made him appear, when in his gesticulations, the most demon-like one could possibly imagine. During this ceremony he was an object of the greatest awe, for the people imagine such a one to be possessed of a supernatural influence; and that all whom he blesses are blessed, and whom he curses are cursed: hence they scrupulously avoid offending him, and to obtain his blessings are very liberal in their offerings to the brahmins.

In addition to the foregoing representations of the cruelty of Paganism, (which infidel philosophy would cover over with the smooth name of *Religion of Nature*,) take the following account given by Rev. Wm. Ramsay, of the first scenes which presented themselves to his view on arriving in a heathen land.

On coming up the Hoogly river, which is one of the mouths of the Ganges, or Gunga, we saw hundreds of the wretched heathens.—They are all naked except a piece of cloth about their middle. When the weather is cold, they throw another piece of muslin across their shoulders. I went ashore, and went out among the natives. Their houses are made of *mud*, and covered with bamboo rods and the straw of rice. They have no chairs; they all sit down on the ground. Sometimes they have *mats* under them. The women live in the back part of the house, and dare not eat with the men, or speak to them in company, or touch the men's food after they have begun to eat it. They are all lazy and thievish. They love money from the heart, and nothing else. Three or four cents a day keeps them alive, as they pay no rent, (for they will sleep any where,) and wear no clothes, and eat hardly any thing but rice. You see they don't need much, yet they are all after money, and they will all *lie* and *cheat* to get it. I saw some of the females. They had marks of their *caste* on their heads, with rings and clasps about them. I saw their idol gods of wood and stone, and their *tom-toms*, or drums, which they beat when they have an idolatrous meeting for praying. On my return to the ship, I could not but cry out to God in prayer, Lord, have mercy on them. The next day I went ashore again, and saw the bones of the natives lying about, and the place where a short time before a human body has been burnt. I went into one of their ancient Pagodas, which is now in ruins; and entered their houses, where I found them vile beyond description. The women were most obscene, and the men were not far behind them. My soul was sad. I returned to the ship, and in about two hours time saw *five bodies* float past us.—On the shore close by, lay a dead body, surrounded by 14 vultures, tearing it to pieces and devouring it. As we approached Calcutta, we saw the dead floating all about. When we landed at the shore, there we saw thousands of the people in the water, saying their *prayers*, washing in it, (for the river is their God,) and drinking of it, while dead and putrid bodies were floating by them, but they minded not. Some sat in the mud counting their fingers, or a *string of beads*, or kissing the dirt, or placing themselves in indecent postures, or making little gods of mud, and then kissing them and praying to them. In the streets we saw them at their prayers again, or foiling themselves all over. The whole city is given to idolatry. Think of millions of such creatures as these I have described, and then tell me, are you sorry I have come to tell them of Jesus?

But the scene is not one of *total* darkness. Blessed be God, there are a few spots where he has kindled up the light of the Gospel, and which already prove that the hope of the world's conversion "through the foolishness of preaching" is not a vain hope!

Meeting of the Church in the Sandwich Islands. One object of this meeting is to communicate that kind of advice and instruction which is more particulary appropriate to Church members, and those who are candidates for baptism and communion; and which can be communicated with better effect at a private meeting than in a mixed assembly. This meeting was instituted in 1826. Then, two persons were present; now, *eighty-five* attend. That was interesting as the

first fruits; these are interesting as an abundant harvest. We then received the pledge. To the glory of Zion's King, and the triumph of her friends, that pledge is now redeemed.

Our success, which was formerly an object of faith, grounded entirely on the sacred promises, now, in a degree, ceases to be such; and we realize that, the mere anticipation of which has borne us through many discouragements, and cheered many a dark hour. We must acknowledge, however, that not a day passes in which we are not still severely tried and deeply affected by the vices, the stupidity, and the coldness of the people; but still, when we look back and contrast their appearance now with what it was only seven years ago, we drop our pens, as being incompetent to describe our feelings; and we long for a voice to reach every infidel heart on earth, that we may tell in their unbelieving ears, not what we believe the Lord will do, but what he has already done. we sometimes fear to tell the full amount of what appears to have been accomplished, lest some one should feel that the great object is already gained, and that little more remains to be done. But could we represent the exact condition of the people, even as it is in its present improved state, together with all that remains to be effected, before the people shall be raised to an enlightened state of civilization, every pious heart in the universe would yearn over these islands; and the churches of America, instead of thinking that they had done well, would feel that they had incurred the curse of heaven, because they had done so little.

Still a spirit of improvement is among them. We can point to multitudes, who, as we travel about in different parts of the island, leave their homes on Saturday morning, and travel through the day, under a vertical sun, take a scanty meal at night, and a still more scanty one on Sabbath morning; then go to the house of prayer, and with attentive ear, and often with moistened eye, listen to the word of sacred truth; and when the Sabbath is over, with scarce a remnant of food, set out for their distant homes, accounting themselves happy in having the word of God brought so near. We can point you to places, where a hundred of these can be assembled in a single congregation, together with two thousand more, who would have travelled only two or three miles.

In every considerable village, from one end of the island to the other, the people have erected a house for the worship of God. In all of these, respectable congregations, and in many of them large ones, might be convened on the Sabbath. Through the medium of native teachers we hope and believe some good is effected; yet the people may justly be said to be sheep without a shepherd. What a field of usefulness is here opened.

AMERICAN HOME MISSIONARY SOCIETY.

ADDRESS

of the Hon. B. F. Butler, *at the Fifth Anniversary of the A. H. M. S.*

Whilst I unite, Mr. President, in grateful acknowledgment for the favour with which this society has been regarded, and for the good it has accomplished, during the last year, I have still a strong conviction, that its claims to the patronage and support of the American public, have not yet been duly appreciated. To state some of the grounds on which this sentiment is founded, will be the principal object of my remarks.

Every one personally acquainted with the actual condition of our community, must know from his own observation, and all others may learn from the correspondence of this society, as published in its monthly journal, that there are many parts of our extended territory, where the institutions of Christian worship cannot be sustained without ex-

transeous aid. This is emphatically true of the new settlements in the rising empi of the west.

I wish, sir, that every man who despises or neglects the claims of this Societ would deliberately reflect on the consequences which must follow from the state things to which I have alluded, if it be permitted to continue. If he be a good ma a lover of his kind, and a well-wisher to the honour and prosperity of his country, h will soon see and feel, that there is no cause more sacredly entitled to his patronag and his prayers, than that of *Home Missions*. This conclusion, independently of th affecting considerations by which it will be impressed on the heart of the Christia will, I think, be satisfactorily established in the mind of every thinking man, by a ve little attention to some of the particulars which distinguish the moral and politic condition of our people, from that of other nations. Two of these distinctive feature are all that the occasion will permit me to advert to. The first is, that all the powe of government not only *theoretically* flow from the great mass of the people, but a *actually* exercised by them. This is the crowning glory of our republic—long may remain so! Until recently we were obliged to speak of it as a blessing which h longed exclusively to us; but thanks to him who controls the destinies of natio we are now permitted to rejoice in the belief, that its influence is soon to be extend to many other portions of the earth. To render the unlimited freedom guaranti by our constitutions, a blessing to ourselves and to others, it must be accompanied general knowledge; universal suffrage accompanied by general ignorance, would soo become a scourge and a curse. The other peculiarity to which I refer, is the enti absence of any governmental provision for the religious instruction of the people. T wisdom of this regulation, or rather of this absence of regulation on the subject of r ligion, in our general and state constitutions, is not only confirmed by all history a experience, but it has received the higher sanction of Him who declared, that "h kingdom was not of this world." But whilst history and experience have abundant shown, that all alliances between church and state are injurious, alike to the tempo and spiritual interests of men, they have also shown, with equal clearness, that privi virtue is indispensable to the preservation of public liberty.

The principles I have stated are agreed to by all men, in language at least, howev they may differ on other points of moral and political philosophy. In the "Hall Science," as well as in the Temples of the living God, it is assumed as an axiom, *th without intelligence and virtue, no people can be prosperous or free.* The great qu tion, then, which should fill the heart and press upon the conscience of every Ame ean, is, "How can *I* most effectually contribute to the diffusion of intelligence a virtue among my fellow citizens?" I do not hesitate to say, as the true answer this momentous inquiry, "by practising yourself, and by inculcating upon others, t precepts of Christianity." This is the answer given by revelation, and confirmed the experience of centuries.

It would be easy to show, that the cordial reception of the gospel, is not only t surest basis, but the *only* sure basis, of personal morality. Whenever it is thus e braced, it not only makes men virtuous and exemplary in all the departments of soc life, but it fills the heart with a generous and active philanthropy. It is the only s tem that is capable of producing this result. Howard and Martyn, Brainard, Mills a Oberlin, were made by the gospel, and by that alone. There was nothing in ancie philosophy—nothing in the inventions of our day, which could form such men. Th were moral miracles, which could only be wrought by that system which is "t wisdom of God, and the power of God, unto salvation."

The diffusion of the gospel is also the most effectual means of promoting intellect improvement among the body of the people. In proof of this, I confidently appeal the observation of every one who hears me. Have you not seen, and often seen, norant, uneducated men—men long addicted to indolence and vice, suddenly turn by the influence of gospel truth, not only to habits of sobriety and virtue, but to anxious pursuit of useful knowledge? Did you ever know such a transformation character, to be produced by any other cause? The same remark might be appl to neighbourhoods and communities. All experience has shown that the most cert and expeditious method of enlightening an unlettered community, is to begin by p eing among them an intelligent and faithful minister of the gospel. The institution Christian worship will soon be followed by the establishment of schools and oth means of intellectual culture. It is impossible in the nature of things, that the form can be kept up for any length of time, without leading to the creation of the latt

and precisely in proportion to the sincerity and strength of Christian principle in any community, will be their progress in knowledge, and their zeal for its diffusion. The reason of all this may be well understood by the humblest Christian; though, as it is often overlooked by the wise of this world, you will permit me to glance at it. The Christian cannot live without studying his bible; and the perusal of that blessed book not only awakens in the heart, a spirit of active benevolence, but it "giveth light to the understanding." In the minds of educated men, it excites a new thirst for the acquisition of general knowledge; and to those who have no leisure for the perusal of any other book, it not only communicates all the information which is necessary to the performance of moral duty, and to the salvation of the soul, but it instructs even them, in the highest philosophy, and renders them familiar with the noblest subjects that can occupy the intellect.

It is on these grounds, that the Home Missionary Society appeals not only to the American Christian, but to the patriot, for his active and permanent support. The two great evils which threaten the stability of our political fabric, and the happiness of the social state, are, as you have heard, ignorance and immorality. Notwithstanding the thousand favourable circumstances by which we are surrounded, there is amongst us enough of both, to fill the minds of thinking men with apprehension and alarm. This has been seen and felt by the founders of this society; but they have not wasted their energies in idle lamentations, nor sought, from their own inventions, an antidote for the mischiefs by which we are assailed. They have resorted to the true remedy—to the guide of their own feet, and the charter of their own hopes—*the Gospel of Christ*. They have thought that by sending to the destitute the heralds of that gospel, they might enlighten the ignorant, and reform the vicious, and cheer the faithful; and by thus extending the influence of pure religion, not only save the souls of men, but confer on our beloved country a rich and lasting benefit.

The idea was not only a benevolent but a wise one, and thus far it has been successfully pursued. The blessing of the Almighty has evidently accompanied your exertions. Wherever the good seed has been sown by your devoted missionaries, it has sprung up, and flourished, and borne much fruit. Indeed, it is impossible to estimate the blessings which have resulted from your labours. When we can measure the capacities of the immortal mind, and compute the ages of eternity, and appreciate the extent of Heaven's happiness, then, and not till then, can we form a just idea of the blessedness of saving even a single soul from death. But who, even with such knowledge, could calculate the value of those exertions, which, in a single year, have brought into the church of Christ, more than 2500 converts? If each of these shall prove a sincere and devoted Christian, what a blessing will he become to his family, his country, and the world! What an honour to you to have contributed to so glorious a result!

But this, sublime and overwhelming as it is, is but a limited view of the great interests involved in the efforts of this society. Independently of the great good it has accomplished by its appropriate labours, it enjoys the high honour of being one of the most efficient agents in the promotion of every other good word and work. Every missionary you send forth, is a distributer of bibles and of tracts. He is emphatically the pioneer of useful knowledge, for his career is identified not only with the moral culture, but with the intellectual improvement and the social happiness, of the people to whom he ministers. Oh! if we could but hear the thanks of those wives and children, who have been rescued from the horrors of widowhood and orphanage, by the temperance societies your missionaries have established—if we could but listen to the songs of praise which ascend from the Sabbath schools they have formed;—who among us would not call upon his soul and all within him, to bless the Father of mercies, that he had been permitted to contribute to the diffusion of such unmingled good!

But though we have abundant reason to bless God for what he has already been pleased to accomplish by the instrumentality of this society, I dare not leave the subject here. The cries of our brethren came to us from every quarter of our land—cries of men hungering for the bread of life, and thirsting for the waters of salvation. To keep pace with the growth of our rapidly increasing population—to build up the waste places in the older states, and to furnish religious instruction to the world beyond the mountains—the exertions of this Society, and of every kindred association, must be doubled and redoubled. The slightest reference to the actual state of things, will convince every candid mind that the assertion *is* true. It is not less momentous

than true. To enable this society to increase its exertions, either the number of patrons must be very greatly enlarged, or those who have already patronized it, must greatly increase their benefactions. I would press both measures. I would respectfully but urgently appeal to all who have not already contributed of their substance to the spread of the gospel among our countrymen, immediately to connect themselves with some society for Home Missions. I do not ask you to patronize *this* society; I ask you *to spread the gospel, the pure gospel, among your countrymen!* If you do this, whatever may be the channel you shall select, we will bless God for your efforts, and rejoice in your success. To every one who has heretofore contributed to this glorious object, I would say, whatever you have done for it during the last year, this year do twice as much!—twice as much by your contributions, twice as much by your prayers!

If it were proper to detain you by the enumeration of *motives*, I might draw them from all that we possess, or love, or hope for, as men, as patriots, or as Christians. I cannot stop to recount them—I can touch but one—but that one shall reach the heart of every follower of the Lamb—*the love of Christ!* 'Twas that which constrained Peter and Paul, and their once despised but now glorified companions, in spite of bonds and imprisonment, of scourging and of death, to proclaim far and wide, the "glad tidings of great joy," which you are called upon to publish!—which not only enabled them to do it with vigour and alacrity, but to look forward with fortitude and joy, to the cross, the gibbet, and the stake, as their appointed recompense! The love of Christ! Oh! could I feel the full import of this argument, and could I transfuse its living energy into the bosoms of those who hear me, what need would there be of further appeal to our hearts or consciences? God grant that each of us may feel and act under its sacred influence. Then shall we go forth to the combat against ignorance and vice, clad in the armour of the gospel, nor think of returning from the field, till the "feet of the messengers of salvation" are seen, and their voices heard, in every corner of our beloved land.

CORRESPONDENCE OF THE A. H. M. S.

A CALL FOR LABOURERS.

Extract of a letter from Hatley, Lower Canada.

I have long looked abroad among the benevolent institutions of the day, to see where we might apply for assistance in this waste part of God's heritage, and finding no hope of assistance any where else, have at length concluded to apply to the American Home Missionary Society. The London Missionary Society is exclusively devoted to the support of missions among the heathen and the West Indian negroes. The Montreal Missionary Society is in low circumstances, and, as I am informed, short of funds; and all other missionary societies in Canada, are too small to afford any material assistance.

In order to enable you to form a correct opinion of the necessity of a missionary establishment here, it may be necessary to give you some account of the country—its inhabitants, religious privileges, &c. In doing this, I shall only refer to that part of Lower Canada which is situated east of the lake Memphremagog, and between the boundary line and what is called the French country. Although the same remarks will apply very nearly to a tract of country of about the same extent and importance, between the aforesaid lake and lake Champlain, the whole of which is in Canada denominated the Eastern Townships.

That part of the country to which I particularly allude, is composed of about twenty townships of ten miles square each—in which there are probably more than 20,000 inhabitants, who are principally emigrants, or the descendants of emigrants from the United States. Among all these only two American ministers are found, and one of those who came here a congregationalist, has united with the Church of England. One able and efficient minister from Scotland, is settled over the congregational church of Stanstead, near the line between this province and Vermont, and the other before alluded to is located in Skipton, on the borders of the French country, and a little short of 70 miles from the one who is settled in Stanstead. The former is supported by the Montreal Missionary and

ın Society, and the latter by the ıver which he is settled. Among),000 inhabitants there are, in- the one before mentioned, four ın of the church of England, and sleyan missionaries. These are ssed Arminians, and not one of) my knowledge, a decided advo- ır of Sunday Schools or Tempe- ocieties, although some of them) reputation of being faithful la- in the ministry. From this state- n will perceive that there are only inisters to 20,000 inhabitants. ondville, a settlement of English, l French, between the American ich settlements, not being includ-) above estimate.) There is a con-) number who profess to belong to will Baptist and Christian deno- ıs, who are almost entirely desti- ny systematic means of operation, ccounts in some measure, for the ited influence of their teachers. ırch of England and Wesleyan ministers are in general well educated, and are much better paid than clergymen of similar situations in the States, and all this, particularly in the church establishment, without any expense to the inhabitants among whom they labour, as they are willing to contribute. From this circumstance, the people are generally opposed to paying any thing for the support of preaching.

There is in this township a good meeting house, belonging to the different dissenting denominations, which is the most of the time unoccupied, in which a good congregation is always assembled when supplied with good preaching; and which would be open a considerable part of the time, to a missionary of your society. Formerly our schoolhouses mostly belonged to the Royal Institution, and were subject to the control of the Church of England; but now, in most, if not all the townships, good schoolhouses are erected under a more liberal system, and are open for the religious meetings of all denominations.

REPORTS OF MISSIONARIES.

ILLINOIS.

Rev. H. Herrick, Carrollton, Ill.

I wrote last, an interesting tempe- eeting has been held in this place. se has rapidly advanced, and I to spend considerable attention and that of Sunday Schools this At least 150 members are now d with Temperance Societies, y abstain without joining. Many k, are now sparing and secret in ations. Two or three who have whiskey, are now nearly, if not pared to relinquish it as an article . Much remains indeed to be t the most arduous part of the is now past. After the meeting mperance Society last Saturday, r a Lyceum was brought forward. ed briefly the design of a Lyceum, ersons joined it on the spot. I will tend greatly to promote a improvement, among the young rly. Middle aged men of stand- ever, have also joined it.

Rev. B. Y. Messenger, Edwardsville, Ill.

ours have been divided between ville, Sugar Creek, and several neighbourhoods, some ten, twenty, and thirty miles distant. Wherever I have preached, I have uniformly had full, attentive and solemn audiences, and not unfrequently have tears been seen freely flowing from eyes long unaccustomed to weep for sin. Although I am unable to cheer your heart, with the soul-stirring intelligence of many sinners born into the kingdom of Christ, yet I trust my labours have not been wholly in vain. Our Sabbath school in the village of Edwardsville, continues to increase in interest and numbers. There are about 70 regular attendants, besides a class of coloured children, consisting of 18 or 20, who meet at my house, and are instructed by Mrs. M. Some of these children come a distance of 5 miles; and such is their engagedness, that they frequently arrive before 7 o'clock. We have now 14 teachers in all, most of whom are much engaged, and are well qualified for their responsible station. Arrangements were made at our last teacher's meeting, to visit every family in the village and vicinity, and if possible bring every child of suitable age into the Sabbath school. My bible class still continues, and I hope is doing good.

At Sugar Creek things remain much as when I last reported. Two were added

to the church at our last communion; four others have given their names as candidates for admission. The Sabbath school is flourishing, and the bible class consists of almost every member of the congregation. The Sabbath school at Marine Settlement, has received a new impulse this spring, and they now have 80 scholars. A temperance society has lately been formed there, and some who were nearly engulphed in the raging whirlpool of intemperance, have been rescued, and are now sober men, much engaged in the Sabbath School.

INDIANA.

From Rev. E. Kent, Shelbyville, Ind.

It has seemed, at times, that the Lord had nothing more for me to do. But prospects are at present more favourable. In one neighbourhood on the borders of this and Johnston Co., where brother Woods and myself have preached occasionally, there has for a few weeks been several inquiring, "What shall I do to be saved?" and some giving pleasing evidence of a change of heart.

We have five Sabbath schools in the county in successful operation. Three of these have been recently organized. One of the others has been in constant operation for more than two years. We hope to have some more started soon. I have the superintendence of 2 bible classes. Neither of them are large, but both are on the increase.

We have commenced a little in supplying the destitute of the county with the bible. The work moves slowly. In visiting 30 families in this town, to my very great surprise, I found 15 destitute of a whole copy of this sacred treasure.

The people manifest an anxiety to do what they can to relieve the H. M. Society. Considering the number and means, they are, I think, to be commended.

OHIO.

From Rev. S. W. Rose, Burlington, Licking Co., Ohio.

When I last wrote you, I fondly hoped to be able to tell you at this time of a general work of grace in progress. This I cannot do. Nor can I honestly say that my expectations of a blessing of this kind are less than they then were. The state of things remains interesting. There has been two, and perhaps three, cases of hopeful conversion since I last wrote, in this place. Sunday school efforts have been attended with uncommon succe The school in this place is rapidly i creasing in numbers and interest; a that two miles east from this, where expected only twenty scholars, has n fifty. One in Bennington where we pected from 18 to 20 scholars, has n about 40. Two more schools have la gone into operation in Bennington. N Sabbath is appointed for the organizati of another, in Bennington. Two m schools have lately gone into operation Hartford. Of their prospects and succ I cannot say much. I am changing labours a little on the Sabbath. At l past 8 o'clock, A. M. meet the Sabb school in this place; at 11 commence p lic worship, preach two sermons, (with intermission of 30 minutes;) at 4, P. meet some of the Sabbath schools wh we have erected in this vicinity. This rangement seems the more necess from the fact, that very many who are n employed to superintend and teach these schools, are inexperienced in the siness. I find that I can exert a m powerful influence on the minds of scholars, to make them punctual and tentive, by meeting with them, and h ing them recite a few questions, and h ing them a little to answer difficult o than in any other way. Whenev meet with a Sabbath school, I make one part of my errand to give the sch a short address. How long this co will probably be pursued I cannot tell; certainly as long as it produces the s results as at present. I believe the L has favourably disposed my people tow this thing.

We have lately engaged to supply township monthly with tracts, for months. Funds nearly sufficient raised at once in a small meeting to complish this thing. A part of Benni ton has made the same engagement. field I occupy is certainly one of grow interest.

"WHAT HAST THOU TO DO TO DECLARE STATUTES?"—Ps. L. 16.

From a Correspondent in the West.

About 25 miles from this place, in County, there is a certain *preacher* sells whiskey It so happened on one casion recently, that while preaching, little son came into the meeting hous great haste, and taking his father by pantaloons, said in an audible vo "Dad, give me the key of the shop, Mr. ——— wants some whiskey."

attended preacher became at once the laughing stock of his congregation. And we now hope, that this incident will lead to his radical change.

MICHIGAN TERRITORY.

From Rev. G. Hornell, Bloomfield, Oakland Co., M. T.

We still remain without any special attention to religion, though the glad tidings of the work of the Lord at the east, seems in some measure to awaken the friends of Zion here. The preaching of the word is as well attended as usual. Two have lately, I trust, passed from death unto life, and several more are *anxious*; and some of them afford considerable evidence of a change of heart. Temperance meetings are frequent amongst us.

Prayer meetings and Monthly Concerts are held in some places, though not so well attended as I could wish.

We have appointed a meeting for a conference of the several Churches in this vicinity.

There have been many deaths with us since my last report; most of them, sudden. One of these was a deacon of the church, and a zealous leader in the cause of religion.

Arrangements are making to erect a building at Auburn village, three and a half miles below Pontiac, to answer the double purpose of a house for public worship, and an academy. It will probably be completed by next spring; perhaps sooner.

NEW-YORK.

From Rev. A. C. Tuttle, Ticonderoga, New-York.

I am pained with the reflection, that so little, comparatively speaking, has been done, to dislodge the powers of darkness, and advance the interest of Zion among us. Sinners are perishing, while we are doing but little, to hedge up their way to ruin, and lead them to Christ. It affords me some relief, however, to be able to say that Christians are feeling, and, we hope, praying more for the salvation of souls than they have, for a few weeks past.

Christians, we hope, are beginning to feel in some measure their need of special and immediate help from God,—are in some measure, we trust, conscious of their departures from God, and their delinquency in duty, and are resolving that they will return to him from whom they have so deeply revolted. They feel in some measure, as if it was time for them to seek the Lord, till he come and rain righteousness upon them.

In my last report, I presented a statistical account of the state of our church, and the operations of our benevolent societies, which will preclude the necessity of doing it again.

At our next communion season, we anticipate the admission of three members to our little church, which we hope will augment our strength, as well as our number. The temperance cause still flourishes among us; but there is still room and great need of reform. We have some trophies of the temperance cause here, which will honour the plan, and magnify the riches of that grace, which carries it into effect.

From Rev. D. S. Morse, Richford, Tioga Co., N. Y.

On the nineteenth of August last, I was suddenly seized with a bilious fever, which continued to run with very little interruption, for more than 40 days; and brought me to the brink of the grave. For some time it appeared highly probable that my days would be cut off; that I should go to the gates of the grave. For a long time I was unable to help myself, and was obliged to be constantly nursed, by day and by night. My confinement was attended with the usual distresses of sickness, and with some rather unusual; still it is to be mentioned with fervent gratitude, that during the period I was blessed with the uninterrupted use of my reason, and with much peace of mind. I seemed to have great peace, such as it appeared to me nothing but the Gospel could give. My recovery I attribute to the mercy of God, bestowed in answer to prayer. From my first being convalescent until now, I have considered myself as brought from the gates of death, through the efficacy of prayer. During my sickness, my dear people offered their petitions for me without ceasing. They prayed for me, at my bed-side and in the sanctuary, when they met, with no one to break to them the bread of life; and I have reason to believe prayed for me much in their families and closets. I should be unjust to them and to myself, were I not also to record their efficient and sympathetic kindness in administering to my comfort,

through all the period of my illness; both while oppressed with disease, and through the protracted season of extreme debility that followed, while my health was upon the whole improving, though so gradually as scarcely to be perceptible to myself or others.

REVIVAL.

But it is time to turn to a brighter scene. Though I was brought low, the Lord helped me; and in his great mercy has blessed us with a wonderful display of his power and grace, in awakening and converting sinners, and refreshing the hearts of his people. After some previous appearances in a degree encouraging, about the last of January it suddenly became evident that the Lord was in the midst of us, with great power. Before it was generally apprehended that there was any particular prospect of a work of God's Spirit, several persons were hopefully converted in one day. Numbers more were found deeply convicted of sin; our meetings at once became crowded, and there was in them that peculiar stillness and solemnity which unequivocally denote the presence of God. The work now went rapidly forward with overwhelming and increasing interest. And though we were favoured with the judicious and faithful labours of ministerial and lay brethren from abroad, particularly Ithaca; though members of our own Church, engaged earnestly in the cause; yet, we found it impossible to keep up with the work; it continually went before us, while with our best efforts we could only follow. These scenes witnessed for some weeks were altogether more like those effects of divine influence, which we read of in the Acts of the Apostles than I ever expected to behold. The subjects were generally under convictions from two to four days, few longer; and some give pleasing evidence of having submitted to Christ almost immediately after their first impressions. Their convictions were generally pungent; many were very deeply distressed, and in several cases the agony appeared almost as great as human nature could endure. Generally those convicted seemed to be crushed at once by an irresistible power. Those who have obtained peace generally have clear views, great joy in the Saviour, and earnest desires for the salvation of others. In some cases the transition from distress to joy has been remarkably sudden, and interesting.

The means that have been blessed are chiefly the preaching of the word, prayer, believing that God is ready to bestow spiritual blessings, and that his people are straitened only in themselves, and much visiting from house to house, as well as, frequent meetings for prayer, and religious instruction and exhortation.

Probably about 45 persons have obtained hope; something like half of what were, on the first of January, the impenitent part of the congregation. That all these hopes are well founded is more than I dare to say; but that many of them are I strongly believe. Thirty-four persons have recently united with the church, three of them by letters from other churches, having been professors of religion heretofore, and the remainder have lately made a profession. Probably others will unite with us; a few go to other denominations. Among the subjects of the work, are persons of all ages, from the man of almost fourscore years, down to the child of twelve. A number are under sixteen years, and several are very stout-hearted men of middle age; but the greater part are youth. And it is a most gratifying fact, that almost all the better educated, and more influential youth of the congregation, give pleasing evidence of piety. The members of the church have been much refreshed, and from the commencement of the work they have been remarkably united and harmonious; and some have manifested an excellent zeal; a zeal at once strong, humble, prudent, affectionate, and self denying. With regard to the Temperance cause, it was not until recently that the way appeared to be prepared to form a society within the bounds of this congregation; though we had a number of subscribers to the county society, and the cause had made a good deal of progress among our people. But of late, a society has been organized, which prospers beyond our best expectations; and already numbers nearly 100 subscribers.

From Rev. G. Freeman, Oneida Castleton and Wampsville, N. Y.

A good degree of prosperity has been bestowed upon both the societies of which I have the charge. In the congregation at Wampsville there have been about sixteen hopeful conversions, since the date of my last report, nine have been added to

the church, and ten are now candidates for admission at the next communion, and in the congregation of Oneida Castleton, there have been nine cases of hopeful conversion, and four added to the church; and it would afford me much happiness to add, that there is as much attention in and out of both these churches, as there has been; but I fear there is a decline of feeling, as there have been no cases of hopeful conversion for three weeks past.

There has evidently been an increase of christian feeling and activity on the part of most members of the church, and your missionary records with pleasure, that they have thrown no obstacles in the way of his efforts, though it is to be apprehended, that if there had been more zeal on their part, that more blessed results would have been witnessed than now are. The contrast between the present appearance of the church and what it was a year since, is manifestly for the better. Among the cases of hopeful conversion there is no instance which is peculiar. They are all mostly from the younger class of persons, and all but three of them are connected with my Bible classes.

The appearance of the society in O., indicates an increase of pecuniary strength. It is contemplated by some of the leading members of the society, to build a meeting house next year, if possible. They feel, that although it must cost a strenuous effort, yet they cannot well hope to increase in strength without one.

From Rev. D. R. Dixon, Mexico, N. Y.

REVIVAL DURING THE LAST WINTER.

At the commencement of our three days meeting, at Mexico village, things were in a most unpromising state in the church, though there was known to be two or three cases of unusual seriousness among sinners. The meetings of the first day and evening closed without any favourable indications. But on the morning of the second day, there began to be some manifestations of feeling. The assembly was more full and solemn. And from that time, till the middle of the next day, when the meeting closed, there was a rapid increase of interest, till it became intense. This meeting was followed for a few days with some tendency to wildness, which has since subsided. A work of grace, of a deep and solemn character, seems to be now slowly progressing. Seven or eight hopeful conversions are its fruits, and a number still attend the anxious meeting.

Two of our Sabbath schools have been sustained through the winter. The introduction of the "verse system," and the establishment of a teacher's association in the county, have excited a favourable influence, and given a new impulse to the cause.

My Bible Class has been interesting through the winter, though not so fully attended as it was a year ago. The removal of some of the members has contributed to diminish the numbers. The cause of temperance continues to advance. Public opinion is now decidedly against the use of ardent spirits, and the consumption of fermented liquors is deercasing Men who refuse to join the society, are putting up buildings this spring, with the determination to furnish no ardent spirits to their workmen. I have assisted in the formation of two more town societies in the county within a few weeks. Public meetings for discussion, have evidently had a beneficial influence.

THE WAY TO DO AWAY TRAVELLING AGENCIES.

"For I bear record, they were willing of themselves."

From a Minister to our Agent in the Western part of N. Y.

The time is passed that you have usually favoured us with a yearly visit, and as I have heard nothing about your intention of coming, I have no 'notion' of having my people defrauded of the privilege of doing their part for Home Missions, so I presented the subject at the usual time myself, and informed them about how much, considering all things, they ought to do for this object, and they very cheerfully went something beyond the sum specified. I did it because the time had come to do it; not because I had no wish to have you spend a Sabbath with us. If you can consistently do it, I should be happy to have you spend one with me still. The Lord is doing great things for the people, for which we are glad. The chief of my opposers, are now warm friends. Sixty are propounded for admission to the church. I inclose you from the Female Auxiliary Society, $42 90, and a contribution in the congregation, $19 60, in all, $62 50.

Appointments of the Executive Committee of the A. H. M. S. from May 15th, to June 15th, 1831.

Missionaries not in Commission last year.

Rev. William Lewis, Rising Sun, Ind.
Rev. Sylvester Clapp, Hampden, Me.
Rev. John D. Pierce, Michigan.
Rev. Fields Bradshaw, Greenville ch. Al.
Rev. Gilman Bachellor, Machias Port, Me.
Rev. Andrew S. Morrison, Unity, Warren Co., O.
Rev. Alfred Ketchum, Morriches, L. I.
Rev. Samuel Schaeffer, Athens, Pa.
Rev. Varnum Noyes, to go to Ohio.

Missionaries re-appointed.

Rev. Samuel G. Lowry, Sand Creek, Ind.
Rev. Luther Clark, Plymouth and Otselic, Chenango Co., N. Y.
Rev. Lucien Farman, Fulton Co., Ill.
Rev. Henry Herrick, Carrollton, Ill.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from May 15th to June 15th, 1831.

Albany, N. Y. Hon. B. F. Butler,	50 00	Do. Branch ch. 11th Ward, per Rev. J. A. Murray, 2d payment,	25 00
Amherst, Mass. coll. and Home and Foreign Missionary Society,	30 00	Do. Cedar-st. ch. Assoc., R. L. Nevins, 50; a Friend, by W. M. Halsted, 10,	60 00
Bath, O., T. Hammond, saved by disuse of tobacco, per Rev. D. W. Lathrop,	1 00	Do. do. Mon. Con. coll.,	21 38
Connecticut, Bal. to const. Rev. Chester Birge, and Rev. James Ely, Life Directors, remitted to Treasurer,	100 00	Do. Central Presb. ch., Rev. W. Patton, bal. of sub.	40 00
Dryden, N. Y. Aux. Soc. per Rev. S. Robertson,	12 50	Do. Knight-st. ch. Assoc.	70 00
Durham, N. Y. Alfred Hand, Life Member, per Rev. Dr. Porter,	30 00	Do. South Dutch ch. Assoc., W. Forrest,	15 00
Elyria, O. Mon. Con. coll. per Rev. D. W. Lathrop,	9 50	Do. Mrs. Montgomery,	1 00
Fitchville, O. Mrs. Dorcas Palmer, per do.	2 00	Do. Mrs. C. Few,	10 00
Glen's Falls, N. Y. a Friend to Missions,	10 00	Parsippany, N. J. Evan. Soc.	20 00
Greenville, N. Y. Jonathan Sherrill, Life Member, per Rev. Dr. Porter,	30 00	Philadelphia, Pa. 1st. ch. Bible Class No. 1,	1 00
Guilford, N. Y. Legacy of Dea. Samuel Mills, (paid by himself in anticipation,) per Rev. E. D. Wells,	50 00	Pittsfield, Mass. Juv. Soc. and others, to establish a Sab. School library, in the Valley of the Mississippi, per N. A. Ingersoll,	13 00
Jamaica, L. I. Mon. Con. coll. per E. Wickes, Esq.	46 10	Quincy, Ill. H. H. Snow,	1 00
Lexington, N. Y. Amos Peck, Life Member, 30; L. S. Rice, do. 30, per Rev. Dr. Porter,	60 00	Rocky River, Cong. N. C. Benev. Soc. per S. Morrison, Tr.	10 00
Lower Greenburgh, N. Y. Fem. Miss. Soc. per Mrs. Livingston, Tr.	6 00	Staunton, Va. Maj. Samuel Bell,	5 00
Masonville, N. Y. per Mr. Fish,	2 25	Sydney Plains, N. Y. per Mr. Fish,	2 00
Mendham, N. J. Mon. Con. coll. per Mrs. Riggs,	5 00	Tompkinsville, N. Y. coll. among Sabbath Scholars,	6 00
Middletown, Orange Co., N. Y., B. Woodward, avails of Missionary Field,	1 00	Washington, D. C. Fem. Aux. M. S. 1st Presb. ch.	50 00
Montrose, Pa. Presb. ch., per Rev. Mr. Lyons,	8 00	Williamstown, Mass. Mon. Con. coll., per Rev. R. W. Gridley,	56 10
Newark, N. J. Mon. Con. coll. per R. B. Campfield,	20 95	Wilmington Del. Mon. Con. coll. per Rev. E. W. Gilbert,	35 00
Newburgh, N. Y. Mon. Con. coll. 1st Presb. ch., per A. Belknap,	14 00	Windham, N. Y. A. Strong, Life Member, in full,	15 00
New-Canaan, Ct. N. Lockwood, per Rev. Mr. Bonney,	1 50	Per Mr. Babbitt, to const. Rev. Joseph Barr, Life Member,	30 00
New-York, Bowery ch. Assoc. W. W. Chester, 250; S. E. and R. C. Morse, 20; Frederick Bull, 10; a Friend, 2,	282 00	Mr. Rennie, Life Member,	30 00
		Friend to Missions,	5 00
		Subscriptions to "Home Missionary,"	178 50
			$1,465 04

K. TAYLOR, Treasurer.

☞ *In our No. for last month, the $12 from Lancaster, N. H., should have been acknowledged as a Monthly Concert collection.*

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

REPROACHES OF CONSCIENCE.

It is now fourteen years since, as I think, the Lord appeared in mercy for the relief of my soul, by speaking pardon through the blood of Jesus. O miracle of grace, if ever so faithless and unprofitable a servant as I have been, shall attain to the mansions of the saved! During the first summer after I entertained the hope of pardon, my mind was much exercised in behalf of the unconverted. I felt that I could persuade almost any man to be a Christian, if he would only listen to me, till I could have time to communicate my views. In this belief, I wrote many letters to acquaintances abroad, as well as held numerous conversations with individuals in my immediate neighbourhood. But alas! soon I began to find that my efforts were unavailing. Probably my zeal was not according to knowledge, or I was working in my own strength; for I have never learned that much fruit resulted from my labours. I sunk down into a state of despondency and inaction, during which the following circumstances occurred.

There lived near me an intelligent negro, of more than usual cultivation and business talent. This man was much abroad in the community, and had acquired a familiarity with men and things, which rendered him a fluent and adroit disputant, on almost every topic of common discussion, and few of the common people cared to get into an argument with him. He was, however, entirely ignorant of religion, so far as I have been able to learn, and in his life and conversation, gave too much reason to believe, that he was immoral and profane. My compassion was excited for his soul. I thought I would certainly speak to him about the things of eternity. Soon an opportunity offered. But his bold look, deep toned voice, and well known character for disputation, overawed me, and I put it off. Another occasion, and again another, came and went, unimproved; each furnishing, *as I then thought*, some apology for deferring the duty.

At length, I heard that the man was sick, and under circumstances where I could not *very conveniently* gain access to him. I then reproached myself with my negligence. "Perhaps he may die," thought I, "and no one has warned him to flee from the wrath to come. I certainly will embrace the first opportunity, to exhort him to take care of his soul." But still I neglected to fulfil my resolution *immediately*. I *waited* for an opportunity, instead of *making* one. What was my surprise and compunction of mind, when at the end of three days, I learned that he had been carried off by a violent disease, without one word of instruction or of prayer having been offered at his bed-side, and that he had gone into eternity, in all the deep pollution of his sins! O then, how did my bleeding heart beat painfully within me, at the thought that the blood of that soul might be found in my skirts. And how often, in the street and the crowd, as well as in the secret retirement of my closet, has that negro's form appeared to stand before me, and upbraid me with my guilt, in not saying, at least *one word* of warning. I trust I have repented, and that God has forgiven me; but I can never forgive myself that crime.

I have penned this brief account, because I would have my Christian brethren avoid the stings that I have

mens. He was sick but a short time, and seemed sensible from the first, that he should never recover. He was in a most deplorable state of mind. One of the members of our church called to see him, and he begged of him to use his influence to prevent the devil from taking him away, &c. I visited him several times, and a more distressed person I never saw. He had some lucid moments. Indeed, the first twenty-four hours of the forty-eight before his death, he seemed perfectly rational. He however gave us evidence of a change of heart. He died, and at his funeral, I had an opportunity of addressing several of his associates. My prayer to God is, that this event may be the means of awakening some of them to a sense of their condition.

SICK-BED REPENTANCE.

[Furnished by a Clergyman.]

I was called, a few years since, to visit a young lady, supposed to be dying. In the early stage of her illness, she was quite careless, as indeed she had been all her days; but now in the near prospect of eternal scenes, she saw herself to be a *poor lost sinner.* Frantic with terror, she cried for mercy, in an agony of spirit that pierced the heart of every beholder. I endeavoured to give her such instruction as her situation demanded, and opportunity afforded, and then knelt with other friends around her bed, and commended her, whether living or dying, to Him who is mighty to save. Before we left the house, her distress began to subside, and she to derive some hope from this source. Had she died, her pious friends would probably have indulged a trembling hope for her, but her disease, which seemed to form a crisis at this juncture soon disappeared, and with the return of health her passion for frivolity returned. I was absent for some months, but often thought of her, as the scene had made an impression on my mind, not thus soon to be effaced. Among the first questions after my return from a distant missionary tour, was an inquiry respecting her spiritual welfare. I was alike surprised and shocked, to be informed that upon her recovery she had no recollection of the scene just described, and treated every allusion to it with the utmost levity.

This narrative of facts will probably recall to any clerical reader, and to many others, similar scenes which have fallen under their own observation. To such the article can have none of that interest which is due to novelty; but to them it may be useful, as increasing their suspicion of sick-bed repentance, and stimulating them to greater diligence in seeking the salvation of sinners, whether old or young, while in health. It may meet the eye of some gay and sportive youth, who is presuming upon repentance, in the hour of sickness, if no earlier period should afford a "convenient season." To such a one I would say, reflect a moment upon the scene above described for your admonition, and then read and pray over the counsels of divine wisdom, which you will find in Proverbs, 1st chap. from the 24th verse to the 31st inclusive.

Vain man, thy fond pursuits forbear;
Repent!—thy end is nigh!
Death, at the farthest, can't be far—
Oh, think before you die!

Reflect—thou hast a soul to save;
Thy sins, how high they mount!
What are thy hopes beyond the grave?
How stands that dread account?

Thy flesh, perhaps thy chiefest care,
Shall crawling worms consume;
But ah! destruction stops not there—
Sin kills beyond the tomb.

To-day the gospel calls;—to-day,
Sinners, it speaks to you:
O let the wicked leave his way,
And mercy will ensue.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. AUGUST 1, 1831. NO. 4.

MONTHLY CONCERT.

SELECTION OF RELIGIOUS INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

REVIVAL IN CEYLON.

Our readers will recollect that the American Mission to Ceylon was begun in 1816, and that it has experienced in an eminent degree the blessing of God. In 1824, an addition was made to the church of 41 persons, making, with those who had before been hopefully converted, between 80 and 90 of the natives rescued from the bondage of Satan, and brought into the liberty of the kingdom of God. Some months afterwards another refreshing was enjoyed. And thus from time to time the Lord blessed that church, until it numbered 114 members, besides several who had died in the faith. From the following extracts of letters from the missionaries, it will be seen that God hath again visited them with a blessing.

"It is a most pleasing duty which we have to perform at this time. It is now about six weeks since we first witnessed manifest tokens of Divine influence upon the minds of a few in our assemblies. The prayer meeting in October was very solemn, and there was an unusual spirit of prayer. A number of our own children were present and particularly addressed. It was followed by a season of fasting and prayer at all our stations. The quarterly meeting, three weeks after, was also unusually solemn, and at the close of the sermon, and during the administration of the ordinance, there was evidence of the special presence of the Holy Spirit. Two of the brethren were induced, from the appearance of things, to go that evening to Batticotta, where they found much encouragement to labour in the Seminary on Friday and Saturday, and one of them over the Sabbath. The same Sabbath was a day of preparation, if nothing more, for what followed. On Monday nearly all in the Seminary were found to be awakened, and some under strong convictions. That evening was an occasion to be remembered with the prayer meeting at the commencement of the revival in 1824. The oldest children in the mission, Harriet Meigs and Mary A. Poor, resolved that night not to sleep until they had given themselves up to their Saviour, and there is reason to hope they did so. We had a number of meetings, in course of the day and evening, of church members, girls in the school, and domestics, and all evinced that the Lord was near. From that time the work seemed manifestly begun in many hearts—nearly all on the station were affected—Goodrich and Nathaniel, native helpers, quite awake, and the girls aroused."

The journal of one of the Females, under date of Oct. 3, states, "Goodrich has spent the day at Batticotta, and told what he had seen amongst his old companions and friends in the Seminary—how some who had been poisoned with evil spirits were now sitting clothed and in their right mind. Some, he says, who have been exceedingly opposed to the truth, have held meetings to ridicule the bible and those who loved it—and have committed sins too bad to be mentioned, are now with many tears crying unto God for mercy. 'No one who has not lived with them, as I have, and known them thoroughly, can conceive the alteration.' He had also been near, so as to hear what was going on in a meeting of the children of Mr. Poor and Miegs—heard their sobs, and groans, and prayers, and

seemed much affected. *Oct. 4th, Fast day.* It rained violently, but was a very solemn season, observed more or less by all on the premises. New times, indeed, when every one readily leaves work and play, and resorts to the house of prayer, without compulsion. *Monday, 8th.* We have a new kind of meeting this evening, at Oodooville, of the church members of Manepy and Oodooville, with some inquirers from both stations—such a time as we never saw before. About 50 adults and the girls in the school—addresses and confessions were made by 16 or 17 men. I believe not one was tired, though kept till after 9 o'clock. Many wept—indeed, I should think nearly all. We have never, perhaps, had more evidence that the Spirit of God was present. Bailey, who teaches an English school here, and gives lessons in English to the girls also—from the Seminary two years ago—was, perhaps, the most affecting. He told how he had been a long time, like one in a great ocean, when the fish on every hand were coming at him with open mouth, and trying to catch him, and each saying, he is mine, he is mine—when a boat was let down for his deliverance, and instead of jumping into it, he had kicked it away and remained struggling amongst the sharks, till, in great compassion, the master of the ship again let down the boat, just in time to save him; and now he hoped he had got safely into it, and hoped the Lord would keep him there. He then begged leave to pray, and seemed to pour out his soul in thanksgiving and humble intreaties to be kept by the mighty power of God.—*12th.* Yesterday the brethren had a very encouraging day at Jaffna. There seems to be something of an excitement in Mr. Robert's society, (Wesleyan Methodist.) A note this morning from brother Spaulding, says "I never saw so much to encourage me." *18th.* A number of masters and girls think they have really made an entire surrender of themselves and their all to the Saviour. We have had many meetings, public and private, and the voice of prayer has, I trust, been heard in heaven, from old and young, from girls and boys. Mr. Winslow returned this evening from Batticotta. He sees no cases of declension in the Seminary, but every one is in some degree affected. Some who have been much opposed—some who have long halted, and others, like Lot's wife, are now apparently of one mind. How wonderful the goodness of God! Shall we ever distrust him again? *Jan. 5, 1831.* The Lord has indeed put a new song into our mouths. At present the work is, I am afraid, rather at a stand, or is not making the progress which could be wished; but we hope that a considerable number, especially of children, will be found to have received lasting impressions. At a general inquiry meeting, held a fortnight since, there were, including some members of the church, near 300 present, of whom perhaps half expressed a resolution to follow Christ; and a hope of acceptance through him."

The Missionaries say in conclusion, "We dare not give at present the number, even of those who are awakened at our several stations, much less the number of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish also to caution our friends against misunderstanding what we have said. We consider the battle is only set in array—it is yet to be fought: and may the Lord grant us a glorious victory."

PRAYER FOR THE CHEROKEE MISSION.

Few Christians possessing any acquaintance with the passing events of the times, need to be informed of the progress of the Cherokee Indians in the acquirement of religious and secular knowledge, and their correspondent improvement in the arts of civilized life. Nor need we detail here the disheartening effect which has been produced upon them by the efforts of the State of Georgia, countenanced and aided by the general government of the U. S. to subject them to the laws of Georgia, and drive them beyond the Mississippi, in defiance of all the sacred provisions of many treaties. But we have now to present a new item in the list of oppressive acts, to which the enemies of Indian civilization have resorted.

A few weeks ago, the Rev. Saml. Worcester and the Rev. John Thompson,

Missionaries of the American Board, resident in the Cherokee Nation, were arrested by an agent of the government of Georgia, and arraigned before one of her judicial tribunals, on the charge of violating the statute that required either their oath of allegiance to the State, or their removal from the limits of the nation, within a specified time, on penalty of imprisonment in the penitentiary of the State, at hard labour, for a period of not less than four years. By a writ of *habeas corpus* they were brought before his honour Judge Clayton, who released them—the first on the ground, that as he was *Post Master*, he was an agent of the government: and the second, that as he was a *Missionary*, he was an agent of the government, and therefore not subject to the operation of the statute. The general government has since displaced Mr. W. from his office as P. M.—On application from the authorities of Georgia, the President said that he did not consider the missionaries as agents of the general government.

The way was now prepared for the unembarrassed exercise of the authority claimed by the government of Georgia, and accordingly the Rev. Messrs. Worcester and Thompson, were again ordered to depart from the nation, on pain of *four years imprisonment in the penitentiary*. Dr. Butler has been arrested by an armed force, called the Georgia guard. Also Rev. Mr. Trott, an itinerant Methodist Missionary, under the direction of the Tennessee Conference, has been taken and obliged to travel on foot to head quarters, while his conductors were mounted, and this, too, when he offered to furnish his own horse. At night he was placed under guard, and *chained*. Rev. Mr. Clauder, a Moravian Missionary, was also arrested, and kept under guard about two hours, and then discharged, on his claiming privilege of having ten days notice.

Subsequent accounts inform us of the second arrest of Rev. Mr. Thompson. That of Mr. Worcester will probably follow, as intimated by the official letter of the Governor; although it will be almost impossible for him to leave home, Mrs. W. having for a long time been confined to her bed by sickness.

These are things to make the hearts of the pious sad—and not the hearts of the pious only, but of every respecter of the principles of American liberty. An oppressive and unconstitutional law is enacted, "and then imprisonment at hard labour in the penitentiary is declared to be the punishment of any one who will not *swear* to support it! Christian missionaries—men of talent and of cultivated minds, whose honesty and integrity the breath of slander itself cannot touch, and to whose philanthropic and self-denying labours every generous heart accords a willing tribute of gratitude on behalf of suffering humanity—these agents of the Christian public in the work of bringing the heathen Indian to partake of the light and the enjoyment of virtuous and civilized life, are to be torn from the bosom of their families, from the dear churches that they have gathered, from labours to which they had consecrated their lives, and in the prosecution of which they had enjoyed the smiles of Heaven, and IMPRISONED AT HARD LABOUR—for what?

"What will this come to at last? If the progress of Christianity is to be interrupted by law, and its friends and propagators torn from their families and imprisoned with felons, and as felons, at hard labour, whenever worldly men find it for their convenience, what has become of our boasted religious liberty? In what possible direction can Christianity be extended, without interfering with the profits of those, who reap profit from the ignorance and vice of others? And if efforts for the conversion of the Cherokees must stop, to accomodate the purses of their white neighbours, why should not the same be done in other places, for the accomodation of others, who can accomplish their plans better if the preaching of the gospel stops? There is no reason. Let this attack on the liberty of preaching Christ crucified be successful, and it will be followed by others; and the end will be, what we shudder to think of."

But there is one resource. There is a throne of grace, and he who sits thereon, is mighty to save. To him let the case of the oppressed be brought in earnest prayer, and it will not be brought in vain.

[*For several notices of revivals*, see the following pages.]

CORRESPONDENCE OF THE A. H. M. S.

ILLINOIS.

From Rev. Aratus Kent, Galena, Ill.

We have two Sabbath schools with libraries in the country, and the school in Galena is still prosperous, and exerting a healthful influence on society. We have, also, a moral association of 26 members, recognising the principle of entire abstinence from ardent spirits.

I visited Rock Island (the seat of war at this moment) on the first of May, and spent a Sabbath there, and I spent a Sabbath at Prairie Du Chien in March, where I was received with the utmost cordiality. They are exceedingly anxious that I should spend a part of my time with them, or that you should send another labourer, and they gave substantial proof of it, by contributing to the missionary cause. I have been desirous of visiting the other military posts around me, viz.: that at Chicago and Fort Winnebago, (at the portage between Wisconsin and Fox rivers,) and the fort at St. Peters, but it has not been convenient. I have been several times to Mineral Point, thirty-seven miles north, and the next Sabbath I am to preach on the Pekatolica, thirty miles east, agreeably to my plan of itinerating, for the present, every third Sabbath. These as preaching posts are important, but it embarrasses the Galena Sabbath school, to have the superintendant absent so often.

Our staple is rapidly rising in value, and probably by another spring, we shall have an influx of population, of a more permanent character. And if you could send another labourer, who should for the present divide his time among these forts, and the other posts which I have mentioned, I think he might obtain half his support, and do great good, and at the same time be preparing, by such means, to take advantage of any opening for a permanent settlement, and this country will soon afford them.

I desire to record with humility and gratitude to God, an instance of hopeful conversion, "the fruit fruits of Achaia."

My prospects, as seen in the distance, are that God "has much people in this city" and country, and if, like John the Baptist, I may but prepare the way of the Lord, I shall not have laboured in vain. The dissemination of truth by means of Sabbath schools, tracts, bibles, conversation, and preaching, and an extended acquaintance through the country, all contribute to increase my usefulness beyond what it has been heretofore.

I will not, however, ask for pecuniary aid, to the prejudice of those who are more needy and more deserving; no, sir, I should rather be left to my own resources, and the charities of the people. But I am not willing to leave my post on any account, except to make room for a more faithful and efficient labourer. I see, or think I see, a great and effectual door opened for future harvests.

INDIANA.

From B. C. Creasy, Salem, Washington Co., Ind.

I have endeavoured to comply, as far as practicable, with the general instructions contained in my commission. The injunction to visit families, the sick, common and Sabbath schools, I have endeavoured to keep distinctly in view, amid the numerous other duties, to which my attention has been called.

Sabbath Schools.

Our Sabbath schools, six in number are more interesting, and in many respects are established upon a firmer basis at present, than they have hitherto been. We have recently established a county society, the officers of which visit the Sabbath schools from time to time, which is attended with happy effects. There have been several new schools organized in the county, within a few weeks. By the aid of my people, I trust, I shall be able to do my part in redeeming the pledge which you gave the A. S. S. Union, in behalf of Home Missionaries. Some of our good friends in certain neighbourhoods, have become discouraged in view of the strong current of opposition against this good cause, but others are encouraged from the fact, that these hostile feelings are dying away.

Bible Classes.

I have two flourishing bible classes, which promise much good. Never till recently have I been so deeply impressed with the importance of these institutions. They awaken an interest in the congregation to study the bible, which apparently

nothing else could effect. To see gray headed fathers and mothers, with their sons and daughters, prying into the treasures of God's precious word, with all the enthusiasm of the novel reader, is a sight which saints and angels delight to witness. Sabbath schools and bible classes must go hand in hand, and one will be found to flourish in a congregation, in the same proportion as the other; and I may add, the people will be profited by preaching, in the same degree as those two institutions prevail. In those sections of country, where general information prevails only to a limited extent, it is of unspeakable importance, that these methods of instruction be prosecuted with untiring zeal.

We have several weekly prayer meetings in various parts of our congregations. The monthly and Sabbath school concerts are attended.

Benevolent Efforts.

Although the people among whom I labour, have been the pensioners of your bounty, still they act upon the principle, that "it is more blessed to give than receive." There is a small sum contributed for foreign missions. We have a tract society, which is doing something for the distribution of these winged messengers. Not less than about twenty dollars, have been contributed the last year, to the Indiana Missionary Society. Our education society, considering the means of the people, promises much good. The sum already paid, with what is expected to be paid the present year, will amount, we think, to not less than fifty dollars. The above, together with contributions to the bible and Sabbath school societies, will amount to more than one hundred dollars.

Temperance.

Our county temperance society, which was organized about a year since, is exerting an extensive influence. In many neighbourhoods, where ardent spirits have formerly been used in abundance, they are now nearly discarded. The reformation is not confined to those who have joined the society, but many others are trying the experiment, whether they can do without this poison, and many of them begin to conclude that the temperance folks are in the right of the matter. The society numbers between five and six hundred, and additions are made from time to time. The opposition to this cause is evidently dying away.

Bible Cause.

The last has been a memorable year with us, in relation to the bible cause. More than a year since, our county society resolved, with the blessing of God, to supply the county. It was about one year and a half, from the time the resolution passed, till its accomplishment, owing to unexpected delays in obtaining bibles. Our county is one of the most populous in the state, but we are sorry to say, that the number is small who have felt interested in this glorious enterprise. There have been found about six hundred destitute families, who, by persevering efforts on the part of a few, have been supplied with the sacred oracles. Some of our brethren are deserving of much credit for their exertions; as several of them have performed each the entire labour of supplying a large township.

Church Organized.

We have the pleasure of announcing the organization of a new church, within about 8 miles of Salem. We have denominated it *Monroe* church, from the name of the township where the members reside. When organized, it embraced eighteen members, who formerly belonged to Salem Church. There have been two additions since it was constituted, and a fair prospect that others will unite soon. About eighteen months since, there were but five members of the Presbyterian church in that vicinity; but the Lord has renewed his work, and sinners have bowed to the sovereignty of his grace.

Results of two years Labour.

There have been but eighteen additions to the churches under my care the last year. During my first year, I reported fifty-four; making seventy-two additions, since the commencement of my labours in this county two years ago. We have not witnessed any thing like a special revival for some months, yet we trust there is manifested a growing interest for the means of grace. My congregations do not any of them decline, but rather increase in numbers. By the means of Sabbath Schools, bible classes, &c., we believe the good cause is securing a permanent influence.

There are several places in this region, where churches might be organized and built up, provided we had the men to labour. *Can there not be more men sent to this state the present season?*

FLORIDA.

From a recent report of Rev. Dyar Ball, our missionary to Florida, we learn, that he has made a location in Tallahasse. He states the religious prospects of that place, to be more encouraging than had been anticipated. He speaks particularly of the great facilities for doing good, by the distribution of tracts.

KENTUCKY.

From Rev. J. T. Smith, Pulaski Co., Ky.

We have had three communion seasons since the first of January, and though there is no particular excitement, yet Christians seem to be advancing in the divine life, and are more alive to the great duties incumbent upon them,—more alive to the glorious privilege of being co-workers with God, in evangelizing those around them. It is certainly cheering to see him, whose shoulders are "stooped with the weight of years," and leaning upon his staff, and those whose hearts are "with youthful vigour warm," meeting together, from Sabbath to Sabbath, and employing their time in giving and receiving instruction from the word of God,—to see him whose locks are gray, and cheeks furrowed deep with time, taking his seat with his offspring, to study the word of life; to see those whose Sabbaths were formerly spent in roaming about the country, in quest of amusement, now turning their feet every Sabbath to the house of God, or to the schoolhouse, there to be taught to read about Jesus the Saviour of sinners.

TENNESSEE.

DIFFICULTIES TO BE ENCOUNTERED.

From a Missionary in E. Tennessee.

Our difficulties in this country are great. The prejudice against our church is very great, and the unfair means resorted to, in opposing her spiritual growth, might astonish the Christian in other parts, were they related. This country is full of schisms, sects are numerous, and many ungodly persons, to be popular, must of course run with the tide. The peculiar tenets of our church are misrepresented, and hung out to the view of popular assemblies, and derided as the offspring of hell, and painful as it is, many who know better, to be popular, to say the least, connive at such proceedings. Hence, the access to the families, and to individuals under such influence, is ver difficult. But I hope some of us will hav Christian fortitude enough, to bear u under such trials; and that it will be ou endeavour to "overcome evil with good. Another formidable barrier is this, th many of our members have not bee "trained up in the nurture and admonitio of God," and have not yet learned to tak upon them the yoke of Christ; that mas of them, I fear, do not recognise th spirit of devotedness, self-denial, and lib rality, which the gospel inculcat Hence, our benevolent societies do b little. Making all due allowance f their poverty, they are neither active n liberal enough.

OHIO.

From a Minister on the Western Reserv

If correctly informed, the Weste Reserve contains a smaller number that portion of emigrants, who fly fr the restraints of Christian communiti than any other tract of equal s in the new world of the west; and this be the case, I am equally certa that other sections present an aspect tr appalling. Here, it is easy to see, in n merous instances, the different efforts sulting from a difference of character the inhabitants, or *first* inhabitants o settlement. There are some townshi whose first settlers were principally m of piety and decision of character. The almost without exception, have now, s have long had, a settled ministry, a go state of society. But others were sett by men who hated nothing, perha worse than the restraints of religi These may be known by the pass traveller, even, and pointed out as re ly as spots infected with the plague. all, add the fact, the distressing fact, t all over this country, at least so far as acquaintance extends, there is scattere certain class of men, who once, in churches of Jesus Christ, and in their tive places at the east, made professi of piety;—but who have fled, if we n judge from what they have been ever si they were known in this country, to places were they now reside, to get ri the duties of a Christian. They ge rally conceal, so long as they are a their own solemn professions, and studi ly endeavour to show, I do not say an difference merely, but a bitter aversion religion; insomuch, that you may most certainly know them from oth who are in fact the decided enemie

religion, by this one mark—they curse more bitterly.

But the most deadly plague that has ever visited this land, is all summed up in "whiskey." A few years ago, there was no market for the immense products of the field; grain grew in great abundance, but it would sell for scarce enough to pay for "getting it out;"-and men had nothing else to do, but work it up into this filthy poison. Then it must be drunk. Intemperance, indolence, and ignorance, walked side by side, to dig the grave of the dearest hopes and fairest prospects of this whole region. But the first of this trio has been arrested; we hope the plague will soon be stayed.

The Canaanite is yet in the land; there are many strongholds and fastnesses, from which he will be driven, but not without great expense and toil; but from appearances, one would think the wicked had small hopes, and no very flattering prospects of holding possession long. Six or seven weeks have changed the face of things, throughout this whole region. Three, four and five days' meetings, have been established in every part almost simultaneously; and not one from which I have heard definitely, but has been followed with the clearest indications of divine mercy. Revivals increase in number and power.

Campbellism, (or in other words, the decayed carcass of the Arian heresy, disinterred and baptized by immersion,) has had its day here. The self-styled reformer, Campbell himself, has recently been on a visit among his followers; has travelled over a great part of the country; and every where it was discovered, and often observed of him, that something was going wrong with him. I am confident, that his views need only be known, to be most thoroughly hated by a vast majority of his adherents.

From Rev. X. Betts, Wakeman, O.

Since I wrote you last, there has been some interesting changes among my people in Wakeman. Several give interesting evidence of a change from the service of the world to God. There are seven who now stand propounded for admission to our church here, and we expect some more. An extensive seriousness has been strongly manifest in the place, and still continues. The Methodist class has shared with us in the blessing, and have received additions to their numbers.

We re-organized our Sabbath school in Wakeman, recently, and received an interesting addition, by opening classes for married people of both sexes. They promise well in the beginning, and I hope they will hold out well to the end. Our schools share considerable proportion of the influence of the plan, and we trust it has shared some of the influence of the Spirit of God.

Encouragement to the friends of Domestic Missions.

I lately established a Sabbath school, and furnished it with a library, at G. It has succeeded beyond our expectations. The number of pupils has, within three Sabbaths, increased from 20 to 40. It promises to do immense good in that desolated region. Some of the children walk 4 miles to attend it, and one female teacher comes 5 miles. Most of the children, a short time since, might be seen on the Sabbath, strolling through the woods, or fishing, &c., but now you find them deeply interested in attending to the exercises of the school, and storing their minds with knowledge that may lead them, in due time, to the Saviour. I wish the good people at the east could but once fix their eyes on this scene, I am sure they would bless God for giving them a heart to send the gospel here.

From Rev. W. L. Buffett, Atwater.

For a few of the last weeks included in the quarter for which this report is intended, we were favoured with some indications that the Lord was about to return to us in mercy. A young woman, who came here a few months ago ridiculing and opposing all religion, had her attention directed to the concerns of her soul, and was evidently visited with the special strivings of God's Spirit on her mind and heart. Some of our little private circles of prayer were rendered increasingly solemn by her attendance as an anxious inquirer, and soliciting our prayers in her behalf. Just at this time, in which we were hoping, that God, in mercy to her soul, had sent her into the place, she was suddenly removed by her connexions into a distant and very wicked township, and we have not heard from her since.

The revival, which I mentioned in my last report as existing in Randolph, still continues, and has extended to Rootstown, the township north of it. We have also

encouraging ground to hope that the Lord is about to favour us with an extensive outpouring of his Spirit in the county, inasmuch as our four days meetings are eminently blessed in multiplying revivals.

Those of the new converts that have joined our church, continue, on the whole, to manifest (so far as we can discover) the reality of that religion which they have professed. Two in particular, who were added to our communion the Sabbath before last, came forward under trying circumstances, which afforded the clearest evidence of their disinterested love of the truth, and of their readiness to part with all for Christ. Another person, deeply solicitous to honour Christ in a public profession of religion, was prevented by the positive prohibition of a wicked husband.

PROGRESS REPORTED.

From a Missionary in the Southern part of Ohio.

Nothing of peculiar interest has occurred among us since my last report. I have the pleasure, however, of saying that we are encouraged with the evidence we have that truth is making a silent but sure progress over error. Individuals, who seemed to be leagued with the devil in their opposition to the truth, are now beginning to be sober—to examine and to query whether they may not have been in the wrong. Many who, a few months since, could not have been persuaded to attend upon preaching, are now quite regular in their attendance, and some of them are members of my Bible class. My Bible class and Sabbath school are flourishing. The Sabbath schools throughout the county, are generally in a prosperous state; some of them are languishing for the want of experienced and competent teachers. The cause of *temperance* is also receiving constant accession, and beginning to be quite popular among us. The destitute have been generally supplied with the word of God. And the cause of education is receiving new attention. There is manifestly a change for the better taking place throughout the community. As I cast my eyes over the field occupied by this (Athens) Presbytery, I see schools of various descriptions, from the highest to the lowest, springing up, and multitudes of youth, who, till within three years past, have been greatly deprived of the means of an accurate education, now enjoying the privileges of a thorough training in science and morality. And when I look again, and see that this mighty change has chiefly been wrought through the blessing of God on the labours of those beloved men sent out by the A. H. M. S., and other youth who have come out as teachers from the East, I am confident that the present system of benevolence is the one that is to reform and enlighten this community, and that multitudes here will have reason to bless God for ever, for giving birth and success to the A. H. M. S. I do not say this under a blind attachment to this truly benevolent institution, but in view of living facts. And it is a fact, also, which they who are not her friends are compelled to acknowledge, that she has given an impulse to the cause of Home Missions never before felt. And they ought to say, what is truth, that she is bestowing rich blessings upon this whole extended valley, and is giving strength and enlargement to the Presbyterian Church, such as she never before experienced.

From Rev. Hugh L. Fullerton, Union, O.

When I wrote last, I mentioned the pleasing fact, that God had visited us in mercy. We have reason to believe, that he has not been unto us as a "stranger, or a wayfaring man, that turneth aside to tarry for a night," though his operations in the conviction and conversion of sinners, have not been so evident since, as they were before the date of my last report. The desire for the "word preached," and for other means of grace, has not decreased; and frequently the solemn countenance and tearful eye, encourage me to hope that our labour is not in vain. Many are now seen regularly at the house of God, who have resided in the neighborhood for years, in entire neglect of the public means of grace. Our assemblies for worship are generally large, attentive and solemn.

A few days after I had forwarded my last communication to you, our meeting house was blown down by a storm. There being no private house in the neighbourhood, sufficiently capacious to hold the congregation, we have been compelled to meet since in a large barn. Here too we have to meet our Sabbath school, consisting of about seventy scholars. My health being very delicate, I find it extremely laborious to address the children of the Sabbath school, and to preach in so open a place. I have been enabled, however, to preach generally twice on the

Sabbath. It always exhausts my strength, and on one occasion, I was compelled to sit down, before I had finished my second discourse. Our meeting house will soon be rebuilt. There have been no additions to our numbers, since I wrote last. It has, some how or other, become customary in this country, for persons to apply for church privileges only on communion occasions, and as we have had no suitable place for it, the Lord's supper has not been administered here, during the last three months. I have reason to believe, that several are waiting, for what is here considered a *suitable occasion*, to come out openly as the disciples of Jesus.

Tract and Bible Cause.

We have lately renewed our efforts in the tract cause, and hope to give a tract once a month, to every family in our township. Every destitute family has already been supplied with a bible. Our bible class is still continued. We meet on Saturday evening, and examine the passage, which the S. S. scholars are expected to recite on Sabbath. The temperance cause is still gaining ground, though not without opposition. On the whole, when we view the prospects of the advancement of the Redeemer's kingdom among us, we feel constrained to thank God and take courage. It is true, we meet with discouragements and difficulties, but he that is in the midst of us is mighty. His strength is perfected in our weakness. And although the torrent of vice and immorality is as deep and as vehement here, as in any other part of our land, we are still encouraged to hold up the cross of Christ, as the only barrier which can check its desolating career.

A HARD FIELD.

There was a subscription paper drawn, to be circulated for the support of preaching, and so far as I could learn, would have been well filled, for that place, had it not been for the disunion of the church. I know of none that were opposed, except two brethren, who were advocates for close communion, and knew that I had practised differently. A time was fixed for the re-organization of the Sabbath school; between 40 and 50 children came with their lessons, but found none prepared to hear them. With great exertion, I prevailed upon a few to engage as teachers, but there is danger of the school's failing, for want of suitable teachers. There are two great evils in this town, a church in a lapsed state, and a general use of ardent spirits, either in moderate or immoderate quantities. I long to see these evils removed. A goodly number attend on the preaching of the word.

From Rev. S. Bissell, Twinsburg.

A FOUR DAYS' MEETING.

Last week on Friday, a "four days' meeting" commenced in the adjoining town of Hudson. I was there from the beginning to the end, and such a meeting I never before attended. The Lord was there of a truth. Every one felt conscious of this. At the beginning of the meeting, there was no unusual attention to religion. The faith of some few grasped at great things, but that of the many was weak. The first day of the meeting began to exhibit signs of interest; more than twenty impenitent sinners desired the prayers of God's people. In the afternoon of the second day, some hundred or more were in the same condition, while there were a few instances of hopeful conversion. On the Sabbath, the congregation was very large and solemn. In the afternoon, when the proposition was made to the great congregation of impenitent sinners, (for the large Presbyterian meeting-house, was literally crowded with such, while Christians were met in the Methodist meeting-house,) if they wished to choose the Lord that day, to signify it. Some hundreds arose, as the expression of such a wish. During the day and evening, several submitted to Christ. On Monday, the 4th day of the meeting, the anxiety of sinners deepened, and it was most manifest, that the meeting must be protracted, at least, another day. The decision was made by the assembly, that they all wished its continuance. On the fifth day, the interest was greater than on any previous one. The deeply anxious were multiplied, while many surrendered to Christ. At the close of this day, it was determined by the meeting, that the pentecost should still be protracted. On Wednesday, the last day of the meeting, the assembly was enlarged, and more solemn, than on any preceding day. Near the close of the meeting, those that were indulging hopes since meeting began, were requested to occupy the side pews of the house, while the deeply anxious filled the body seats. Not less than 200 were found

among the hoping, and these of all characters. The lawyer, the physician, the scholar, the merchant, &c., but most of them in the morning of life.

Many interesting facts might be stated, had I time and room, but must hasten to make my report for the last quarter. Numbers of my people were at the meeting, and several we trust have become new creatures, while others are still anxious for their souls. Last evening we had our first, and a most interesting meeting. Several were found in tears, while some hoped they had submitted to Christ. I trust that a great blessing is in store for this people; time must decide.

Our Sabbath school is flourishing. I have a bible class of more than 20 members, most interesting.

MICHIGAN.

From Rev. L. Shaw, Romeo, Macomb Co., Mich. Ter.

Since my last report a religious society has been formed, and measures taken to support the gospel, in part, at least.

A site has been selected for a meeting-house and a grave yard, and it is now in contemplation to build next season. Our school-house is filled to overflowing on the Sabbath. Some go away because they cannot be accommodated, or rather because they cannot get in.

Character and prospects of the country.

This is, on the whole, the most moral, industrious, and hospitable settlement I have found in the territory. It is far more promising than some of the older places. Temperance, industry, and sound morals, prevail generally. In some of the older settlements, intemperance, profaneness, and Sabbath-breaking, are crying sins.—This section of country possesses some superior advantages. The soil is rich and deep; the country is well watered, and there is timber sufficient for the purpose of building and fences. It is very healthy. I never lived so long in a place, containing so many inhabitants, where there was so little sickness. The tide of emigration is rolling on north and east of us. One hundred lots, I am told, have already this spring been taken up on one road east.

The prospect, in this place, for good institutions, is promising. A good degree of harmony prevails, and unless division should occur, we may hope that, in the course of twelve or eighteen months, this people can and will, of themselves, support the stated ministrations of the word among them. There is no special seriousness here; still, two or three recently have they have passed from death unto life. One family altar has been erected of late. I have found one young man of promise and hopeful piety, who has commenced his studies preparatory to entering college, with a view to the ministry.

At — the aspect of things is encouraging. The church has for years been in a most lamentable state. Brotherly love had almost ceased; meetings for prayer were neglected, and jealousies and coldness, if not hardness, abounded. Two weeks ago, it was expected the sacrament of the Lord's supper would be administered. A lecture preparatory was appointed. But at that meeting the impression was so deeply fastened on my mind, that the church were not prepared for that solemn season, I told them, perhaps, we had better postpone the sacrament for two weeks. I stated my reasons for thinking so. Some of the members appeared deeply affected. Last Sabbath was an interesting day. The members of the church appeared humble, penitent and tender. One was admitted to the communion of the church by profession. There is a better state of things in that church, than perhaps there ever was before. Family religion has been revived; in families where worship was attended but once a day, now morning and evening prayers ascend to the father of mercies. Meetings for prayer are better attended, and a deeper interest felt on the subject of religion generally. Sabbath schools and bible classes, at both places, are in successful operation.

A "conference of the churches" has been recently established in this vicinity. We have had but one. It was a season of deep interest. Members of different denominations of Christians attended, and many of them resolved to spend a few minutes every day, between sun-set and dark, to pray for the prosperity of religion in the territory, and also for ministers of the gospel, that they may feel the awful responsibility of their office, and the worth of souls. It was also resolved, to establish weekly meetings for prayer in the respective neighbourhoods, and to make efforts to render them profitable.

MAINE.

From Rev. Stephen A. Loper, Hampden, M.

AN AWAKENING.

In my last report, I intimated that our religious prospects were beginning to

righten, and expressed the hope, that God was about to visit us with the saving influences of his Holy Spirit. This hope, I am happy to say, has been partially realized. Soon after the date of my last, we established morning prayer-meetings which have been generally well sustained. The assembling of Christians for prayer in the morning, at sun-rise, being a novel thing, excited much attention among the people around us, and led many to inquire, "What meaneth this?" Some of these seasons of prayer have been peculiarly solemn and deeply interesting, and most evidently have been attended with the blessing of God. These meetings are held in a private house, and that house, like the house of Obed-Edom, where the ark of God rested, has received a rich blessing from the Lord.

For some weeks past, I have held meetings for religious inquiry, which are attended by a small number; and some others, who have not attended, have been, and still are, more or less seriously impressed. A few interesting cases of hopeful conversion have occurred; and, although some unfavourable symptoms have recently appeared, I cannot but cherish the hope, that God is about to make more signal and glorious displays of his saving power, in the midst of this people, than we have ever yet witnessed.

Gratitude expressed.

In the name and behalf of the church and people to whom I minister, I thank the "American Home Missionary Society," for the assistance which it has liberally granted us for the last two years; and we do humbly trust, it will finally appear, that the funds appropriated to this purpose, were far from being lost.

And permit us to express our deep solicitude for the prosperity of a society, which has already accomplished so much good, and which, we believe, is destined to confer the most valuable and lasting blessings upon our country.

NEW-YORK.

From Rev. E. Ingalls, Arcade, N. Y.

REVIVAL.

About the first of March, the church held a fast. Christians felt for sinners, and we have reason to believe, that some of us had more than ordinary faith. The assembly was solemn, and the Lord was evidently with us. One expressed submission to God before that meeting closed. Others have dated the first surrender of themselves to God, on that day.

From that day to the present time, the work has been going on. I cannot give an exact account of the number of converts. There are about fifty in the district of Arcade, who have recently expressed hope, and most of the remainder of the inhabitants, over 10 years old, are anxious. The work is also going on in the region around, in China, Freedom, and Yorkshire; and has commenced in Sardinia.

Most of the Sabbath school teachers, who were not professors, have become hopefully pious:—likewise a number of the scholars. The revival appears to have swept away hard feelings, and produced brotherly love. Backsliders have been reclaimed, and in some instances, old hopes given up, and new ones entertained. The proud are humbled, and the worldly-minded have became devoted to God. The work has every appearance of being deep and powerful.

From Rev. W. Williams, Victory, N. Y.

AWAKENING.

When we attempted the formation of a temperate society, we hoped it was the beginning of better times. The progress of the society, notwithstanding the opposition, and the impulse which was given to it at the commencement of the present year, encouraged the hope, that Jehovah had further good in store for this place; and we have not been hoping in vain. The spirit of the Lord has been poured out here, and we trust there are more than twenty hopeful converts to Christ Jesus our Lord, beside a number whose old hopes have been revived. There is some of the best feeling, in some of the members of this church, also in the Baptist church. I think I never witnessed more of a spirit of prayer, than has been manifest in some instances. There has been some cases of the most pungent conviction, and in some instances, the clearest discoveries of the depravity of the human heart, and of the matchless grace and goodness of God, in the renovation of the heart.

The work, we trust, is not at an end. Feeling is rising in our church; faith is strengthening; hopes are reviving; and we look for a more powerful manifestation of divine goodness, than has yet been realized.

Appointments of the Executive Committee of the A. H. M. S. from June 15th, to July 15th, 1831.

Missionaries re-appointed.

Rev. J. B. Plumstead, Pleasant Plains, Dutchess Co., N. Y.
Rev. Ferris Fitch, Belfast, Maine.
Rev. L. Brewster, De Kalb and Russell, St. Lawrence Co., N. Y.
Rev. A. Taylor, West Stockholm and Pierpont, Do.
Rev. Geo. Freeman, Shenandoah, Oneida, Castleton, and Wampsville, N. Y.
Rev. W. Goodell, Russia, Herkimer Co., N. Y.
Rev. Reuel Kimball, West Leyden and Brantingham, Lewis Co., N. Y.
Rev. Lucius Foote, to labour a part of the time, in destitute places, under direction of the Central Agency, N. Y.
Rev. Moses Raymond, Chatham, Columbia Co., N. Y.
Rev. Moses Parmele, Chateaugay, N. Y.
Rev. N. M. Urmston, Millersburg, Bourbon Co., Ky.
Rev. G. K. Clark, Spencer, Tioga Co., N. Y.
Rev. Wm. J. Wilcox, Springville, Erie Co., N Y. [one third of the time in Cataraugus Co , N. Y.]
Rev. D. D. Gregory, Fredonia, Chautauque Co., N. Y.
Rev. A. Caldwell, Hunt's Hollow, Allegbany Co., N. Y.
Rev. Richard Dunning, North Penfield, Monroe Co., N. Y.
Rev. Edmund Ingalls, South China and Freedom, N. Y.
Rev. Thos. R. Durfee, ——, Missouri.
Rev. D. Starrett, Litchfield, Maine.

Missionaries not in Commission last year.

Rev. Solomon J. Tracy, West Nassau, N. Y.
Rev. Nath. Latham, Georgetown, Madison Co., N. Y.
Rev. A. Wilson, Spring Grove, Granville Co., N. C.
Rev. Edward Evans, Davenport, Delaware Co., N. Y.
Rev. John F. Brooks, to go to Illinois.
Rev. S. Taylor, Stoner Mouth Ch. (Riddell's Mills,) Ky.
Rev. Hiram Smith, Collins, Erie Co., N. Y.
Rev. H. A. Rowland. [This is an appropriation of $300, in aid of the Presb. congregation in Fayetteville, N. C. recently deprived, by the conflagration there, of the means of supporting the gospel, as well as of their house of worship.]

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from June 15th to July 15th, 1831.

Baldwinsville, N. Y., Dr. C. Baldwin,	1 00
Bristol, Ct. Estate of T. Wilcox, deceased, per R. Ely to const. Rev. A. J. Leavenworth of Bristol, and Rev. J. Burt of Canton, life members,	60 00
Brooklyn, N. Y. Fem. Miss. Soc. of 1st Presb. ch. per Miss Van Sinderen,	50 00
Conway, Mass., Elijah Nash, per D. Crosby,	10 00
Cornish, N. H. Mrs. Dorothy Stone,	2 00
East Haven, Ct. Cong. ch. 19 47; Cong. Soc. 12 69, per C. J. Salter,	32 16
Hartford, N. Y. Aux. per J. L. Harris,	11 60
Jamaica, L. I. a Lady,	10 00
Keene, N. H. Mon. Con. coll. per A Kingsbury,	7 19
Lisbon, Ct. Mon. Con. coll. to const. Rev. Barnabas Phinney, Life Member, per D. J. Cutler,	30 00
Miller's Place, L. I. Fem Cent. Soc.	14 00
New-Haven, Ct. avails of old silver per C. J. Salter,	19
New-York, Bowery assoc. D. M'Arthur,	25 00
Do. Brick ch. assoc. H. Holden,	20 00
Do. Central Presb. ch. assoc. John North,	50 00
Do. Laight-st. ch. coll. from male members, per G. Zabriskie,	5 72
Do. Rutgers-st. ch. Mon. con. coll, per S. Sturges,	34 22
Do. Misses Mary and Hannah L. Murray, avails of fancy articles,	25 00
Do. Friend of Missions,	5 00
Do. Mrs. Fisk and L. Jackson per Mr. Zabriskie,	4 00
Do W. W. Jackson,	3 00
North Haven, Ct. Mite Soc., 6 46; a Lady, 1, per C. J. Salter,	7 46
Philadelphia, Home Miss. Assoc. 5th Presb. ch. per G. W. M'Clelland,	176 83
Reading, Pa. Wm. Darling, Esq., Life Member,	30 00
Rensselaerville, N. Y. Young Men's M. S. per Rev. M. Smith,	25 00
Riceborough, Ga. Mrs. Jane Dunwoody.	5 00
Skaneateles, N. Y. Rev. S. W. Brace,	10 00
South Hero and Grand Isle, Vt. coll. per A. Hall,	8 20
South Williamstown, Mass. Fem. char. soc. per Miss. Melissa Rossiter, Tr.	5 00
Stonington, Ct. Dr. G. E. Palmer, Life Member,	30 00
Wappinger's Creek, N. Y. cong. in part to const. Rev. E. Price, Life Director,	15 00
Home Missionary,	142 72
	$849 49

K. TAYLOR, Treasurer.



THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE STOCKBRIDGE.

Every one, who has read the lives of Brainard and Edwards, cannot but feel a deep interest in the history of the Stockbridge Indians.

One of this tribe, a woman, together with her family, now reside in one of the counties of New-York, which some of her nation have occupied from time immemorial. About a year since, Rachel, for that is her name, was led to attend religious meetings in her neighbourhood, where there was something of a revival. Divine truth, accompanied by the Holy Spirit, found its way to her heart. By comparing her feelings and conduct with the law of God, she saw that she had sinned; she felt that she had nothing to recommend her to God. Her heart was penetrated with remorse, in view of her past life. Wherever she turned, all was darkness and sorrow. Days of anxiety, and nights of tears passed, and her soul found no rest. The great inquiry was, "What shall I do to be saved?" Frequently did she ask the prayers of God's people. She was ready to give up all for lost. After some days of anguish and wo, and after despairing of help from any other quarter, she cast herself at the foot of the cross, crying,

"Here, Lord, I give myself away,
'Tis all that I can do."

And here she found by joyful experience, that this entire surrender of herself to God, was all that he required her to do. Light broke into her mind. Joy swelled her bosom. Thanksgiving to God was the burden of her song. Jesus now seemed just such a Saviour as she needed; Christians she felt to be her best friends, and the bible was her choice treasure.

Soon after this happy change, Rachel was called to part with her husband, who died depending on his morality, and not on Christ, for acceptance with God. This was a trying providence. She felt that submission would have been much easier, if her husband had given evidence of piety. But as it was, she did not murmur. She went forward with a steadfast mind, to the responsibilities which were now to devolve on her. By her industry, frugality, and perseverance, she has been enabled to provide for herself and her children. She feels very thankful to God, that he so ordained in his providence, that she has been detained in this country, where she has found the Saviour, while her father and other friends, (having emigrated to Green Bay,) are removed almost beyond the reach of revival influences.

She attends to the instruction of her children, and daily reads to them the word of God, and prays with them at the family altar. She makes conscience of faithfully discharging every known duty. When in the house of God, she is not a forgetful hearer of the word. Sometimes she can repeat *verbatim*, very much of the practical parts of the sermon. When things are said in a discourse, which reprove her conduct, she remembers them, not to find fault with the preacher, but to let them have an influence on her future life. If through ignorance or inadvertancy, she has done wrong, she is ready to confess her faults and reform her conduct.

To illustrate her firmness, in whatever her conscience tells her is right, the following incident is related. Some months since, Rachel united with the temperance society. A neighbour, who was not very fond of cold water, told her that if she would take her name from the temperance paper, he would build a house near his, which she might occupy free of charge, as long as she lived. The temptation, though strong to a widow with seven little children

dependant only on herself, did not shake her from her purpose. K.

IMMEDIATE SUBMISSION.

[Furnished by a Clergyman.]

Having read an account entitled "*a case of conversion*," in the Pastor's Journal for May last, it occurred to me that a statement of a case somewhat similar, which fell under my own observation, might not be unacceptable to the readers of the 'Home Missionary.'

O. was the child of parents eminently pious, and though moving in the humbler walks of life, eliciting the respect and confidence of the children of God who knew them. Often did they wet their couch with tears, when crying to heaven for mercy on their apparently incorrigible son. No visible tendencies to conversion cheered their efforts. All seemed discourging. He loved to go in the way of sinners, and to sit in the seat of the scorner. Whenever subjected for a few reluctant moments, to the conversation of religious persons, he generally showed his dissatisfaction by sitting in sullen silence, and would afterwards give vent to his feelings, by some profane expression.

But though the sinner may profess and feel a sort of impious bravery in resisting the gentle influences of the gospel, his feeble powers quail before the terrors of the Almighty. O. found himself a poor and impotent worm, in conflict with the power of the Eternal, and his soul died within him. His sins came around him like unquiet spectres, and haunted him day and night. He knew he was a guilty rebel against God, but yet he could not make up his mind to bow his will in submission. O, with what a desperate grasp does the sinner cling to his weapons of rebellion! Even when he sees himself in peril most extreme, how loth to yield! it was thus with O. For weeks he remained in deep distress; he came to the meetings of the anxious, he visited his pastor, he sought counsel of any who would pity and pray with him; in short, he did every thing but what he should have done first, viz. give his heart to his Creator.

I saw that he was making no progress in the path of life, but rather was heaping up condemnation, hardening his heart, and becoming less and less likely to turn from his evil ways. One evening I met him at a prayer-meeting, at the close of which he was found in a corner of the room; and on being solemnly addressed, he became affected to tears. I told him, it was high time he had ended the course he was pursuing. His tears and groaning were accomplishing nothing; they did not propitiate God in the least, but only showed the intensity of his struggles against the Spirit of God. The only thing that could avail him, was submission to the authority of God; to be saved in his way, and to be governed by his laws. I requested him to withdraw with me to another room. There, amid the silence that reigned around, I pressed his mind with such topics as these,—the supreme right of God to him—his heart—his services; the long protracted rejection of God's mercy, of which he had been guilty—the unparalleled kindness of God in sparing him, and striving with him by the influences of his Spirit, down to that same hour—the suitableness of the Christian atonement, and the readiness of Christ to wash away his sins. The crisis which was then forming in his soul's history, as heaven or hell probably depended on that evening's decision. I told him he MUST surrender to Christ;—if he refused, he must do it at the hazard of his soul's loss. I then told him the parting moment had come—I must leave him, and go to my home; but before I could leave, he must bow with me, and surrender himself to the Lord Jesus. He did so; we kneeled down together, and there, under the pressure of truth, I trust, yielded himself a living sacrifice to God—and cast his poor sinking soul into the arms of Christ.

The act was so completely done—he had bowed himself so entirely to the sovereign control of God, that he could not mistake the new situation, in which he found himself. At once, he became conscious of a relation to his Maker and Redeemer, which he had never felt before.

"His tongue broke out in unknown strains,
And sung surprising grace."

More than ever was I convinced, that whatever be the mode of the Holy Spirit's operations, he often signally blesses the *concentration of truth*—by which I mean, the bringing together of powerful bible motives, and accumulating their united weight upon the understanding and conscience of the sinner. I verily believe, that one reason why much excellent preaching is ineffectual, is, that the sinner is pressed by it only on one side at a time, while on the other side he contrives to escape its influence. Thus, by taking the several motives of the gospel, in detail, his power of resistance overcomes them all. But when all are crowded upon him at *once*, and he is made to feel their *present* obligation, it often occurs, that his arm waxes feeble—the weapon falls—his heart yields, and he accepts mercy on God's own terms. J. C.

DANGER OF DELAY.

[Furnished by a Clergyman.]

The subject of the following narrative had a pious mother, who manifested a deep solicitude for the eternal welfare of her daughter. She had an opportunity, too, of attending from time to time, on the faithful preaching of the gospel, by ministers of different denominations. At different times, she was seen to be deeply affected at the place of worship, particularly at a four days' meeting held in the village where she lived, summer before last. On one of the days of this gospel feast, after the faithful preaching of the word, and the pressing exhortations of the ministers of Christ, the inquirers were invited to a seat pointed out to them. She came forward among others, with streaming eyes, and asked an interest in the prayers of God's people. On the next day, she was seen with the thoughtless and careless on the outside of the assembly—to all appearance her impressions had passed away as the morning cloud. Another four days' meeting was held in this place last summer. It was a time of rejoicing to God's people, and a time of deep concern to many careless sinners; some of whom, we trust, from this time, commenced their lives anew. The person of whom we are speaking, appeared to pass through the whole occasion, without any impression being made on her mind. She did not even shed a tear.

A few weeks since, she was confined to the bed of sickness, from which she was not removed till carried to the narrow house, prepared for all living.

About two weeks before her death, one evening the friends were called in to see her die. I was sent for in haste to pray for her. This was the first time I had visited her. On feeling her pulse, and talking a few words to her, I found it was a false alarm. I prayed with her, told her something of the love of Jesus, and in what way a poor sinner may come to him to find pardon. After talking some time, I asked her, what prevented her from giving her heart to the Saviour, and trusting in him for salvation. She replied, that she tried to do so, but there was something in her way. When asked what it was, she could not tell. I told her whatever difficulty was in her way, whether hardness of heart, a sense of unworthiness, &c., she ought to pray earnestly to God, to remove it out of the way. I frequently visited her afterwards, talked to her, and repeated hymns, but she uniformly complained, that there was something in her way, to prevent her from coming to Christ. Two days before she died, which was the last time I saw her, I asked her if she enjoyed any comfort in prayer? She gave me no satisfactory answer. As I was absent when she died, I have understood, she gave no evidence of a change in the state of her mind.

Now, reader, it is not our province to say any thing about the present state of the subject of this narrative; let facts speak for themselves. But remember, that God has said, "to-day, if ye will hear his voice." He tells us in his word, and by his providence, that there is a time, when the Holy Spirit knocks at the heart, an acceptable time, when mercy may be sought and found; but all who neglect this golden season, will have to take up the mournful lamentation, the harvest is past, the summer ended, and we are not saved.—*A Missionary in Ohio.*

DEATH WITHOUT HOPE.

Perhaps the imagination of man can scarcely conceive a greater incongruity than is daily exhibited by most of our race in respect to death. Men admit, without hesitation, that death is inevitable, that it may come at any moment, and that its consequences are of the most important character. And yet nine out of ten of those who make this admission, live as unprepared for death as if they could avoid or postpone it, and as if no fearful destiny lay beyond the grave.

"All men think all men mortal but themselves."

Your readers, Mr. Editor, will think this a very trite and common-place strain of remark. But to my mind, (coming, as I have just now done, from the death-bed of an unprepared sinner,) the conduct of men in putting off preparation for a dying hour, seems the most outrageous presumption of which they are capable. What, to jeopard a whole eternity for a thoughtless hour of this poor life! To throw away the possible (not to say the certain) enjoyments of Heaven, for the brief and unsatisfying tenure of this world's pleasures for a day! To risk the agonies of hell, and brave the terrors of Jehovah's justice, and all for the pitiful reward of this uncertain and transient life! Can they be less than inspiration pronounces them to be—*fools*—who thus throw away their souls!

I have just been standing by the death-bed of one who was departing without hope. No fond expectation of recovery soothed his pains, and beguiled the tedious hours of languishing. That "flattering unction" he could not apply to his smarting conscience: he knew he must now die. Nor could he procure a temporary solace by resorting to unbelief. In the few intervals of his pain, when his mind could act connectedly, and he could be brought to look at the subject, there was an awful clearness in his convictions of Christian truth. Here, then, he lay, encompassed with horror. Behind, the wreck of hopes and resolutio covering all the stream of the p Before him, the dark curtain of eter hid all from his view, except as it casionally seemed to lift itself up, disclose terrific scenes in waiting his soul.

With the conviction that he m die, there seemed to come a kind desperate abandoning of himself to doom. There was no disposition any effort for salvation. Even sound of prayer, which was offered his side, and the instruction that given him, he appeared to regard as trusions—as if he would have could he have spoken out, "hast t come to torment me before the tim

All efforts to benefit this dying proved fruitless. While he ackn ledged the truth and importanc every thing that was said, he tu away from the last offer of salva as he had turned away from every vious offer.

As I left his couch, and the ga relatives, who were half persuaded to imitate his procrastination, I excl ed to myself, "O, that they were w O, that they were wise!"

Were I to see a building in fla and a poor infatuated mortal ent and sit down to eat, and drink, and pose, I should deem him presumpt if not mad. Should I see a hee adventurer, in a boat on the Nia river, and suffering himself to be flo on towards the fearful cataract, wit plying an oar, or even crying for I should not fail to regard him as b of reason, or at least desirous of d But O, where shall we find a nam the conduct of him who suspends interests of a certain eternity o possible continuance of an unce life! who risks the endurance death-bed without hope, and a without end, in order that he ma at ease a little longer in his busi in his pleasures, and in his sins.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

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MONTHLY CONCERT.

SELECTION OF RELIGIOUS INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

BOMBAY.—On a recent Monthly Concert, the Missionaries in Bombay remark: "these seasons of prayer are peculiarly dear to us, and the associations produced in our minds, and the spirit we are imbued with on these occasions, animate and encourage us in our Missionary labours. How can it be otherwise, when we feel assured that our prayers ascend up before God, mingled with the fervent aspirations of ten thousand hearts, in various parts of the world, for the same great object, the salvation of the heathen world? Though the seed we sow may long lie beneath the rubbish of superstition, still we have no fears of its being lost, so long as it is watered with the prayers of Christians. Success is certain, and it will come in proportion to the strength of our faith in prayer. It is to be feared that the great body of Christians have not yet attained to that faith in the promises of God respecting the universal reign of Christ on earth, to which it is their privilege to attain, and to which they must attain before this reign will be established. The generality of Christians are looking forward to *future ages*, for the accomplishment of the precious promise. After all they do and say respecting the success of the gospel among the heathen, they do not expect the heathen will be given to Christ for his possession till they have sunk to their graves; and of course they offer no prayer of faith for the immediate accomplishment of these glorious purposes of God."

The following facts from the Journal of Mr. Stone, speak encouragingly respecting the silent but salutary progress of Christian sentiments among the Brahma: "A brahmin inquirer said to me to-day, that there were many Hindoos who believed the Christian religion to be true, but owing to fear of their caste, dared not to profess it publicly; and that, were it not for their castes, multitudes would come into the Christian religion. I have no doubt of this. If there were no greater obstacles in the way of the heathen here changing their religion, than there are in those pagan countries where no caste exists, multitudes would ask for baptism, and perhaps by attending more constantly on the means of grace, might be really converted. No person residing in a Christian country can form any idea of the sacrifices a Hindoo must make, if he would become a disciple of Christ, and make a public profession of his faith in him. Yet through the grace of God many, even in pagan India, have made such a profession; and we doubt not that the number of those who, through the same grace, shall make a similar confession before their countrymen, will be increased every year till the chain of caste is broken, and all the millions of India brought into the liberty of the gospel. The day has already come, when, instead of tens, hundreds are converted annually; and the day is rapidly advancing, when, instead of hundreds, thousands, and instead of thousands, millions, will be, from year to year, brought into the church of Christ in India. Yea, the day is not far distant when the paganism of India shall be known only on the page of history."

CEYLON.—The following is an extract of a letter from the Rev. Mr. Lambrick, Church Missionary at Cotta, in Ceylon, concerning a woman who had formerly been a patient of Dr. Scudder: "About a fortnight ago, a Tamul man

came to me and said he wished to become a Christain, and wanted empl
I replied that I had no employment for him, but would willingly instru
if that was his object. He then added, that his wife, also, wished to b
Christian, and that he would bring her with him, and both would put the
under instruction. All this appeared so much like a native scheme, that
thought to see him again. But two or three days afterwards he came
wife, whom he had brought in a dooly, she being evidently ill. It soon a
that it was she who was principally desirous of Christian instruction, a
agreed to take lodgings in the village, and remain here at their own
to learn more of the way of salvation by a crucified Saviour. She appe
several days, to grow worse in body and stronger and stronger in mind.
never seen among the natives so much of Christian simplicity, at the sa
that she had a thoughtful and intelligent mind. She had a clear know
the way of salvation. Christ was her whole dependence. If you ask
there in this incident so peculiarly encouraging to me, I must further
you that she was once a patient of yours, brought by her husband fro
comalee, some six or seven years ago, when you performed a successfu
tion on her cheek, the scar of which still remains. She talks much of
gency with which Mrs. Scudder entreated her to take refuge in Chr
mentions a promise she made to do so. She has never, she says, forgot
promise, and she blesses the Lord that he has enabled her to fulfil it."

Thus it is found true, in heathen, as in Christian lands;

"Though seed lie buried long in dust,
It sha'nt deceive our hope;
The precious grain can ne'er be lost,
For Grace insures the crop."

PROGRESS OF THE GOSPEL AMONG THE BECHUANAS, SOUTH AFRICA, *Address of Rev. Mr. Moffat, Missionary at Lattakoo.* He first speaks state before the introduction of the Gospel. "It must be recollected Buchuanas are altogether ignorant of a future state. They have no ide existence beyond the present. They suppose that all the pleasures, enj and honours of this world, terminate in annihilation. When the spirit le body they suppose that it has ceased to exist; and, if a plebeian, the dragged away, and left a prey to beasts; and, if that of one more ho the body is committed to the grave, with many unmeaning ceremonie the females chant a dirge, deploring the eternal loss, and then retu the grave without one pleasing hope of immortality.

"The consequence of such deplorable ignorance is, that they partic every species of sin, and think as little of plunging their spear into thei bor's bosom, as of killing a dog. A traveller among them, like a bird sage, may be led to form a favourable opinion of their humanity, their and good sense: but far different will be the judgment of those who h the acquaintance with the native tribes which the missionaries possess. you will see man tyrannizing over the females—the weaker vessels do bear infirmities and afflictions of which their husbands are comparative rant. There you will see the men reclining under the shade of a s tree, while the females are most of the year employed preparing the sowing the grain, and gathering in the harvest. There you may see a of twins, without compunction, allow one to be strangled, when it has entered the world.

"In fulfilling the ministry committed to us, our faith was tried; a have we hung our harps on the willows, and mourned over the con thousands who were saying to us, "Away, away," and threatening to back with the spear and with fire. One wave of affliction followed one cloud darker than another hung over our prospects, while we were to the mockery and rage of a lawless and independent people. Full my worthy brother functionaries and myself prayed together for faith

tain our posts, even though we appeared to labour in vain, and spend our strength for naught. We felt determined never to leave our posts, even though our external resources should fail. In the mean time, the language was acquired; portions of scripture translated; catechisms and hymns composed; *and while our eyes were weary of looking upwards, while we were even yet praying, the blessing descended; it run from house to house, from heart to heart, and, in a short time, the whole station seemed to be filled with prayer and praises.*

"That season was one I cannot easily forget. It was indeed a time of refreshing from the presence of the Lord. Many received the truth, and a church was formed. The natives have acquired a taste for reading and writing, and are taught in their own language. We trust we have also taught them to hold converse with heaven, and to meet the king of terrors with unshaken faith.

"I wish I could take the mission and place it before you. You would see what would do your souls good, and arouse you to increased exertions in the cause of missions. How great the change! I have seen the contrast in death-bed scenes. I have attended the couch of some of the more respectable and informed of the natives; but ah! how gloomy and how distracting! The *untaught* Bechuana, on the article of death, maintains profound silence. The subject of death is revolting to him, and, if he happen for a moment to look to the gloomy prospect, his thoughts start back with horror. Far otherwise is the experience of those who have tasted of the powers of the world to come. I have recently seen the same people on the brink of the grave, rejoicing in hope of the glory of God, telling their weeping relations that they die not as the brutes, but die to live for ever."

Desire of other African tribes for religious instruction.—The Barolongs are soliciting Missionaries. The kings of two other tribes have repeatedly applied. "A tribe nearly four hundred miles to the east, heard of the Lattakoo mission, and, as if a star had been seen, the king of that nation sent two of his powerful men, with their attendants, to see what kind of beings we were. They came, saw our manners, regularly attended divine service, and experienced our kindness. A report having been circulated that some of the tribes, through which they had to pass on their return, intended to murder them, they earnestly solicited me to accompany them back to their own country.* I consented; and that journey was to me one of the most interesting I ever took. When I reached the place of their residence, the Chief told me he was at a loss how to express the gratitude which he felt for the attentions I had shown his people who had visited our station. At one of the seasons of public attention which was paid me, he addressed me as follows:—"My friend, my heart loves you;—you, although a stranger, have loved me; you have fed me, shielded me from danger; you have carried me on your arms and blessed me." I interrupted him, with saying that I was not sensible of having done him any service of the kind. He rejoined, pointing to the two chief men whom he had sent to our station, "These are principal men among my chiefs; therefore I sent them to you. They are my eyes, my ears, my mouth; and therefore, what you did to them, you did it unto me." Laying his hand on his breast, he added, with all the ardour of his soul, "My heart to-day, is whiter than milk"—(signifying great joy.) He accompanied me a day's journey from his town, sent me away with blessings, and the last thing which he said was, "Visit me soon again, and bring missionaries; I wish to have things here as they are at the Lattakoo mission."

Thus, while "the isles wait for his law"—"Ethiopia is stretching forth her hands unto God."—While in one hemisphere oppression, not merely of the body, but the viler bondage of the soul, holds hundreds of thousands in darkness, the light is beginning to streak across the gloom that has hitherto overshadowed Africa.

* A remarkable fact, that the name of missionaries not only protects the European traveller, but they are looked up to for protection by the natives themselves in passing from one nation to another.

CORRESPONDENCE OF THE A. H. M. S.

ILLINOIS

Destitute Fields.

We extract the following from a communication recently received from Hon. J. Hall, of Vandalia, Illinois. It will be valued by our readers, both on account of the important information which it contains, and the evidence afforded by it of the interest felt by the writer in the establishment of religious institutions in that state. We are much aided in our efforts by such communications from our lay brethren in the west and south. Judge Hall remarks:—

"Vandalia is but a short distance south of the geographical centre of the state, and it was ascertained by the census taken last year, that a majority of the population is south of this place. We have now nearly or about thirty Presbyterian clergymen in this state, of whom *three*, or if we include Mr. Messenger, who is west of us, *four* are south, and all the rest north of us.

The residences of your missionaries are known to you. Examine for yourself, and you will find them in the north and west of Illinois. In the east, from Wabash county up, including the counties of Lawrence, Crawford, Edgar, Clark, Vermilion, Coles, M'Lean, Shelby, and Macon, lying contiguous, there is not one Presbyterian clergyman. Yet all this vast country is as fine as Sangamon, and is well settled, and includes some churches, and many pious individuals, who might be formed into churches. I am not aware that the soil has ever been trodden by a missionary, hardly ever by a minister of our denomination, except a small portion. The same fact is true of the central counties of Jefferson, Marion, Clay, and Wayne,—healthful, fine counties,—but hitherto passed by, except that Mr. Spillman has occasionally visited them."

From Rev. John M. Ellis, Jacksonville, Morgan Co., Ill.

I am happy to state that our meeting-house (30 by 40) is completed. On the 19th of June it was dedicated to the Father, the Son, and the Holy Ghost. It is the only Protestant house of worship in the state, which is regularly finished with *pews*, &c. For more than one third of the means of erecting this house, we are indebted to benevolent friends in the cities of Philadelphia, New-York, and Boston, who live and act for future generations. *Their memory will be precious in the west.* On common occasions, our house is generally filled to overflowing.

The church is increasing. At a communion season, in two weeks, a considerable number are expected to unite with us, some by letter, and several by examination. The number of members will then exceed 100. Our meetings are solemn, and, especially on the Sabbath, well attended. I preach every week from three to six miles from town, to interesting audiences.

TEMPERANCE AND COLONIZATION SOCIETIES.

On the 4th of July, Rev. Mr. Bergen delivered a very useful address before the Morgan County Temperance Society. The influence of this society is becoming very considerable; public sentiment is manifestly more and more favourable; the prospect is good. In the afternoon, the Morgan County Colonization Society held its annual meeting. This is, perhaps, the most popular society we have. Forty or fifty dollars have been contributed.

SABBATH SCHOOLS.

A few weeks since, Mr. Newbury, an agent of the Am. Sunday School Union, paid us a visit; and a union was formed for the County, Auxiliary to the A. S. S. Union. The meeting was well attended, and added to the interest of the glorious Sunday school cause in this neighbourhood. We have thirteen schools, and special measures are now arranging, to extend the work more systematically for the accomplishment of the pledge of the church. This effort, however, is not without opposition.

EFFECTS OF THE GOSPEL IN QUINCY.

I spent a few days at Quincy, with brother Turner. His four days' meeting was attended with happy consequences. The additions to the church, the number of serious inquirers, and the very general seriousness that was manifest, all, I think, confirms the opinion (if it need confirma-

tion) of the great importance of those seasons, continued long enough to bring the enemy to some decisive battle.

Another happy proof of the effect of the gospel on a community, and also of the judiciousness of *your system of local missionaries*, is most satisfactorily seen at Quincy. It is *universally* acknowledged, that during the residence of brother T. in that place, (9 months,) a most clear and decided moral improvement has been witnessed.

From an Elder in the Church, Quincy, Adams Co., Ill.

A year ago this town contained about 500 souls; we had no Sabbath school, Bible, or Tract, or any other society, in operation. In November last, our dear minister, Rev. Asa Turner, came like an angel of mercy amongst us. Soon after, we organized a Sabbath school, with 50 or 60 scholars; a Bible Society, that has since supplied this county, and half of an adjoining county; a male and a female Bible class; a Tract Society, and a Temperance Society, which now contains between one and two hundred members. A short time after, a church of 7 males and 8 females was formed, 5 of whom professed Christ as their Lord, and came to his table for the first time. Mr. Turner soon gathered as many as our house would hold, and in a very short time, it was found too small to hold those anxious to hear. Our meetings, three times on the Sabbath, on Wednesday and on Saturday evenings, became full, and more than full, on the Sabbath, of serious, attentive hearers. Since the first of February, a more than usual seriousness and solemnity has rested upon the congregation. This feeling continued to increase, till it became evident the Holy Spirit was here. O, how our hearts melted! what precious seasons we had? The goodness of God was so overwhelming, that He should answer our prayers so soon, and send his Holy Spirit into such a wicked place, that I trust it completely prostrated us in the dust, and slew our pride. A four days' meeting was held, commencing on the 12th of June; and during that week, a 5 o'clock prayer meeting was held every morning, and was well attended. O, it was such a time as I never expected to see in Quincy. On the last day, nine were received into the church; 2 by letter, and 7 on their profession of faith in Christ, all of whom had met with a change of heart quite lately. An opportunity being given at the close of the meeting, 57 persons arose, and expressed a determination to seek their soul's salvation *now*. O, these are glorious things for such a place as this was a year ago. It is the Lord's doings, and to him be all the glory. To your society, as the means under God, do we owe the blessings and high privilege we now enjoy. Where had we now been, had not your society sent us a helper? We would not, for the universe, go back where we were one short year since; and there we should have been now, had not your heaven-born charity reached us.

APPLICATION FOR AID TO A NEW SETTLEMENT.

We extract the following from an application for renewed aid, to enable a new congregation in Illinois to retain their minister, sent to them by the A. H. M. S. It is written by an elder of the church, perfectly acquainted with the facts, but whose name, for reasons which will appear on reading the extract, we think proper not to publish. Let those to whom God has given *much* or *little*, reflect upon the claims of such a congregation on their beneficence.

We are all poor in the things of this world; our Bible, Tract, and Sunday school societies, and missionary operations, the building of a meeting-house, &c., &c., are sustained, and carried forward, as regards time and money, *almost entirely* by ten individuals, and mostly by seven. Strange as it may appear to you, yet such is the fact, that we have not more than that number who have any thing to give, whose feelings can be enlisted in any such enterprise. And of this number, no one is worth 1000 dollars. We feel disposed to do all in our power. Not one of us yet have any other house to live in, except log cabins. I will tell you how much one man does for public and benevolent purposes, and he will serve for a fair specimen of all the rest. This man is worth about two hundred dollars; he gives this year to the Bible society 5 dollars, to the Tract society 1 dollar, to the Sunday school society 3 dollars, to the Missionary society 1 dollar per month, (which goes to support our minister,) for the tuition of an orphan girl, in a day school, 2 50 per quarter, and towards building a meeting-house, fifty dollars. Thus you see that with industry and the strictest economy we cannot do more. We are determined to have a house to worship God in,

if we continue to live in our cabins in consequence; and we have commenced one, which we expect so far to finish this season that we can meet in it.

And now what shall we do? We are unable to support a minister yet; and we probably shall be the year coming, and the next. After that time we may reasonably hope to be able to support one. And must we, for lack of a little silver and gold, which shall perish, be deprived of the sincere milk of the word, and that bread which is eternal? I hope and pray not. Above all men in the world, Mr. —— was the very man to be sent here. He is so fixed in our affections, that it would be death to our hopes and prospects, if he should be removed to another place.

INDIANA.

From Rev. James H. Johnston, Madison, Ind.

Mr. Johnston is pastor of the church in Madison, but is employed as Missionary one fourth of his time in different parts of the county, in settlements which otherwise would be entirely destitute of preaching. He writes concerning them as follows:

In "*Middle-Fork*" church the prospects are tolerably encouraging. Two members were added at the sacrament in May; and a number of persons are serious in the bounds of the congregation. The attendance upon preaching is increasing. One Sabbath school is kept up, and a Bible class.

The prospects of the church four miles from town, called "*Ryker's Ridge*," are still more encouraging. Four were added at the last sacrament; and ten or twelve profess anxiety respecting their salvation, some of whom are now indulging a hope of pardon. A Sunday school has existed there for some months; another within the bounds of the church has recently been commenced. A Bible class is also kept up.

The two other churches to which I preach once in four weeks, on a week day, are called "*Pleasant township*," and "*Caledonia*." In both of these, much anxiety is felt to obtain a minister. One could nearly be supported by the two, and they would furnish quite an interesting and promising field for usefulness. The people inquire with much solicitude every time I visit them, whether any more missionaries are expected soon. At the other place where I preach there is no church, and not more than two or three professors of any denomination; but the people attend meeting very well, and appear to listen to preaching with interest.

On the whole, the prospects of usefulness were never more encouraging in this region than at present, nor the call for labourers more urgent. In the field in which I perform missionary labour one fourth of my time, one or perhaps two missionaries ought immediately to be employed the whole of their time. And could the right men be furnished at once, I believe much good would result.

MICHIGAN TERRITORY.

From Rev. Alanson Darwin, Tecumseh, Mich.

A REVIVAL.

At our late sacramental season, 40 were added to the church, 26 on examination, and 14 on certificate. The work is distinguished for stillness; there is no enthusiasm, no noise, nothing of the whirlwind and the storm; it is the still, small voice, operating with divine energy. Convictions are very pungent, but generally short, before the sinner is led to find peace and consolation in the Saviour. Those who have obtained hopes, engage in the service of Christ without hesitation or delay, and in body, soul, and spirit, consecrate themselves to him.

FOURTH OF JULY CELEBRATION.

Yesterday, July 4th, about fifty young people came to spend the afternoon with me of their own accord, thus observing the anniversary of our national independence. I delivered an address to them, and a considerable portion of the afternoon was spent in devotional exercises.

Soon after the revival commenced, a two days' meeting was held here, in which the labours of the neighbouring ministers were blessed to the increase of the work. The meeting was continued another day.

There are two flourishing Sabbath schools, and a Bible class, and the Monthly Concert is attended with increased numbers and interest. The young people are taking measures to form a missionary association, auxiliary to your society.

There is great need of an additional labourer in this county.

OHIO.

DEATH OF A MISSIONARY.

The beloved missionary, whose death is recorded in the following extract, left the

Theological Seminary at Princeton, in the autumn of 1830, and having received a commission from the A. H. M. Society, proceeded immediately to Clinton county, Ohio, where he laboured with great assiduity and faithfulness, and with pleasing success, till his constitution yielded to the disease which had probably begun to prey upon his vitals even before he left the seminary. How brief his course! Let all who are now in the field be admonished that *the time is short*; and let not even the *young* man glory in his youth, which is often

> "Like the blossom of a summer's day,
> As fair in bloom, as rapid in decay."

But while we contemplate the lamented loss of a life so devoted to the best of causes, and mingle our sympathies with his bereaved widow and people, it is delightful to reflect that THE END OF THAT MAN WAS PEACE.

From Mr. Samuel Buck, Secretary of the Clinton County Auxiliary Home Missionary Society, dated Wilmington, July 25, 1831.

Your missionary, Rev. W. B. Worrell, is no more. He died of pulmonary consumption, on the 14th instant. He used every exertion for the recovery of his health, more with the desire of being useful, than merely to live. His great object was to labour in the field, until his Master should call him home. Every testimonial of respect was shown to him, until his interment. The people seemed to delight to honour the man whom God had honoured with the indelible characteristics of a servant in his kingdom. He was on his way to procure medical aid, and died at the house of a pious widow lady, nine miles distant, but was brought to this town for interment. He gave the clearest evidence of his assurance of eternal bliss.

ANOTHER LABOURER NEEDED.

You see, then, dear sir, this county is now a *barren waste*, and will soon be occupied by the enemy, who will have no vacuum, and whose strength grows in darkness. The cause was moving on. The Temperance, Tract, and Sabbath school societies have made progress. The Bible society has been resuscitated, and withal a spirit of emulation has arisen with others, which may be overruled for a good purpose. These small beginnings may wither and die, without that indispensable requisite, the watering of an *Apollos*. Who shall come over, and "help us?" is a question not to be answered by any here. The people would be glad to see another messenger of truth, but do not know where to look, but to your Society. They fear they have already trespassed on your kindness.

From Rev. J. J. Shipherd, Elyria, Lorain Co., Ohio.

A REVIVAL.

The movings of the Holy Spirit among my people were manifest soon after my last report. According to the faith of the few, there were a few conversions, as we hope, and others anxious. To bring the whole church into the work, a fast was appointed, which was observed on the 17th of May. It was a time of the Spirit's searching, and hearts, melted by his influence, flowed down at the foot of the cross. Three days after, we commenced a *three days' meeting*, which was so blessed of God that it was prolonged nearly *six days*, and resulted in the conversion of many souls. Perhaps one half of them resided in adjacent towns. When they returned to their homes, the Spirit of the Lord went with them, and in their several neighbourhoods there have since been a number of hopeful conversions. In our place, conversions have also been multiplied since that meeting, and we hope they yet will be. If we reckon those who reside in neighbouring towns, there have been probably one hundred hopeful conversions in our place since my last report. Fifty-seven of these are propounded for admission to our church, (July 27,) and a greater number will probably be added to them before our communion. These, with the ten before reported, will make twice as many as this church contained when I came to it by your direction, and I trust, also, by the direction of the great Head of the Church.

In view of this precious work of grace, I say, "Let all the people praise thee, O God, let all the people praise thee," and pray that thy blessed Spirit may not be grieved from us.

But I cannot close, without begging that more labourers may be sent into this harvest, now white for the gathering. I have greatly needed help among my people, but no brother in this region could be spared to help me. Nor am I suffered to labour with my flock without much interruption. Two or three pressing invitations come to hand weekly from the

destitute region around me, to attend protracted meetings. Do send us, if possible, revival men, men of God, full of the Holy Ghost.

From Rev. Stephen Peet, Euclid, Cayuhoga co., Ohio.

The revival which I mentioned in my last report, as having commenced, progressed with power and interest. It has been a refreshing season to the people of God. The Church has received additional strength and courage. Forty-nine have been received to our communion during the last quarter; *forty-three* of whom had recently, as we trust, passed from death unto life. Among them was the man of threescore, and the Sabbath-School child of twelve years. Several are indulging hopes who have not united with any church, and a very few have joined other denominations.

REVIVALS IN THE WESTERN RESERVE.

Revivals are becoming numerous and very powerful throughout the Reserve. I attended a four days' meeting at Hudson, which was distinguished with the most glorious display of divine power which has been witnessed in this section of country. It is believed that upwards of 200 souls were converted unto God in the course of one week. "It is the Lord's doing, and marvellous in our eyes."

STATE OF NEW-YORK.

From Mr. Joseph H. Payne, West Granville, N. Y. noticing the legacy and example of his father deceased.

I herewith send you the sum of fourteen dollars; one dollar of which is intended to pay for the *Home Missionary and Pastor's Journal*, and the remainder is the amount of a legacy bequeathed to the A. H. M. S. by my father, Peter Payne, late of Hartford, deceased. Though he possessed but little of this world's goods, and though he left a family of seven children, he still felt anxious to exhibit some testimony of his attachment to the precious cause of the Redeemer. Accordingly, in his will, which was made during his last sickness, he appropriated the sum of $50 to the cause of benevolence. This he directed to be divided among four different Societies, to wit: the Am. H. M. Society, the A. B. of Com. for F. Missions, the Am. Bible Society, and the American Tract Society; the legacy to the A. H. M. Society to be paid in one year after the decease, and those to the other Societies annually thereafter, in the order in which they are mentioned. He had, in some degree, for several years, adorned the Christian profession, by a life of consistent piety and active benevolence. All the members of his family, in accordance with his example and advice, belonged to most of the benevolent associations of the day. All the family, (excepting the youngest a lad nine years of age,) were members of the Church of which one of your Missionaries, the *Rev. Mr. Shaw*, was, for some time, Pastor.

[For an interesting account given by Mr. Payne of his father's death, see "Pastor's Journal, present No. page 96.]

REVIVALS.

From the Rev. John Sessions, Brownville, Jefferson co., N. Y.

[Mr. Sessions laboured in the autumn of 1830 as Missionary of this Society, in Cleaveland, Ohio, but was under the necessity of abandoning that field on account of sickness. Under date of August 3d, alludes to that event, in the following language of gratitude.]

It now appears to me to have been ordered in Providence, for in this region I have found as needy a field as is on the Reserve, and it has pleased the Almighty to bless my labours. More than 300 within the limits of my two societies, have obtained hope of salvation within a few months, and the work is not at an end."

From the Rev. Seth Smalley, Scipio, Cayuga Co., N. Y.

During our four days' meeting, evidences of the presence and influence of the Holy Spirit were clearly discovered, and, as near as I can judge, about 30 were brought to the knowledge of the truth in that week. The number of conversions before and during that season and since, will, I think, amount to near 60, besides those who attended the meeting from other congregations, and went their way home at the close, rejoicing in hope. This is, I am informed, the first revival that ever occurred on this ground.

Our congregation is now large, perhaps six times as large as when I commenced my labours with this people; yet it is fluctuating like one just establishing. The good work, we hope, is gradual

going on. There are yet cases of seriousness, and more or less conversions every week. Yesterday was our communion season, when 15 were admitted on profession of their faith, who, with 15 added before, make the number of members in this church double what it was in the commencement of the year.

From Rev. W. J. Wilcox, Napoli, N. Y.

The letter of Mr. W. contains highly animating accounts of several protracted meetings, which he has recently attended, with other brethren, at Napoli, Ellington, Waterboro', and other places, which appear to have been blessed to the conversion of many souls. In review of the whole, he remarks:

"Brethren, the whole face of things seems to be changing in this county. The whole field appears literally ready for the harvest. I once thought, that if I had two or three able brethren to help me, the work would be less arduous but I now have more frequent and pressing calls for labour than ever. But this is all pleasant. It is good—*good* to labour now."

From Rev. John T. Baldwin, Franklinville, Cataraugus Co. N. Y.

Mr. B. gives an interesting account of a protracted meeting of six days, on which he remarks as follows:

Not far from 30 professed to submit themselves to God during the meeting. And the work has continued till fifty, or more, are indulging the hope that they have passed from death unto life.

Attention to the concerns of the soul is evidently increasing, in most of the adjacent towns. And we are indulging the expectation, that this wilderness will soon "blossom as the rose." 21 have been added to our communion by confession, in this place, and 5 by certificate.

From Rev. A. Buttolph, Lagrange, Dutchess Co., N. Y.

Mr. B. describes a revival in his congregation, and remarks, that "about 30, mostly young people, have, I trust, given their hearts to God."

MAINE.

From Rev. Joseph Fuller, Kennebunk, Me.

We are happy to learn, through Mr. F., that the Union church in K. is increasing in strength, as well as in numbers. Speaking of a *four days meeting*, recently held there, he remarks:

'On the last day the Holy Spirit descended with great power. The number of hopeful conversions since the meetings, is about 25, making in all, since I have been connected with this people, (nine months,) about 35. We think the work is still progressing."

MISCELLANEOUS.

RESOLUTION OF THE LAST GENERAL ASSEMBLY

The measures recommended in the following resolution, adopted by the last General Assembly of the Presbyterian church, are deemed of so much importance to the harmony and prosperity of the work of Home Missions in the West, that we ought, perhaps, before this, to have given it a place in the "*Missionary*." We now lay it before our readers, earnestly solicitous that, through the prayers and efforts of the friends of the cause, it may be directed to results, in which the whole church shall rejoice.

"In view of existing evils resulting from the separate action of the Board of Missions of the General Assembly, and the American Home Missionary Society, the General Assembly recommend to the Synods of Ohio, Cincinnati, Kentucky, Tennessee, West Tennessee, Indiana, and Illinois, and the Presbyteries connected with the same, to correspond with each other, and endeavour to agree upon some plan of conducting Domestic Missions in the Western States, and report the result of their correspondence to the next General Assembly. It being understood that the brethren in the west be left to their freedom, to form any organization which, in their judgment, may best promote the cause of Missions, in those States:—and also that all the Synods and Presbyteries in the Valley of the Mississippi may be embraced in this correspondence, provided they desire it.'

Many of our readers are aware that, on the passage of this resolution the Assembly was much divided The friends of united action in the West, desired and urged its adoption, hoping that the proposed correspondence might result in some organization which would reduce to harmony the present discordant operations of the wo general Boards. But it was opposed by those friends of the "Board of Missions," who think it important to perpetuate the present divided action of that Board and the A. H. M. Society. At length, however, a "*compromise*" was agreed upon between the two parties, in which the friends of this resolution yielded to he earnest solicitude of its opposers, that the same individuals, without any change, who had constituted the Board of Missions during the previous

year, might be re-appointed. This was accordingly done, and the above resolution adopted, with a very few dissenting voices, and with the understanding, distinctly announced and mutually recognised, that the brethren of the West should be left to their *unbiassed* choice, to form such organization as they might deem best suited to promote the great object of the resolution, the harmony of Missionary operations in those States. Feeling bound by this understanding, we should consider it improper to suggest here any form of results from the proposed correspondence, which *we* may desire, or to make use of any considerations to *bias* the choice of our brethren in favour of any particular organization, which might be in accordance with *our* wishes.

We will only add, that it has given us pleasure to notice the promptness with which our Western brethren have entered upon measures to compare their sentiments on this immensely important subject, and especially that, in some instances at least, they are inclined to commence their inquiries at the throne of grace, by fasting and prayer. Let them be thus conducted unto the end, with Christian simplicity, and singleness of motive, and we shall anticipate with confidence the happiest results from the deliberations of the Convention, which we perceive is already invited to meet at Cincinnati on the 23d of November next.

THE MISSIONARY SOCIETY OF CONNECTICUT, AUXILIARY TO THE A. H. M. S.

This Society, as named in our last Report, although not formally auxiliary at that time, had come into active co-operation with the A. H. M. S. within the year, and had conformed to the stipulations recommended to the adoption of auxiliary societies. We are now happy to state, that since the date of our Report, that Society has become an auxiliary on the plan adopted by other State and Synodical Missionary Societies. Its annual Report for the year, ending in June last, exhibits an income of $2892 90, and indicates a course of energetic action, which promises hereafter important aid to the National Society. Besides furnishing aid to 26 congregations in Connecticut, it has already seven Missionaries located in the State of Missouri, which it proposes to sustain through the A. H. M. S., and which we shall have occasion to notice more fully hereafter. But we cannot take leave of the interesting report now before us, without furnishing to our readers the spirit-stirring remarks contained in the follow extract.

"The people of this state ought not to satisfied with cherishing their own fee churches. The reputation of the state early attention to missions in the new tlements, requires that our charities f freely into every destitute region of country. The circumstances and cha ter of our forefathers require it. T Providence of God, in causing N England to be settled by men of a comm origin, of common principles, and of voted attachment to religious institut —by men who from the first, establish pastor wherever they planted a set ment, shows that from our hills and lies salvation was designed to go forth the remotest borders of this contin 'Not for ourselves,' is the language of sacrifices and sufferings of our Pur ancestry—'not for ourselves,' ought t our motto, as we enter into their labou

THE DELAWARE COUNTY, (N. Y.) HOME SIONARY SOCIETY, AUXILIARY TO THE H. M. S.

We have just received the Annual port of this Society, dated July 13, 1 from which it appears that three Missio ries have been sustained, within its bou during a portion of the last year, whose bours have been blessed. The Repor interesting, and we regret that we h only room for the following brief extra

"During the past year this Society been recognised as an auxiliary to the H. M. S. This connexion promises m in concentrating the efforts of the frie of Home Missions in the county, in pledge it affords of the enlightened ex rience, the practical wisdom, and, if cessary, the generous liberality of the rent Society, in our behalf, and in the manency which the fostering care of institution so firmly established, will part to this association.

"The moral reform which, during past year especially, has blessed this co ty, promises likewise a benign influe on the cause of Missions in this reg The evidence of this reformation app in the facts, that at the present mom more than 2000 of our inhabitants st pledged to entire abstinence from ar spirits, except as a medicine—that houses of worship (in addition to sev built last year) are now being built. T the Bible has been placed in every fam That Sunday Schools are beginning t tend their fostering care to the rising g

ration, and in some instances, imparting their salutary influence even to our Common School districts; and that during the past and preceding years, God has extensively poured out his Holy Spirit, and gathered, in some cases, by hundreds, into the churches."

Mr. E. S. Knapp, Secretary of the above Society, adds, in a postscript, under date of Aug. 15, that a powerful outpouring of the Spirit is now enjoyed at Cannonsville, and some other places in Delaware county.

ILLINOIS PRESBYTERY.

From a minute of the Illinois Presbytery, furnished by the Rev. J. M. Ellis, we learn that the *Rev. Messrs. Ellis, Fraser, Sturtevant, and Watson*, have been appointed a Committee to correspond with this Society.

AN IMPORTANT APPOINTMENT.

We have great pleasure in announcing that the Rev. Richard S. Storrs, *Secretary of the Massachusetts Missionary Society*, has been appointed *Associate Secretary and General Agent of the American Home Missionary Society for the New-England States*, and has signified his acceptance of the same, provided, with the advice of a duly authorized counsel, about to be convened, he may be released from the labours of his present parochial charge. The above is a new office in connexion with this Society, but its creation was imperiously demanded by the exigencies of the cause. The strength of the New-England churches has never yet been elicited on behalf of the great national object of Home Missions, and could not be without a permanent Agent on that field. The appointment of one to this office so deeply interested in the cause, so familiar with the details of the work, and so deservedly high in the confidence of his brethren, we trust, will not fail to secure the energetic and liberal co-operation with us of all in those States, who cherish the spirit of their fathers, and desire to extend the blessings of the gospel to the present and future generations of their children, and the millions with whom they mingle on the other borders of the nation.

INTERESTING TO THE WESTERN CHURCHES.

We are happy to state, for the encouragement of the destitute in the Western States and Territories, whose appeals for *more labourers*, as well as aid in their support, have been so often laid before the public, that our prospect of being able to meet their necessities, to a large extent, is better than we have hitherto dared to promise. A larger number of Missionaries are preparing to go West and South for the A. M. H. S. the approaching autumn, than have been sent in any previous year. Within the last five weeks, the Executive Committee have appointed *eighteen* young men, now pursuing their studies in the Seminaries of Andover and Princeton, who design to enter the fields of their future labor in October next. All of these, excepting two or three, have, by their own request, been designated to the States of Ohio, Kentucky, Illinois, Indiana and Michigan. These, together with several who have already entered the field since our last anniversary, and a number more who have been engaged from other sources, will make, in all, not less than 25 new Missionaries already designated to the Western States, and we regret that an equal number cannot be directed to the South, the present season. The names and designations of the individuals will be published, when they shall have left the Seminaries, and declared themselves ready to enter upon their work.

Appointments by the Executive Committee of the A. H. M. S. from July 15th, to Aug. 15th, 1831.

Missionaries not in Commission last year.

Rev. James B. Wilson, Huntsburg and Thompson, Geauga Co., O.
Rev. James H. Shields, Green Castle, Poplar Spring and Cold Spring, Ind.
Rev. R. S. Storrs, associate Secretary A. H. M. S., for the New-England States.
Rev. James W. Woodward, Shrewsbury, N. J.
Rev. Isaac C. Beach, New Paltz, N. Y.

Missionaries re-appointed.

Rev. Samuel Gregg, Dartmouth and Versailles, Ind.
Rev. W. M. Adams, Painesville, Geauga Co., O.
Rev. A. G. Duncan, West Prospect Hills, Mo.
Rev. Nelson Bishop, Clinton, Me.
Rev. John Mathews, Kaskaskia, Ill.
Rev. Theron Baldwin, Agent for Illinois.
Rev. C. N. Ransom, Hamilton, Bloomfield and Scioto, O.
Rev. A. T. Rankin, Felicity and Ebenezer, O.
Rev. T. S. Harris, West Lodi, Erie Co., N. Y.
Rev. A. Parmele, Hanover, Chatauque Co., N. Y.
Rev. D. S. Morse, Richford, Tioga Co., N. Y.
Rev. John M'Donald, Union Grove, Ill.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from July 15th to Aug. 15th, 1831.

Amherst, Mass. Ladies of 1st Parish, to const. their pastor, Rev. Royal Washburn, Life Member, 30 00
Do. N. Parish, bal. to const. the pastor, Rev. W. W. Hunt, Life Member, through Hamp. M. S. 8 00
Andover, Mass, bal. of Warren Richardson's legacy, 357 15
Do. Avails of first week's labour of a young licenciate, 10 00
Bakersfield, Vt. Rev. S. G. Tenney, 1 00
Boston, Mass. Sundry donations, through Pierce and Parker, 56 85
Carrollton, Ill. J. Rider, per Rev. H. Herrick, 5 00
Chateaugay, N. Y. Aux. Soc. per Rev. M. Parmelee, 25 00
Clintonville, N. Y. Fem. Benev. Soc. per E. Williams, 5 00
Danbury, Ct. Mon. Contr. of Sab. Scholars, 9 00
Dunbarton, N. H. Mon. Con. Coll. 25 56
Granville, Mass. Charles Robinson, 5 00
Greenville and Beaulow cong. Ind. coll. per Rev. John Ross, 4 50
Hampshire. M. S. per E. Williams, Tr. 500 00
Hanover, N. J. Fem. Aux. to const. Rev. Wm. Tobey, Life Member, per Mrs. K. Young, 30 00
Hardiston, N. J. Mon. Con. Coll, per Rev. M. Jewell, 1 40
Hartford, N. Y. Legacy of Peter Payne, per J. H. Payne, 13 00
Jewitt's City, Ct. Young Ladies H. M. S. in part to const. their pastor, Rev. Seth Bliss, Life Member, 20 00
Mineral Point, M. T., R. Dougherty, Esq., per Rev. A. Kent, 1 00
Nashua, N. H. Miss Sarah Foster, 1 00
New-York, Bleecker-st. ch. Mon. Con. Coll. per M. Wilbur, 11 04
Do. Brick ch. Assoc. B. K. Hobart, 4; H. James, 25. 29 00
Do. Cedar-st. ch. Mon. Con. Coll. per W. Walker, 20 25
Do. do. Male Assoc. J. W. Carrington, 3; J. M. Halsted, 2; Joel Post, 20; W. Spencer, 5; J. Lawrence, 3; C. C. Tunis, 2; W. Burrit, 1; John Lang, 5, 41 00
Do. Free Presb. ch. per Dr. J. C. Bliss, 31 25
Do. Laight-st. ch. Assoc, 5 87; contr. of Male Members, 10 14, per G. Zabriskie, 16 01
Do. Pearl-st. ch. Mon. Con. Coll., per Mr. Ogilvie, 34 26
Northampton, Mass. A. F. Stoddard, in part to const. Rev. Geo. Punchard, of Plymouth, Mass. a Life Member. 15 00
Prairie du Chien, coll. per Rev. A. Kent, 13 37
Princeton, N. J. Robert Voorhees, 10; J. Van Doren, 10; John Lowry, 3; Mrs. Thompson, 1; C. M. Campbell, 1, per Rev. A. Peters, 25 00
Ridgebury, N. Y. Fem. Miss. Assoc. 26; Male do. 27, per J. Bailey, 53 00
Salisbury, N. C. Rev. T. Espy, being return of cash, which was advanced to him as a Missionary, 75, donation, 3, 78 00
Stonington, Ct. Aux. Soc. per Lucy A. Sheffield, Sec. 16 00
Tennessee Synod, per Rev. D. Hoyt, Tr. 44 00
Troy, N. Y. Mon. Con. Coll. 1st Presb. ch. per J. Tracy, 159 01
A Friend of Missions, 75
"Home Missionary," received at the office, 100 52
Do. from Pierce and Parker, Boston, 104 73

$1902 65

K. TAYLOR, Treasurer.

☞ *In our number for July, the* $30 *from Mr. Ramie should have been acknowledged as from*

The following sums are acknowledged as received by Rev. M. P. Squier, Cor. Sec. of the Western Agency for the state of New-York, from May 12th, to July 12th, 1831.

Auburn, a friend, per Dr. Steel, 5 00
Aurora, Lucius Gaylord, 10 00
Avon, N. Little, 5; G. Crouse, 2; Th. coll, 3, 10 00
Bath, Mon. Con. Coll, 14 50
Berkshire and Newark Cong. 25 34
Binghampton, Cong. 13 79
Dansville, Presb. Cong. 16 00
Dryden, Aux. 12 50
Geneva, Ruth H. Carson, 2; Mrs. F. Day, 1, 3 00
Genesee, Mon. Con. Coll, 15 88; Sab. Coll. 14 97, 30 85
Groveland, per Rev. Mr. Crabbe, bal. 62
Henrietta, Lad. Aux. 20 25
Lyme, Benev. Assoc. 6 00
North Penfield, Lad. Aux. 3 50
Owego, Presb. Cong. 50 22
Phelps and Vienna, Lad. Aux. 8 97
Richford, Cong. 10 00
Rochester, Young Lad. Aux. to support a particular Missionary. 100 00
Sennett, Presb. Cong. 6 25
Union, Cong. 8 00
Avails of ear-ring contributed to C. J. Hill. 25
T. H. 22

$385 42

The following sums are acknowledged as received by the Central Agency, for the state of New-York, from April 1st, to July 1st, 1831.

Boonville, for 1830. 25 00
Bowman's Creek, Presb. Soc. per Rev. C. Wadsworth, 23 00
Cherry Valley, E. Taylor, 10; J. O. Morse and family, 12; Mrs. Reynolds, 1; Mrs. Clark, 1; J. Johnson, 3; Rev. A. Cowan, 15; Mrs. Cowan, 5; Mary Campbell, 0 50; sundry persons, per A. Crafts, 16 75; Mrs. Johnson, 5; C. and J. Dixon, 2, 71 25
Clinton, per George Wilson, 10 00
Fairfield, Presb. Soc. per Rev. G. Foote, 1 94
Florence, per Rev. S. Sweezy, 2 47
Floyd, per A. Wilcox, Treas. 10 00
Gilbertsville, Widow S. Chapin, a donation from her late husband, per Rev. Mr. Loss, 20 00
Hamilton, a young convert, 50
Holland Patent, to const. Rev. S. T. Burritt, a Life Member; E. Woodbridge, 5; J. C. Hulburd, 2; J. Hamlin, 4; H. Hopkins, 3; R. and T. T. Hopkins, 1; J. D. Hulburd, 0 50; J. S. Hamlin, 0 50; J. Dodd, 2; D. Chapin, 0 25; Mary Clark, 0 50; E. Coe, 0 50; J. O. Hulburd, 1; Mrs. J. Hulburd, 1, 25
Lebanon, Cong. Soc. 05
New-Hartford, per Rev. N. Coe, 8; E. Williams, per do, 15; per I. Thurber, 3, 00
Litchfield, Norwich Society, 75
Oswego Village, per J. Marshall, 00
Paris Hill, Dr. Judd, 00
Peterborough, G. Smith, semi-annual payment, 00
Springfield, Miss R. J. A. Parmelee, Treas. 75
Syracuse, A gold chain, per Mr. Dickinson.
Utica, 1st Presb. ch. per M. Bagg, Esq. Treas. 00
Do. 2d. Presb. ch. Fem. Assoc. per Miss M. Brown, 00
Vernon, Rev. Mr. Bushnell, 00
Wampsville Cong. 12 50; Rev. G. Freeman 4, 50
Winfield, per W. Keith, Esq. 50
A Friend, 00



THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

REPROBATION.

"My Spirit shall not always strive with man," was a declaration of the Almighty concerning the old world, a declaration confirmed by the writings of Evangelists and Apostles, and examples of the truth of which are found in all ages. There is a time in the experience of every finally impenitent sinner, in which even the tender mercies of the Redeemer are withheld. "I go my way," said he to the Jews who rejected him, "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come." [John viii. 21.] Again, of some it is said, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind." [Rom. i. 28.] Of others it is declared, "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned, who believed not the truth, but had pleasure in unrighteousness." [2d Thess. ii. 11, 12.]

Let not the reader start back with anger, and lay aside this article, because we begin it with these hard sayings. No, fellow sinner! These tremendous truths are not conveyed in the words of a *man*, who might be suspected of falsehood. They are the declarations of HIM WHO CANNOT LIE, sent in mercy from the throne of love.

It appears, then, that God does sometimes inflict upon those who have been guilty of persevering impenitence, the sore judgment of reprobation, of abandonment to stupidity, to the influence of a seared conscience, and a hardened heart. Miserable immortals! They are forsaken of their God! He has borne long with them; as long as it was possible for God to forbear. But they are incorrigible. Therefore, the wrath of God abideth on them. Now, the language of his providence, like that of his word, is "Let them alone; they are *joined to idols; they* love sin; let them alone; let them pursue iniquity without restraint; they contemn warnings, and make a mock at sin; therefore let them be reproved no more. Wherefore should they be smitten any longer?—they will rebel more and more! I GO MY WAY."

The first effect of this abandonment is, perhaps, in most cases, that

> "While yet they dwell at ease,
> And no sad changes feel,"

conscience sleeps. But it shall awake again! However long this event may be deferred, through the forbearance of God, and however much the soul may have despised the offers of mercy, the time will come when every sinner in the world will relent. "For many, I say unto you, will seek to enter in, and shall not be able." [Luke xiii. 24.] Nay, all who do not seek him while he may be found, and call upon him while he is near, will most assuredly seek him (for they will then feel their perishing need of him) when it is too late, and will call upon him when he will not answer. It is a fact, confirmed by universal observation and experience, that the impenitent and unbelieving almost uniformly, at the near approach of death, virtually, if not explicitly, renounce their sentiments and their hopes, and, unless visited in peculiar mercy with the consolations of the gospel, they leave the world in anxiety and alarm, if not in absolute despair. While in the midst of life and health, they deceive themselves. By nature they love the pleasures of sin; and thus the infidel disbelieves, and the sinner rejects, because his passions and appetites cannot brook the restraints of the gospel. He is able also to start, here and there, a difficulty, or to move an objection; and with these he fortifies his doubts, till they acquire the strength of infidelity. But the alarming aspect of death generally renders him honest. The messenger that comes to call him to another world, dashes

away the shield which corrupt desires and habits has interposed between him and conviction, and now, when there remaineth no more sacrifice for sin, truth flashes upon his mind, to alarm and torment him for ever. Now he awakes to a sense of his guilt and folly. Bitterly does he deplore his disregard of God and salvation. With gladness eager and joyful beyond expression, were it possible, would he recall the time which has passed away, and possess once more the golden opportunity of becoming wise, and holy, and happy. In strains of solemn and pathetic entreaty, does he urge those around him not to esteem religion as a secondary object. How often do they who are accustomed to minister at the couches of the sick and the dying, witness these regrets and entreaties! O, it is here that the abandoned sinner, just about to sink into perdition, generally begins to seek for mercy, but mercy is wearied out, and clean gone for ever. He beholds, and wonders, and perishes.

The force of these remarks is fearfully illustrated in the following narrative, furnished by a clergyman intimately acquainted with the incidents which it contains.

Mr. B. was a man of wealth, who a few years ago lived in a part of our country once noted for its affluence, dissipation, and infidelity. He was young and comely, yet, like many a youth of noble powers, gay and thoughtless. The sunshine of worldly prosperity brightened the morning of his days. In early life he united his wealth with that of a lovely female, who became the wife of his youth. The generous feast, the social dance, and "the drink of drunkards," were conspicuous in their nuptial scenes. Their prospects were bright and alluring; no ill-timed omen excited their fears; they were apparently *sure of much happiness*. But in all this there was no recognition of God's providence, and the Ruler of the Universe held them responsible for their abuse of his gifts. Long before the meridian of their expected day of prosperity, even in its *very morning*, the sky became darkened; clouds of sadness hung around them, and all they called theirs.

* * * * * *

Mr. B. was prostrated by disease, which soon terminated in his removal to another world. When he saw evidence that "the king of terrors" was approaching, he became alarmed.—Alas! he could not say, "O death! where is thy sting! O grave! where is thy victory?" He desired to have a coloured servant of hopeful piety come in, and *pray for his poor soul!* But no! the pride of his wife could not brook such degradation; she would not suffer him to be called in. Some thought, (speaking in the language of the neighbourhood,) perhaps, he "got religion." But there is no reason to doubt, that he *died*, as he *lived*, without God.

The youthful widow had worn the habiliments of mourning but a few months, when she was called to *mourn for herself*. She often had calls, and occasions for mourning and weeping, but heeded them not. The call she *now* had, was louder than seven thunders. Many who die "as the *fool* dieth," had braved out the like; but she could not.—"The tender mercies of cruelty,"—the flatteries of a false-hearted *physician*, did not calm her fears! It was apparent to every one, that *death had already begun his work!*

Had she been insensible of her *condition*, both temporal and spiritual, her dying scene might have been very different. But like poor "Altamont," and "Francis Newport," she was sensible of the pains of death and hell! Without God, and *without hope*, upon the very brink of *eternity!* O that she had opened her eyes before! She might have seen the same grave opening,—the same wicked heart,—the same heaven for humble and penitent sinners,—the same hell for the ungodly,—the same devil;—and the same God, capable of being either angry or gracious. But alas! it was too late *now; God had left her!!*

She desired to have the same humble offices of a servant, that her *husband* craved; but her physician said, "There is *no occasion*, Madam; Madam! you are not *dying!*" Still she craved; and still was refused. She remembered her poor husband, and in the bitterness of her soul, reproached herself for deny-

what she was *now* refused *her*-
id *he* might be in *Heaven*,—
must go to hell! She declared
dying! and exclaimed, "*The*
God is walking about me! The
aits to receive me! he is about
me! O God! why do you tor-
?"
is frame of mind, she expired!
iat awful hour, eternity alone
:lose her history.

. EFFECTS OF INTEMPERANCE.

following has been furnished
clergyman, extracted from a
which he had recently received
rieud in the county where the
nces described were witnessed.
:ts may, doubtless, be relied on,
y furnish an awful lesson of re-
nd warning to all venders, as
drinkers of ardent spirits.]

ody of ——, a young man of
and respectable connexions, and
ed near C. V., was found on
ıy the 19th ult. suspended to a
means of a bridle.

ıd been long a drunkard, and
ttempted to bleed himself to
fter a course of excessive whis-
ıking.

ı, therefore, his horse returned
cently, without a rider or a bri-
friends of the young man went
uit of him, entertaining the
arful apprehension as to his
d enlisting the sympathies and
f his neighbours to rescue him,
le, from a premature and igno-
grave.

forts to find him, however, prov-
ailing, until his body had be-
ıtrid, and was partly devoured
ivorous birds.

ıd wandered into a lonely body
ds, where none but God, and
nd birds of prey, could behold
Ie then took his bridle from his
nd secured it to the limb of a
t a little above his head, and,
ping it around his neck, jump-
s it is supposed) and let him-
with sufficient violence to dis-
is neck, or to paralyze at once
le body. His feet were resting
ıe ground, in advance of his
body; his hair was entirely gone from
his head, and his eyes eaten out!

Four or five remarkable cases of
death from intemperate drinking, have
occurred in this county, within two
years. A U. S. officer lost his life, by
one of the drunkards here not long
since, who gave his own for it after-
wards at the gallows. Another of
these drinkers was found dead in our
town, not long since, on a Sabbath
morning, with his bottle of whiskey in
his bosom. Among those who crowd-
ed to the scene, was another disciple
of Bacchus, who deliberately took from
the dead man his bottle of whiskey, in
defiance of spectators,—of Heaven,
and of God's day, and went away to
drink its murderous, accursed contents!
This man was then without the use of
one eye, and within a few days past, he
received an injury in the sound one,
which in all probability will leave him
totally blind. In vain have we expos-
tulated with the merchants here, and
dispersed among them the best essays
on intemperance; in vain do sightless
eye-balls, and the tears and rags of
widows and orphans, entreat them to
desist from the sale of intoxicating
drinks. But the cases which I have
named exhibit but part of the effects
of this unholy traffic. We mourn over
it, and nothing keeps us from giving
names, but the characters of the living
friends.

"O DEATH! WHERE IS THY STING?"

[*Furnished by a Son of the Deceased.*]

[The subject of the following sketch,
Mr. Peter Payne, late of Hartford, N. Y.,
had, for several years, led a life of consist-
ent piety and active benevolence, and in
his last will, though possessed of but little
property, bequeathed the sum of $50 to
benevolent societies. See Home Miss.
present No. page 88.]

"His end was peace. When he be-
gan to feel the pressure of the hand of
death, and his sight was becoming dim,
he wished to be raised up in bed, and
inquired if his family were present.
He asked, "Are the children all here?"
He was told they were, (excepting one,
who was sick of a fever in the adjoin-
ing room.) He replied, "I cannot see

you. Well, we must part now;" and then, with a full, strong voice, told us how his father died, related some of the exercises of his mind in the solemn hour of death, and exclaimed, "O! the most faithful do not feel that they have done too much." With the earnestness of a dying man, he said to those around him, "O! ye who have a good hope, do all in your power to have as many as you can press into the kingdom." Alluding to the abounding mercy and love of Christ Jesus to his people, he broke forth in expressions of holy confidence, "He saith unto his friends, *drink, drink*, yea, *drink* abundantly." As I was sustaining the head of my dying father, I could not help exclaiming, "O! these are triumphs! these are triumphs!"

I asked him if he did not wish us to sing a verse. "O! yes, sing," he replied. I repeated a stanza, which he desired to have sung. Just at this moment, a brother of the Church, to whom he was greatly attached, came in, who inquired of him how he felt. "O! happy! happy!!" was his answer. "Do you rejoice in the Saviour?" inquired his Christian brother. "I have great joy in God," was his reply. I told him we were ready to sing. He said, "Well," and desired to be laid back upon the pillow. We sung,

"Jesus can make a dying bed
"Feel soft as downy pillows are,
"While on his breast I lean my head,
"And breathe my life out sweetly there."

In a few moments he fell asleep, to awake no more, till the voice of the archangel and the trump of God shall sound. It seemed to those who witnessed this scene, that it was not much to die, when the great work of preparation is done; that death is, indeed, to the Christian, the gate to heaven! I thought it proper to state to you these facts, hoping they may induce others, who have little earthly treasure, to remember *Christ* their elder *Brother*, in the disposition they make of their property which God has lent them."

A GOOD BEGINNING.

[Furnished by a Clergyman.]

B. A. was a girl at service, in 1820. She lived with the family of Col. M. within the bounds of my parish. In the progress of a memorable revival of religion, her attention was arrested and she became deeply convicted of sin. At length she ventured, with much diffidence and trembling, to attend an "inquiry meeting," where a number of anxious souls were assembled, to move that most important of all questions, what they must do to be saved? I conversed with them one by one, administering such instruction as their several cases seemed to require. On coming to B. I found her well informed as to her duty, and ready to admit the reasonableness of Christ's requirements, but complained, as she seemed deeply sensible of her guilt in it, that she "*could not feel.*" I told her, that there appeared to be enough in her case, that was alarming, to awaken the feelings of the hardest heart, that a sinner against so much light as she evidently possessed, could have no excuse for another hour's delay. I urged her, that night, before she gave sleep to her eyes, to surrender her heart to God, and she expressed a resolution to do so.

The next morning, I rose early, and passing into the street, unexpectedly met B. with her water-pail, returning from the pump. "Well B.," said I, "what is the state of your mind, this morning?" She set down her pail and replied, with a smile, "O, I think it delightful to glorify God." "But do you think, B., you have any reason to believe that you are a child of God?" She paused a moment, in a thoughtful mood, and then replied, "really, Sir, P. I had not thought of that; and I do not think it is much matter what becomes of me, if I may but serve and glorify God." I was struck with the humility and simplicity of this reply, and, as I passed away, after dropping a few words of instruction, I was deeply and delightfully impressed with the reflection, that, for a new born soul to be so absorbed in desiring and seeking the glory of God, as absolutely to lose sight of itself, is *a good beginning*. And my hopes in this case have not been disappointed. B. A. soon after became a professor of religion, and to the present time, has lived to adorn her profession, by a self-renouncing and devoted spirit of active piety.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

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MONTHLY CONCERT.

RELIGIOUS INTELLIGENCE SELECTED FOR THE MONTHLY CONCERT FOR PRAYER.

Heathen superstitions.—It is difficult for a Christian Assembly, even when gathered together for the express purpose of praying for the heathen, fully to realize what kind of beings those heathen are. The abominations of idolatry are so multifarious—its cruelties and unseemliness are so spread over the whole surface, and so thoroughly pervade the structure of a heathen community—that we, in our happy land and favoured churches, can form but a faint idea of the bondage under which the slaves of Satan in Pagan countries, are dragging out their living death. Hence, from time to time, we give extracts illustrative of "heathen superstitions." The following is from a missionary in Bombay.

Mr. Wilson informed me that a letter received from Rum Chundru, the baptised brahmin, dated at Tanna, states, that nineteen natives have been condemned to be executed, and sixty others to be banished for life, for the following crime; viz.—Report was circulated among the natives of a village near Tanna, that the devil had possessed different individuals, who, under the demoniacal influence, had committed murder, robberies, &c. The people being alarmed for their safety, repaired to their temple to ask counsel of their god. The response of the idol to their anxious inquiry was, that four young men must agree to be possessed of the devil at the same time, and so divide Satan's power into four parts, which would so enfeeble him as to enable the men to overcome him, and bring him to terms. Not doubting but that the counsel of their wooden god would prove true, four fine, healthy, strong, young men were selected to grapple with the power of Satan. The devil acceded to the terms, and dividing himself into four parts, and entering the men, commenced the combat; but, instead of being vanquished, he conquered, and drove the men mad. This, instead of verifying the counsel of the god, proved him a liar. The people, full of alarm for their safety, again repaired to their temple to inquire of their idol what could be done to dispossess the devil. The idol replied, there is no other way but by killing the men possessed. Under the infatuation of this oracle, two or three hundred people associated together to carry the mandate of their god into effect. They began to beat those poor deluded beings supposed to be possessed of Satan, and actually killed two of them, and severely injured the other two, before the mob could be quelled by the proper authorities. "The dark places of the earth are full of the habitations of cruelty."

The following is related of a party attached to an exploring vessel from this country, during a visit to an island on the coast of Chili.

"Our party landed at a small settlement about two miles up a river, but the natives would not sell them provisions, and seemed wholly averse to trade or barter.

"Being about to retire unsuccessful, they were requested by the Alcalde or Headman to enter his lodge, as he desired them to discharge a gun, for the purpose of driving away the evil spirit from one of his wives, who was lying sick, and apparently approaching her last moments. On entering, they perceived the sick woman lying on skins, raised a little from the ground. A large knife, resembling a sabre, was placed at the head, and another at the foot of the bed, with the edges turned outward. The object of this arrangement, it seems, was to keep off the evil spirit. The Araucanians believe, that if the evil spirit is

present at the moment of death, he seizes the soul of the deceased, and carries it to a distant region, never to return. If he is not present, the soul will finally come back to its former abode, and re-inhabit a human body.

"According to request, a large fowling-piece was loaded with a heavy charge, and fired over the head of the sufferer; and before their departure it was fired again over her in the opposite direction. The poor woman, previous to the first discharge, by making great exertions, raised herself, and immediately after it, lay down, exhausted, but overjoyed. The inmates of the lodge, at each discharge, set up a tremendous shout, in which the Alcalde, who had thus far maintained a stern countenance, now relaxing the rigidity of his visage, joined with hearty good will."

GREECE.

Ten years ago the standard of liberty was raised in Greece, and ever since, her affairs have been in a state of rapid change.

"Greece was never so likely to be an independent and respectable state, as she is at this moment. Indeed, so strongly is almost the whole territory fortified by nature—so abundantly is it furnished with water-power, and that easily and cheaply applied to use—so fertile are most of its valleys and plains in the necessaries of life, and so admirably adapted is the whole country for pasturage—so without a parallel is its situation for commerce, and so numerous must commercial inducements and opportunities become to the people, who are industrious on land, and enterprising at sea;—that, let their independence only be fairly established, and they can hardly fail of taking a respectable rank in the great community of nations."

What progress is making towards the emancipation of the *minds* of Greece from their long bondage, may be inferred, from the fact that there are now in operation, under the patronage of Government, and supported more or less at the public expense, 112 schools, containing 8867 scholars. Of these schools, 76 are taught on the Lancasterian plan. Add to this the efforts making by Missionaries and benevolent individuals, and we cannot but feel that the time is not far distant, when ignorance, one of the great difficulties with which the Gospel has to contend, will break away like the mists of the morning before the rising sun.

Letter from Mr. King, at Athens.—"I arrived here on the 19th April, and the same day hired a room for a year, for the purpose of opening a school for mutual instruction; three days afterwards, all necessary arrangements having been made, the school was commenced. The Athenians have offered me a room, where they had formerly a Lancasterian school.

"I have also begun to build my house on the ruins which I bought of a Turk last year. The money which I expend for this, is what I saved of the salary given me by the Ladies' Greek Committee of New-York, before I came into connexion with the Board of Foreign Missions, together with a donation from a gentleman in London for my private use. And as labour and materials for building are now very cheap, I shall probably have enough. Very few dare at present to build, and this gives me great facilities. After I had opened my school, which now contains more than one hundred scholars, and begun to build, I informed the Turkish Bey what I had done, and was now doing, and he said, all was well, there was nothing to hinder me. In every thing to which I have put my hand since I came hither, the Lord has prospered me. All glory to his name!"

The Prudential Committee of the American Board are about sending Mr. King 500 slates and a proportionate number of pencils; and he will be amply furnished with books for gratuitous distribution from the press at Malta, as the sum of $335 was placed in the hands of the committee last autumn, to be expended for school books at Malta, for Mr. King's use. Messrs. Robertson and Hill, of the American Episcopal Missionary Society, were at Athens with Mr. King, beloved and efficient coadjutors in the cause of instruction.

AMERICAN INDIANS.

At a meeting of the Missionaries of the Board west of the Mississippi, last tober, they determined to visit all Osage and Creek villages, aiming to ach the gospel to the whole people, if they could get access to them. Un- r date of April 26, Mr. Vaill gives the following account of their visit to the eeks.

"On Saturday the people began to collect at their old meeting ground, which y had enlarged by cutting down additional saplings for seats. We con- ued religious exercises till ten o'clock in the evening, and closed by inviting ose who were desirous of our prayers to come forward. Twenty or more me, and fell on their knees. After several prayers we advised them not to ntinue their praying and singing through the night, as they had been used to , but to get sleep, and be prepared for the services of the coming Sabbath.

"The next morning was occupied till the hour of meeting in examining those at came forward as candidates for communion. Mr. Dodge and Mr. Wash- rn expressed their surprise at the satisfactoriness of the evidence they exhibi- d. We all said and felt, This is the Lord's doings, and it is marvellous in our es. The Spirit of the Lord is at work among the Creeks. There has been mething like a continued revival among them of more than two years stand- g. The number baptized and received to the communion was fifteen; ten of om were Creeks and five blacks. While presenting the confession of faith, en we came to this clause, 'You believe that Jesus Christ died on the cross your sins,' &c., tears flowed plentifully, and sobbing was heard, confirming e expressions which they had just given verbally, that their hope rested in a bleeding Friend. The number of this church is now forty-six.—There was ite a number more who had a desire to join, whom we had not time to examine, who we thought had better wait.

"The Sabbath proved to be cold and rainy. We opened our morning exer- es in the rain, and continued till Mr. Dodge had finished the first prayer, and was interpreted. And even then many were for continuing the service in the n; but fearing some would take cold who were thinly clad, we suspended the rship for one hour, and they resorted to their fires. Though they had no ats, yet scarcely any left the ground. When we found that the rain con- ued, we resorted to a couple of small cabins, and proceeded with our duties. these cabins we were so crowded that we were compelled to receive the com- nion standing, and hold the elements in our hands, having no communion ard but the berths where our saddles and baggage were laid; yet the Lord nted us a sweet banquet with his lowly followers among the Creeks. Oh at will it be above! Had the weather favoured, a much larger number of per- s would no doubt have been present on the Sabbath, but as it was we had son to thank God, and go on our way rejoicing, for all the things the Lord done to build up his own kingdom, and gather in many precious souls among people."

After having visited the Creeks, the Missionaries proceeded to the Osage ntry, to proclaim the Gospel to the scattered bands of that tribe, who proba- in no other way, can be brought to hear the tidings of salvation. Their ing manner of life precludes any thing like regular and frequent access to m through the year. The work requires patience, and must, without spe- l divine interposition, be exceedingly slow. And will you not, Christian Bre- en, fervently beseech Heaven to prepare the heart of the savage for the mes- e when it comes, seeing it can come to him so seldom? Will you not pray t the Missionaries may have grace to persevere in a work so discouraging to nan view, and at the best, so tardy in its effects—and yet, under present cir- nstances, so indispensable to the salvation of the thousands scattered over the iries of the west, like sheep without a shepherd?

[For interesting notices of revivals, see the correspondence in the following pages.]

CORRESPONDENCE OF THE A. H. M. S.

ILLINOIS.

From Rev. B. Y. Messenger, Edwardsville, Ill.

A year has now elapsed since I entered this interesting field of labour. In reviewing the way in which the Lord has led me, I have abundant cause for gratitude and devout thanksgiving. During the year, neither myself nor wife have experienced a sick day. Truly, the Lord has been our preserver and bountiful benefactor; and to Him be the praise. When I look back upon the past, I would bless God for all his goodness. Yet I have much over which to mourn and lament. 'Tis not of trials, of formidable difficulties and prejudices among the people, that I would complain; for these have been comparatively few: but it is this cold, this insensible heart. Although I have *tried* to be faithful, to hold up a bleeding Saviour to the view of perishing sinners, both by precept and example; yet I can now see *many* instances of failure, and must confess to you, and to my God, that I have been an unprofitable servant. Still I would hope that I have not laboured wholly in vain.

Our Sabbath School in this place still continues flourishing. It now numbers more than one hundred scholars, and fifteen teachers: most of whom appear to feel deeply interested in the School, and are quite punctual in their attendance at school, and at the teacher's weekly prayer meeting.

There has been for several weeks, quite an interesting state of feeling here. Christians appear much more engaged and determined to live for Christ. There have been several cases of hopeful conversion within a few weeks, and there are a number more anxiously inquiring what they must do to be saved. We do not feel that we have a revival, but our hearts' desire and prayer to God is, that what we have experienced may be but as a drop before a copious shower.

At Sugar Creek there has been no particular change since I have been labouring among them, except in respect of the Sabbath School. That has been organized, and is doing much good. It numbers about 50 scholars. Several are expected to unite with the Church at our next communion.

I have just returned from a four days meeting at Marine Settlement. place lies 12 miles east of Edwards The inhabitants, to whom I have pre statedly once in four weeks, are scat over a most beautiful prairie; but a them all there was not more than fo five professors of religion of any de nation. There has been unusual se ness on the minds of several individu some time, who were anxious that a days meeting should be held, and i accordingly appointed. Our anxiet the result of the meeting was very hardly daring to hope that the Lord pour out his Spirit. But, praised name, He did not leave us to labour Mr. Barber, a Cumberland Presbyt Brother Lippincott, and myself, we only ministers present, and almost t ly ones present who would even pra prayer meeting. The meeting wa attended, and increased in interest last. A more solemn and affecting is seldom witnessed. Eight exp hope during the meeting, and we le ny others deeply anxious. I kno these are small doings, compared w hundreds and thousands flocking to in the eastern States: but to me it scene of most heart-thrilling interes veral such meetings have been held ferent parts of our State, and have greatly blessed.

The Sabbath School at the Mari tlement is in a very prosperous con and has 60 or 70 scholars. On the it is very evident that ignorance, perance, prejudice, and vice, are and in some places I may say, rapid ring before the light of truth. O! fo faithful labourers in this part of our that those monsters may be hunte every dark neighbourhood, in too which they now reign unmolested

From Rev. C. W. Babbitt, Pekin, well Co., Ill.

My time has been divided betwe different places in this county. Tw baths have been spent in the co Peoria, which joins the north part on the west. It is a new county, c perhaps 1000 inhabitants, and h little preaching of any kind.

Arrangements have been made for effectually supplying every destitute family with a copy of the scriptures.

Since I have been here I have attended a three days meeting in Bond county. It was an interesting meeting. Several presented themselves as anxious for the salvation of their souls. On my way there a circumstance occurred, which shows the eagerness of many here to hear the preached gospel, and which may not be uninteresting to mention.

I arrived at Irish Grove, in the north part of Sangamon county, about 8 o'clock at night. In the morning, I was strongly solicited to remain and preach for them. They said that they had not heard a sermon since I before passed through there, which had been three months; and insisted that I should not leave the place without preaching. When I replied, "I should be happy to preach, but am under the necessity of passing immediately on;" they inquired, "will you not stay and preach to us if we will have a meeting this morning?" I could not deny such a request, though my engagements demanded no delay. Information was therefore circulated, that there would be preaching at ten o'clock that morning, at the school house. As I saw 60 or 70 persons coming in from every direction in the woods, on so short a notice, and at so unfavourable a time; and as I observed the countenance glow, and the tear gather in the eye, as the sound of the gospel reached their ears, I could but send to heaven an ejaculating tribute of gratitude, that I was permitted to have the satisfaction of presenting the gospel to souls so desirous of receiving it.

In future, I expect to spend my Sabbaths at this place, which is located on the Illinois River; Sand Prairie, 7 miles south of here; and Pleasant Grove, 8 miles east. At each of these places Sabbath Schools have been established; they are now in their infancy. To-morrow I set out for Springfield, and shall get for each of them a Library.

A week from next Sabbath will commence our Bible Class at this place, which will meet every Sabbath at 4 o'clock, P. M., and which will include the youth, middle aged, and aged. This class I shall take the charge of every Sabbath.

A few months since a *Tract Society* was formed in this place. Twenty-three individuals at that time became members of it, and the small sum of $8 62½ was subscribed. The Tracts have been received, and are in circulation. The system of monthly distribution has been commenced.

On May 21st the inhabitants of this town and vicinity formed themselves into a Bible Society. It was "Resolved, that the Board be directed to supply the destitute within its bounds, by the first of September next." Thirty-two individuals attached their names to the constitution, and the sum of $20 62½ was subscribed, to promote the object of the Society.

From Rev. S. Bliss, Centreville, Wabash Co., Ill.

During my last quarter I have been called from home more than usual, to attend to the interests of the Church in the neighbouring counties. Twice I have visited a little Church in Wayne county, west of the Little Wabash, 25 or 30 miles from this. I spent one Sabbath, and administered the Lord's Supper. This Church, having been long destitute of stated preaching, had become somewhat discouraged—during the year past, they have enjoyed, occasionally, the faithful labours of Br. Bennett. They appear to be awakened, revived and encouraged.

I spent two Sabbaths in succession in Coles county, a fertile tract of cauntry on the head waters of L'Embarrass and Little Wabash rivers;—settlements mostly made within 3 years—filling up fast; in or near points of timber, extending out into the various arms of the Grand Prairie.

Church Organized.

At the most distant congregation, I organized a Church, consisting of 17 members, with a prospect of soon doubling in numbers, by emigration of Presbyterian families in autumn; ordained Elders and administered infant baptism. I found here in a little log cabin, a theological student; he appropritaes a portion of his time in cultivating a small field of corn, to procure sustenance for himself, wife, and two small children; the other part in theological studies.

I next attended a four days meeting at another place in the same county. Here was a Church of about 20 members, organized last fall. I administered the sacrament of the Lord's supper, baptized one adult and 14 children, 13 were received into communion with the Church, and probably as many others are indulging a hope of pardoned sin, who will soon unite. Several anxiously were inquiring the way of salvation. I assisted in organizing a

County Bible Society under favourable auspices, with a special design of supplying every destitute family in the county with the word of God. I think the Bible cause, indirectly, received an impetus, by means of two individuals of considerable notoriety, who pretend to preach the Gospel. They had previously spent considerable time and pains in different parts of the county, publicly denouncing Bible Societies, Sabbath Schools, Missionary efforts, &c., as creatures of the Devil!!! This, in a civilized community, produced a re-action, and excited the friends of these institutions to greater zeal. On Saturday and Sabbath our meetings were holden in the open air, under a thick shady grove on the bank of a little clear rill that issued from springs in the edge of the prairie.

What added peculiar interest to this meeting was, it was convened on the very ground which had long been considered a favourite spot for encampment by the Kickapoo tribe of Indians, in their hunting excursions. This grove, which had long, perhaps for centuries, echoed to the wild yell of the savage, now resounded with prayer and praise offered up on the Christian altar to the God of Heaven. Here was literally "spread in the wilderness the table of the Lord," on which were placed the memorials of the unbounded love of the Saviour to a dying world.

The soil, which had, probably, often been drenched with the blood of the victims of savage cruelty, was now moistened with the penitential tear which flowed, while listening with intensity of interest, to the story of the unparalleled sufferings of the Son of God for the redemption of the immortal soul. Here was commenced an institution designed to convey the bread and waters of life to every family in the county; here, we trust, children were consecrated to God by believing parents; Christians encouraged and invigorated in their journey towards the heavenly Canaan; and souls which had long been held captive in the chains of Satan, emancipated, and brought to enjoy the liberty and privileges of the sons of God.

Such are some of the luxuries of the Missionary of the wilderness—one such meeting is an ample compensation for years of travel, toil and privation.

INDIANA.

From Rev. J. A. Carnahan, La Fayette, Tippecanoe Co., Ind.

On the 22d of April, our communion season, or four days meeting in this place commenced. I was assisted by Brother Sneed. During this occasion we had some addition to the Church; four by letter and two on examination. At this time there was considerable movement among the impenitent. I think there were about 2 who came forward to the anxious seat; some of these have since indulged hope and one has united with our Church. We expect others will yet unite with us. Some of them being of Methodist families, have united with that Church. From that time to the present, I cannot say we have had any special movement; there have been and still are, a few serious. I am encouraged to hope that we shall yet see good seasons. My encouragement arises from the source, the number attending the means of grace is double what it was the last summer. The assembly has generally been large in this place this summer, and certainly far more attentive than formerly. We have enlarged our Church session, and now have a session of four Elders. I trust we shall hereafter be able to act more efficiently than formerly.

The use of ardent spirits is gradually declining from among us. Some of our members who had large harvests to put up, banished spirits for the first time from their fields. I think the use of ardent spirits is gradually declining in this community. I have four Bible Classes which numbers about 100 members. Our Sabbath Schools flourish far more than the last season. We hope to have the county supplied with Bibles before the season passes by.

Church formed.

On the 13th day of May our communion season in Clinton county commenced. During this occasion, I constituted a Church at Frankford, the county seat, of 20 members. Before the fall passes, I think it will number 30. The prospect here for a good society is truly flattering. There appears to be a great anxiety to have preaching, and when the people have it, it is well attended.

From Rev. E. Kent, Shelbyville.

During the last twelve weeks four persons have united with the Presbyterian Church in Shelbyville, one by certificate and the others on examination.

Brother Woods and myself held a four days meeting during the third week of last month, on the borders of Johnson count

It was a meeting of much interest; large, still, and solemn. We were obliged to meet in the grove. The countenances of some beamed with hope, whilst others indicated a heart conscious of its own moral darkness.

Church Organized.

On the last day of the meeting, agreeably to the request of quite a number of persons, a Church was organized of 18 members, most of whom a few weeks since were in the broad way to death. A number of others we expect will unite soon. There are now a number inquiring what they shall do to be saved. They have a Sabbath School doing well.

The S. S. cause is on the advance in the county. I am not now prepared for a particular report.

The opposition to Presbyterianism is great, and seems to be in a direct ratio to our exertions to do good.

KENTUCKY.

From Rev. J. N. Blackburn, Oldham Co., Ky.

It pleased my heavenly Father to take from me the beloved partner of my bosom on the 19th of July last. The stroke was a heavy one, yet I hope I shall be supported. I trust it will bring me more to Christ, that I may be more faithful in the discharge of my duties, and be prepared to meet her in glory.

Within the bounds of Goshen Church, there are two small Sabbath Schools, containing nearly 50 scholars. These schools are exerting a very happy influence on the scholars and their parents. They are doing more than we anticipated, when they were started, which was last spring. We had hoped that Christians of other denominations would have aided us in this enterprise. All the aid received is, that a few permit their children to attend. In February last a Temperance Society was organized here, which at first met with considerable opposition. By pursuing a steady and prudent course, the opposition is ceasing, and the society gradually increasing in numbers. The quantity of ardent spirits used is rapidly diminishing, and in many families where not a day passed without its use, it is not now seen.

We have a small Bible Class, to which I attend once in two weeks. All the members are young persons.

In Goshen Church we held a four days meeting, including the first Sabbath in August. I was assisted by Brothers Cobb and Simrall. The assemblies were larger on the occasion than I have ever seen here before. On Saturday an awful solemnity rested on the assembly, and a few came forward, professing anxiety about their salvation. On Sabbath morning three young persons gave themselves away to Christ in a perpetual covenant, and were admitted to the communion of the Church. Monday was an interesting day to us here, who are pleased to see the smallest evidence that God has not forgotten to be gracious. After sermon by Brother S., a parting address was given to saints and sinners, when a few came forward and asked Christians to pray for them before we separated, never all to meet again in the same circumstances in this world. Others were deeply convicted, who did not come to the anxious seat. A young lady who was on the anxious seat, told me the other day, she had given her heart to Christ, and was now determined to unite with his Church. I am encouraged to hope that two more interesting young persons will, before long, come out and be upon the Lord's side.

VIRGINIA.

From Rev. A. Brooks, Clarksburg, Harrison Co., Va.

This infant Church has been enabled to maintain peace and friendly intercourse with other denominations, so that all frequently unite in the same worshipping congregation, and enjoy together the ordinances of God's house. The Monthly Concert and a weekly Prayer Meeting is regularly observed. The temperance cause is advancing in this and the neighbouring counties. Constant accessions are made to the society in this town.

I attend weekly to the instruction of a Bible Class in this place, and feel encouraged that this part of my labours is productive of some good. The improvement many have already made in a knowledge of the Scriptures, is very manifest. The Union Questions are used in the class. In addition to these, I give written questions, mostly upon the historical parts of Scripture, and connected with some important information. The answers being found, are given publicly before the class. Much interest is frequently excited in obtaining the answers to these questions. It causes a diligent search into the Holy Scriptures. The parents of the pupils and others are often engaged in looking for the answer—

insomuch that one observed to me soon after the Bible Class commenced, "*You have set the whole town upon searching the Scriptures.*"

Some time in May the A. S. S. U. forwarded to this place one hundred dollars worth of Sunday School books, for the purpose of furnishing Sunday Schools in this and the neighbouring counties with libraries. Those in this place that objected to forming a library in our Sunday School of the books of the A. S. S. U., on examining the books, could find no fault in them, and gave their assistance in purchasing a library.

Sunday School Missionary wanted.

This part of Virginia affords an important field of labour for some Sabbath School Missionary, none having yet passed this way. I have found but little time to devote to this object abroad. I have aided in forming six in the vicinity of this place, all of which, except one, are furnished with a library from the depository in this place.

Preparations are now making for building a meeting house—it is very much needed—the place where we now assemble is not, on several accounts, suitable and convenient for public worship.

OHIO.

A Season of Refreshing.

From Rev. E. P. Salmon, Ruggles, Huron Co., O.

Through the distinguished goodness of God, I am permitted to forward you my third quarterly report, not wholly destitute of interest. Since my last, we have been permitted to rejoice in an increased visible manifestation of the power of grace. Though we have not been privileged with any public protracted meetings since my labours commenced here, as many other towns in our vicinity have been, yet God has clearly shown us that he needs but the weakest instruments to break up the strongest holds of Satan. There has never been any very powerful excitement here, though in several of our meetings, there has been one or more hopeful conversion. The Spirit, for several months past, has seemed to come down from time to time, like the gentle showers of rain which gradually moisten the earth.

In most cases of those who have hopefully submitted at the foot of the Cross, they have had many days of severe struggle, in which the innate enmity of the heart towards God, and the means of grace, has been acted out to the very life. You could no more wrest from them the full conviction of the deep depravity of the heart, than you could the belief of their own existence.

We have received into full communion with this church, twelve since I last wrote: these, with the thirteen before received, make twenty-five. Though this may seem a small number to you, yet when added to this feeble and discouraged church, of fourteen, it seems a large and pleasing accession. There are a few others who are indulging hope.

There is much feeling among the impenitent; their opposition and hatred to the truth stands out more prominent than at any preceding time; some of them seem determined to brave Omnipotence. But these, however distressing, are not the most discouraging things incident to a revival. Satan labours successfully only *in ambush;* when he comes out in *open engagement* with the truth, he is always slain. We expect to see him fall.

From Rev. N. Betts, Wakeman & Clarkefield, Huron Co., O.

There have been a few cases of interesting change in Wakeman since my last report. A man, who has formerly been a distiller, and who has formerly *talked* Universalism, though he says now he never believed it, is rejoicing in the hope of eternal life through Christ Jesus; and his wife, who, some twelve or fifteen years since, made a profession of religion in Connecticut, but has been living here without any church connexion a long time, and without God, as she thinks, has since the change in her husband, indulged again the hope of eternal life through Christ. They remain still disconnected with any church, but manifest to the world a change in their feelings towards religion. We received, on the second Sabbath in July, (at our three days meeting,) nine to our church in W. Of these nine, six are heads of families. The other three were young people, who had been dedicated to God, in infancy, by their parents, and whose mother's have already gone to their rest, having laid up their prayers in heaven as a legacy to their children, which we trust the Lord has heard and answered. We have had, in the subjects of the Lord's grace among us, abundant evidence that the Lord remembers his covenant. Of the nine received, all but one had been previously baptized; and of some other

subjects of hope, most of them are those who had been laid in the arms of the Saviour by their parents in their infancy, praying him to bless them. We have received one solitary individual at each of our last two communion seasons at Clarkesfield, but both had been professors of religion before. We consider such additions as very important, not simply as an increase of the visible host of the Lord, but much more especially, as it helps to make the line of distinction more manifest between the church and the world. The residence of professors of religion among us without any church connexion, is a great detriment to the prosperity of the church. Our Sabbath Schools flourish, and increase in interest. Our prayer meetings also, I think, increase in interest.

FIRST FRUITS.

From Rev. N. Cooke, Richfield, Medina Co., O.

If I recollect rightly, in my last report, I mentioned that there were some things interesting here, but that I scarcely dared to hope. Since then, the feeling in this place has gradually increased, and in the same proportion as the feeling increased my labours have increased. Applications were multiplied from every part of the town for me either to hold meetings or preach. These applications I dared not refuse, and as there were few male members of the church who would take an active part in religious exercises, the consequence was, that when arrived at the place of my appointment, I had either to preach or give up the meeting. The latter I could not do, as they were generally well attended, and I could not send them away empty.

This interesting state of feeling continued slowly and gradually to increase. Ten or twelve of the church were greatly aroused, about the same number were under serious convictions, and one or two hopeful conversions had taken place, when the church, on the 18th of August, observed a day of fasting, humiliation and prayer. The conference of churches for this county, commenced here the day following, and the result has been highly beneficial. The conference continued five days, during which time God appeared to manifest himself in answer to the strong desires of his children. The convictions of sinners have been deep and pungent. It is impossible to state with accuracy the number of *hopeful* conversions, but it is known that forty is less than the whole number. But how many of these are *genuine*, eternity only will disclose; though *time* may prove some of them to be spurious. Perhaps one half of these belong to this town. But the present number of converts is the smallest part of the beneficial consequences which I hope will result from it. There is at the present time much feeling in town, and many are under deep convictions, and I hope they will continue till they yield their stubborn hearts to God.

THE PATH OF DUTY A SAFE PATH.

From a Minister on the Western Reserve, Ohio.

I was informed a few months ago, by the neighbours, that a person who had opposed religion, threatened me with personal violence, in case I entered his house again; and was advised to pass that house in my pastoral visits. I felt, however, that duty to his soul, and to the souls of his family had not been discharged, and that fidelity required me to go, notwithstanding; and, contrary to every body's expectation, I had a most profitable visit. Not a disrespectful word dropped from his lips, and I had an opportunity of removing some of his prejudices. He had come from a very wicked place, where he had been conversant with none but flattering preachers, that cried peace, peace, when there was no peace. The solemn appeals to his heart and conscience, which have been made by Ministers and Christians since his residence in this township, he had consequently considered as malicious attacks from his enemies. He is now convinced that his minister watches for his soul as one that must give account, is actuated by a regard to his eternal interest, and is bound to declare to him the whole truth. He has affectionately invited me to make frequent visits to his house, and is now willing to hear a faithful exhibition of truth, against which he has heretofore closed his ears in rage.

REVIVAL.

From Rev. S. Woodruff, Strongsville, Cuyahoga Co., O.

The Lord hath at length visited in mercy again, the church and congregation under my pastoral care. There was no special seriousness among the people, except a spirit of prayer in the hearts of a few of the pious, till a three days meeting, which commenced on the 22d day of April. This

meeting was attended by the powerful influences of the Holy Spirit. The Church confessed their backslidings, and renewed their covenant vows, and some of the members became fervent in prayer. Sinners were awakened, and in a number of instances, deeply distressed. About 30 took the anxious seats on the Sabbath. On Monday evening about 60 attended the anxious meeting, and some were so deeply impressed, that it was nearly midnight before they could be prevailed upon to leave the house. Numbers indulged a hope of an interest in Christ, during the meeting. Our meetings on the Sabbath, which, for some time, had been quite thin, immediately became full and attentive. Prayer meetings and conference meetings were solemn and well attended, and the town wore a new aspect. Cases of conviction and hopeful conversion continued to take place from time to time to the 9th of June, when we had a second meeting, which continued six days. This was, in some respects, more powerful and interesting than the first. The congregation was larger, the spirit of prayer more fervent and general, and the cases of conviction and conversion were more in number, and more of them were males and heads of families. On the Sabbath, the fourth day of the meeting, ten were received into the Church, as the first fruits of the revival. On Monday more than 60 attended the anxious meeting, while the Church were praying in another part of the house. This was the most interesting and solemn day ever known in Strongsville. Two Episcopal clergymen were present, and entered with much engagedness into the work.

Christians from other towns went away with their hearts revived and encouraged; and numbers who came impenitent and unconcerned, returned rejoicing in the Lord.

On Sabbath, August 8th, eight more were received into the Church on profession. The number of hopeful conversions is about 40, including 8 or 10 who belong in other places. Eight or ten families have recently erected the family altar. Our Sabbath School has increased from about 60 to upwards of a hundred. A Bible Class has been formed, consisting of 20 or more. These are some of the fruits of the revival, and for these we would give praise to God. But still there are some daring sinners among us. But we rejoice that God is able to bring even these to bow to his grace. Much remains yet to be done *both in this place and all around us. There is a vast moral desert, but God has arisen* to take possession of it: The "Hittite, the Hivite, and the Ashdodite," begin to retire, or rather to renounce their weapons, and unite with the people of God. Revivals have taken place in the course of four months, in as many, probably, as 40 townships. Special meetings are constantly multiplying.

From Rev. J. M. Rowland, Batavia, Clermont Co., O.

Great prejudice, you are aware, exists against us, and much, I consider, is gained, if any thing can be done to diminish it. Something of the kind, I am happy to say, has been accomplished, so that the prospects of our church in these parts, are more favourable at present, than they have been at any time,—I mean so far as they were connected with this great obstacle. Since I came here, I have preached to a number who informed me that they had never heard a Presbyterian before, and seemed astonished to find that we were men like themselves. In this respect, much has been recently effected by the camp meeting that was held in the bounds of my congregation in this place, about two weeks since. So far as I have been able to learn, its influence is most salutary—members of various denominations attended, and all seemed highly pleased. During the meeting good order and great solemnity prevailed. The preaching and exhortations were mainly addressed to the heart and conscience, and were eminently suited, by the blessing of God, to bring all that listened, to an immediate decision to devote themselves to the service of Christ. The Holy Spirit accompanied the labours of God's people, and some were brought to a knowledge of the truth. The number that publicly attached themselves to the church in this place was 13. A few others, for the first time, professed their attachment to Jesus Christ, and stand connected with other churches.

The whole number belonging to this and the church at Grassy Run, is not far from 80. The increase from the time they were organized, amounts to 60—which, on the whole, is much greater than I had any reason to expect.

Last Sabbath I attended a camp meeting in the bounds of Rev. Mr. Morrison's congregation, accompanied by a few of our brethren in the ministry. The result of it was very happy. The presence of God was most manifestly indicated by the turning of sinners from darkness to light. The meeting was orderly and solemn.

Thirty-one professed to indulge hope in the mercy of Christ.

It was ascertained that some attended these meetings who had 'not' heard the Gospel for months. The full result of these great missionary efforts, I am deeply convinced, will not be known until the universe shall be assembled before the Judge of quick and dead.

Among the converts, there was one that excited much interest. It was a child of the forest, a young Cherokee, who had but recently arrived, and commenced studying at the school on Walnut Hills. On hearing his name, when the rite of baptism was administered, I could not help thinking how much joy this event would kindle in the soul of that servant of God, after whom this young Indian was named, and who has recently gone to his rest; I mean *Jeremiah Evarts.*

Lights and Shadows of Missionary Life.

We have a Temperance Society of about 90 members, and frequent meetings for addresses and discipline. Still intemperance prevails here shockingly. We hope, however, it will diminish, as the present race of sottish drunkards shall pass away. We have four Sabbath Schools—three of them prosperous and promising. ☞ *Some of the teachers have classes in two schools, which meet at different hours of the day.* There are in the schools 18 or 19 teachers, and about 130 scholars. I attend a Bible Class once in two weeks, of about 20 members—no larger, because several are prevented from attending by being engaged in the Sabbath Schools.

The monthly distribution of tracts has been prosecuted 3 months. There is reason to think that some more have attended meetings in consequence of it. These useful visiters have been refused admittance into 12 families. This measure, and Sabbath Schools, are opposed by arguments that would be truly ridiculous, if the effect of them were not a serious injury to many souls. Would you like a specimen? It is said by some that the name of every one who receives a tract is enrolled as a petitioner for a law, that shall impose a tax on *all* the people for the support of Presbyterian preachers. The Sabbath School is met with this objection, that it is treating the Scriptures too lightly, for children to say over the verses as they do when committing them to memory. Some parents cannot bear to hear their children use the words of Scripture with so little reverence as to dwell upon them till they can repeat them from memory!

But while there are difficulties, there are also encouragements. About the middle of June, a conference of the churches in this county, was held in this place. At the meeting, considerable seriousness was manifested, and 3 young persons hope that they then passed from death to life. Since that time we have had inquiry meetings, which are attended by about 10 awakened inquirers, youth from the Sabbath School.

From Rev. Henry Shedd, Whetstone, Marion Co., O.

Though we have not received from on high abundant showers of righteousness, yet we would be thankful for some few mercy drops—that some few souls have been hopefully converted. In June, a communion was held in Centre congregation, and 12 admitted to the church—9 on examination, and 3 on certificate. In Canaan also, though no communion has yet been held, 9 have joined the church; 6 on examination, and 3 on certificate.

On the *4th of July* a Sabbath School cold water celebration was held in this place by our 3 Sabbath Schools, and two addresses delivered; a very interesting meeting, and, I trust, productive of good. The day was also celebrated here by a few in the old style, attended with drunkenness, swearing and fighting.

RHODE ISLAND.

Results of Self-denial and Perseverance.—Letter from a Missionary.

The state of the Sabbath Schools is flourishing, exciting a wider and deeper interest. By my efforts in learning the children and young people to sing, we now have a regular singing school. We have had, for some time, the monthly concert, and Sabbath school monthly concert, attended with some interest.

A number of religious publications are circulated constantly in the village; and I hope to effect the monthly distribution of tracts soon, and the organization of associations, for the principal benevolent objects of the day.

The house for public worship, which I contracted for in the spring, (the whole responsibility of which I took upon myself) is now about finished. In the basement story, I intend a room for a school; have engaged a teacher, competent for a school of a high order, and of a *religious* order, designing to employ *not a small* portion of time in study, relative to the truth and doctrines of the Bible, and of the Bible itself. Many in this region feel

not a little interested in the project of the school.

The general state of things is much improved; and, besides a few hopeful conversions, the young people generally feel more interested in the study of the Scriptures.

Out of $2500, the cost of the house for worship, and the basement story, I have obtained (with about $400 collected in the village,) about $1000, having yet on my hands about $1600.

As it regards the prospect of support in this place the coming year, I have only to say, that a very few individuals begin to feel, "that it is a shame to have a minister spend all his time and labour among them, and they not give him any thing to eat or drink." Some *few* will, doubtless, do a little—how much, I do not know.

How much I shall receive from the R. I. Domestic Missionary Society, I do not know. The Society is feeble, and in debt; the churches, of which it is composed, being few, and some of them hardly able to sustain themselves. Hitherto my expenses have considerably exceeded my receipts; and all the little I have, stands pledged for the house I have been building for God. What will be the result of this enterprise, I leave with God to direct. I hope, by his favour, to be sustained in the measure, believing the destiny of thousands to be affected by it. Sacrifices and self-denial are sweet, if souls can be enlightened and saved from sin and hell.

For about six months I paid $2 per week for board. I could not thus meet my expenses for the year, with what I wanted to expend in charities, through Sabbath Schools, and the circulation of religious papers, pamphlets, &c. By boarding myself, I have saved from my expenses from $1 25 cts. to $1 50 cts. per week. Though I have not *desired* this course, I have found it necessary to do this people good, and to be able to stay among them. This measure, I think, more than any thing else, has convinced them that I do not stay there for money, or for sensual gratification; and also to reflect more upon the reasonableness of supporting the preached Gospel.

REVIVALS IN THE WESTERN PART OF NEW-YORK.

From Rev. Ahiel Parmele, Forestville, Chautauque Co. N. Y.

It is now probably the most interesting season which this region has ever witnessed. The spirit of reformation pervades not a small part of Chautauque county. A new state of things exists. Protracted meetings have become abundantly multiplied, and no less abundantly blessed.

A four days meeting has been recently held in Forestville. The result was about thirty hopeful conversions. The prospects of the church in Hanover are brighter by far than they ever before have been.

On the 17th of July, a protracted meeting was in progress at Sheridan, which has resulted in the hopeful conversion of eighty souls. Numbers of my own congregation attended, and, as I trust, have been savingly benefited. On the last Sabbath fifteen were admitted to our communion, and there is still a prospect of a larger increase.

From Rev. Wm. Beardsley, Evans, Erie Co., N. Y.

The change, in consequence of this revival, has been great in this church, and about *fifty* of the impenitent have been hopefully converted, and about thirty of them have united with the church, or have been received as candidates.

Since my last report, forty-five have been received as members, and five as candidates. Of those received, eleven were by letter from other churches, and *one* was a person who had been excommunicated for unchristian conduct. This man had, for two years or more, been addicted to an immoderate use of intoxicating drinks, and had in consequence been led into the company of the intemperate and profane, and could make a free use of their filthy and profane language. When under the influence of strong drink, which was not seldom, he was given to violent anger. His whole conduct, as well as the expression of his countenance, showed that he was wretched. He had become exceedingly enraged against the Temperance measures and temperance friends, and especially against me. He had openly denounced me, and threatened, with the most awful oath, that he would "*drop*" me. He had forbid me to enter his house, though his wife was a member of the church.

About three weeks before the revival commenced here, he went to Canada, sixty miles distant, to labour there a few months. Soon after the revival began, he was troubled in spirit, though he could not tell why. For several weeks his distress *increased*, so that he spent sleepless nights and wearisome days. At length he

letter from an old companion had just renounced his kindy of universal salvation, for a e mercy of Christ.

rs of what the Lord was doing ace, and especially in his own three of his children and a son been hopefully converted, cut heart, and was the means of him to his right mind. Soon he returned home, *another man.* clothed, and in his right mind." was broken for sin, and he ma- penitence, by calling on those of the church, whom he had d freely acknowledging his sin, st Sabbath after his return, he ard unsolicited before the con- and made so ample a confes- mpanied with such marks of , that the church, at their next estored him.

ts of Two Years' Labour.

w two years since I came into and began my labours. Then contained only forty members, reatly distracted, so that for a it seemed doubtful whether the materials could be brought to- l made to harmonize.

e church has ninety-five mem- five candidates soon to be walking, so far as I know, in fellowship. Some others are oon to join; and not a few of tent are more or less anxious souls. We hope the Spirit of ot withdrawn his renovating in- ough we fear the work has

rch in Eden has not been visited rival. But appearances are fa- s the members are some of them , and there have been six or ful conversions there; a few ious for their souls.

ever regret, dear Sir, that the me to this place to labour, uch of the time, appearances so discouraging, that at times has almost *fainted* within me. Lord has been my helper,—and e be the praise.

Chauncey Cook, Rush, Monroe Co., N. Y.

st I mentioned an appointment days meeting. That meeting five days, and was greatly bless- ed. The power of God was strikingly manifested. In some instances, sinners were so deeply impressed with a sense of their guilt and desert of hell, that their groans and sobs were heard in time of worship. About thirty obtained hope in Christ in the course of the meeting, and perhaps as many more were found on the anxious seat when the meeting closed. Most of these have since obtained hopes. The whole number who are hoping, as near as I can ascertain, during and since the meeting, must be sixty or upwards. Twenty of these have united with the Presbyterian Church in this place, and eight or ten more will unite. The rest have joined the Baptists and Methodists. The revival, however, has rendered the prospects in this place much more flattering than they were. Though the strength of society is increased but little, yet it has given a new spring to effort. The society are more united, and more willing to exert themselves.

From Rev. N. E. Johnson, Genoa, Cayuga Co., N. Y.

The last months of my missionary year have been months of encouragement to Zion. During the last winter there were tokens of good, and some sinners were led to embrace the Saviour, but it was not until the latter part of March that we ventured to say "a revival has commenced." This work of grace became soon pretty general, extending not only to the different sections of our own families, but into families belonging to other denominations, residing within our bounds. The number of conversions in our own families is probably about 60; the whole number of the subjects of the work is not far from one hundred. Of these a number have joined the Baptist brethren; and more than thirty have united with us. Others are expected to present themselves soon for admission. We think that the whole increase to our church from the revival, will be about 50, and we trust that God is about to revive us again. The number of members now in communion is about 130. Our Sabbath School is peculiarly flourishing; all the teachers, we have reason to trust, are pious, and seem to take a deep interest in the work. Our Temperance Society has recently considerably increased in numbers, and is becoming more and more efficient. The church will now make another attempt to go alone, as it respects pe-



cuniary matters, or rather to look only to the great Head of the church for help.

The work of God around us has been glorious;—almost every church in this vicinity has been favoured in a greater or less degree. Three days meetings have had a very salutary influence.

We entertain sentiments of thankfulness for the assistance we have yearly received so long, and hope that hereafter we shall know the blessedness of *giving*, and you the blessedness of beholding still more cheering effects of your efforts.

From Rev. J. Pool, Sennett, Cayuga Co., N. Y.

Since the close of the last quarter, nothing very extraordinary has occurred. There has, however, appeared to be a work of grace gradually progressing in this place; hopeful conversions have been somewhat frequent; *nineteen* have been added to the church, and more are expected to come forward soon.

Pultney, Steuben Co., N. Y.

By the last report of Rev. Saml. White, of Pultney, we learn that a work of grace has been experienced in that town, which has resulted in the hopeful conversion of upwards of 100 persons. The work was uncommonly rapid and powerful. Forty-six have already been added to the Presbyterian Church on profession of their faith, and an impulse has been given to the cause of temperance, Sabbath Schools, &c. We hope to be able to give a more particular statement hereafter.

From Rev. T. S. Harris, Lodi, Erie Co., N. Y.

The Lord has not left me without witness, that I have "not run in vain, nor laboured in vain." A revival commenced last April, as was stated in my last, under my preaching and that of my brethren, at a three days meeting; which has resulted already in the addition of above 30 to the Methodist class: 15 stand propounded to our church for the next Sabbath, and 3 or 4 more are expected to unite with us on that occasion, if Providence permit.

The cause of religion has received a new impulse; and while the enemy has been greatly troubled, and wrath has come upon us in some instances, almost "to the uttermost" as the consequence, Christians *have thanked* God and taken courage. Two additional Sabbath Schools have been formed by members of my church within my preaching circuit, under very flattering prospects, consisting each of forty pupils and upwards. The monthly distribution of tracts has been continued with good effect.

I have frequent openings for preaching and lecturing in destitute settlements round about, where the people are hungry for "the word of life." I preached in one neighbourhood lately where the living teacher of no denomination was ever before heard to lift up his voice in the defence of the truth of God:—so that I have the honour to say, as did the Apostle, "that I sought to preach the gospel, not where Christ was named, lest I should build upon another man's foundation, but as it is written, To whom He was not spoken of, they shall see; and they that have not heard shall understand." One person from that same neighbourhood has since been received to the communion of the church. There is no lack of fields of labour.

The trustees have recently resolved on erecting a house of worship. It is a great undertaking for a congregation so new and feeble; but I am inclined to think that, with the blessing of God, it may be done the ensuing spring.

From Rev. L. Hall, Hamburg, Erie Co., N. Y.

The Lord, as you know, has in a wonderful manner been visiting this vicinity, by the outpouring of his Spirit; and I have thought it my duty, as far as consistent with my responsibilities here, to afford my assistance to the ministers in some of these places. And the Lord has not altogether passed by Hamburg. A meeting of four days continuance was recently held here, which has resulted in much good to the people. Though the results of the meeting were not so remarkable and powerful as they have been in most places, yet, were there but one soul converted, even that would a thousand fold reward us for every labour. But we have good reasons to believe that, during and since that meeting, as many as fifteen gave evidence of having passed from death unto life. Most of them are those who have been regular attendants upon the means of grace. Such hitherto has been the moral desolation of the place, that even this small accession is marvellous in our eyes.

A portion of the members of the church

ing this refreshing, and still are, and what is worthy of remark. he cases of conversion occurred .milies where there were some s awake to the subject of reli- an unusual degree. There are of seriousness in town, and we the Lord is still operating upon s of the people. There is a legree of seriousness generally the people than I have observed ve been in the place.

. B. B. Smith, Campbell's Town, Steuben Co., N. Y.

the formation of the Church in e, last spring, eighteen have th us, and all except one by pro- There has been a work of grace progressing since the commence- the year, and hardly a week has ut one or more has hopefully n into the kingdom of our Sa- 'en of this number united with us Sabbath in July. There are a that are hopefully pious, that ably unite with us, and the state continues increasingly interest- Bible class, and two Sabbath were formed the past spring, and ting. The Bible class contains e members, and has been ma- y myself. One of our Sabbath contains rising of fifty scholars, regular in their attendance; the s recently been formed, and has en. They are in prosperous cir- es. There has been a tempe- iety of about eighty members for e, and the people, to a consider- nt, are governed by temperance ; and our church was formed on principles.

Rev. M. Gelston, Jr., Medina, Orleans Co., N. Y.

has been of late a great increase rs at our meetings on the Sab- they are more solemn than for- We are hoping, and I trust, some eatly praying for a revival. A ng Christians here have deter- meet every evening, and unite in ason of prayer for the out-pour- d's Spirit. Eighteen now stand ed, expecting to be received by a of their faith, and six by letter, ext communion. We expect it most solemn and interesting sea- son. The greater part of those who now stand propounded are fruits of the revival last winter. Our Sabbath school is flourishing and interesting to *teachers* and children, beyond our most sanguine expectations. A Bible class has been commenced, which, as far as we can judge, will be interesting and profitable.

From Rev. J. H. Hotchkin, Hector, Tompkins Co., N. Y.

In my last report I mentioned that a three days meeting had just been held in this congregation, and that the influences of the Holy Spirit were distinctly manifested. A precious shower of divine grace has been experienced. It has not however, been of long continuance, owing, no doubt, to want of more faithfulness on the part of your missionary and the church. May we be duly humbled before God, repent, and find mercy. Although the revival is considered as past, there are still some indications that the spirit of prayer has not left every heart, and that some sinners still feel solicitude on the subject of salvation. As the fruits of this gracious visitation of the good Spirit of God, nineteen individuals have united with the church, on a profession of their faith. Some others profess a hope who have not yet seen fit to unite with the church.

From Rev. Justin Marsh, Mina, Chautauque Co., N. Y.

On the first Sabbath in July, at our communion, the Holy Spirit was manifestly among us. The church was more than usually awakened, and a number were anxious. From that time the good work has been advancing. A number, perhaps twenty or more, are now entertaining hopes, and among them are two that were Universalists, two elderly men, and several younger heads of families, and a number of our youth. My labours have been beyond my strength. One week I preached nine times, and attended two meetings of inquiry. Since this work commenced, we have also been visited with sickness to a greater amount than all I have known in the place before. My own family has been visited with it for months. But what is remarkable for such sickness, in which help enough to take care of the sick could be scarcely obtained, there has been no death. All are likely to recover. But, sir, we do *need the prayers of all God's people.* The labours and anxieties that I

have had, and still have, are almost insupportable. I seem to be sinking under them. It is nine or ten miles from one extremity to the other of this revival. Many of the anxious have been unable to get to our Sabbath meetings, and I have to perform my whole business without a horse. Besides this, much of the time I have been able to obtain no help in my family, to take care of the sick.

From Rev. Edmund Ingalls, China, Genesee Co., N. Y.

There has been some revival in Machias, one of my preaching places. There were a few persons there, who were members of Presbyterian or Congregational churches. Since the revival, nine of the converts have united with the Franklinville church. But they are so far from that place, that they cannot well be accommodated. I learn that there are more in that place who intend to join our order, and, I think a promising church may soon be formed there.

We held a four days meeting in Arcade. The Lord was with us, and his power was displayed in the conversion of sinners. Some, who came from other places, are among the converts, and revivals have since begun in some of them.

The revival has resulted in the hopeful conversion of about eighty in the district of Arcade, and number in the surrounding country. It has n some measure subsided for some time past, in so m ch, that nstances of conversion have become rare; but ope tha the Spirit of God has not yet withdrawn.

During this quarter the church of South China has received twenty-seven by profession, and a number by letter. One has died, and nine have been dismissed to other churches. Ten were baptized when received.

From Rev. G. K. Clark, Spencer, Tioga Co., N. Y.

In my last, I mentioned, that we were enjoying a season of revival. The work for a few weeks was quite powerful, then suddenly declined. Numbers hope they were made subjects of renewing grace, among whom are one or two of the leading men in our society. Eighteen or twenty have been examined for admission to the church, and approved; and ten have been received by profession, and two by letter.

Appearances for a week or two past have been very encouraging. The church has seemed to feel, that they have been guilty of grieving the Spirit, and preventing those who would, from entering into the kingdom. Could I depend on appearances, I should be greatly encouraged to hope, that the Lord was about to visit us again in mercy.

On the last Sabbath in August, the church made a public declaration, of their determination to awake out of sleep, and unitedly to cry to God, for the influences of his Spirit, to revive his people,—to convict and convert sinners. Since this letter was commenced, have found one that has recently passed from death to life.

I attended a four days meeting a few days since at Athens. On the first and second day nothing like the special operations of the Divine Spirit appeared. On the third day, the Divine Presence was evidently felt. Christians prostrated themselves in the dust, and prayed, and wept. Sinners began to tremble, and ask, what shall we do Before he meeting closed twenty or thirty gave evidence of having passed from death to life. The work is still deeply interesting.

From Rev. Timothy Stillman, Dunkirk, Chautauque Co., N. Y., Sept. 1, 1831.

One year has passed away since, as your Missionary, I commenced preaching in this village. In many respects it has been a year of peculia interest and a portion of my life, where my thoughts will love to linger. I have endeavoured to keep constantly in mind, those objects mentioned in my instructions, as demanding special attention.

Our Monthly Concert, though previously observed by a few, needed the accompaniment of a contribu ion, to give it interest. This was immediately proposed: and the result of it furnishes an average of more than one dollar per month, for foreign missions. *Our Sabbath School*, I found very well managed, and it has continued so. Considerable increase of numbers and interest during the year; and more than $20 have been contributed to the Library, which now contains about all the books which have been published by the American S. S. Union. *The Bible Class*, which meets weekly, has proved a valuable means of doing good. Eight of the twenty have made a profession of religion, and others have been not a little affected by the truths of the Bible. Th

monthly *distribution of tracts* was introduced in October, and has been regularly attended to ever since, at an expense of about $15.

Twenty families, destitute of the Bible, have been supplied with the bread of life.

At the date of my commission our little church, just organized, consisted of ten members,—a feeble band. There was nothing in the state of feeling worthy of mention during the first half of the year. About the 1st of March, there appeared to be a waking up, on the part of Christians; and some indications, that God was about to appear for us. He did appear; and though we have not enjoyed any thing like those powerful revivals, which distinguish the present day, yet we were refreshed. Almost every week, for a considerable time, added one or more to the number of those, who seek for the welfare of Zion, and pray for the prosperity of Jerusalem.

We have received to our communion twelve by letter, and eighteen by profession of faith, during the year; so that our church, in number, is *four-fold* what it was at the commencement of the year. Our present prospects are somewhat flattering; and we hope, during another year, to have a church *erected*, and the institutions of religion established on a firm foundation.

LONG ISLAND.

From Rev. Joseph Nimmo, Sweet Hollow.

The attention to the cause of the church and to religion, seems to be uniform and increasing among us. Our house, which was supposed, when first built, to be adapted in its dimensions to the ingatherings of several years, is already usually filled. Instances are occurring every week of new families being added to the congregation, which heretofore were out of the habit of attending any place of worship. These things look encouraging, and induce us to believe that in a short time the church here may be put on an independent footing.

My Bible Class is still attended to regularly, and promises good to this growing flock. The interest which continues to be evinced on this subject is exceedingly gratifying to me, and augurs much for the final triumph and influence of divine truth amongst this community. The attendance, in general, is the same apparently, as would be, if substituted by preaching.

The Sabbath School cause seems still to witness a growing prosperity within our bounds. Those already reported, exhibit appearances of interest among the scholars on the subject of religion. And in addition to them, we have succeeded in establishing a new school in an adjoining neighbourhood, where the effects of such an institution are greatly needed. And so far the promise of this school is encouraging. Difficulties of a sectarian nature have very much tied our hands, and impeded us in our advancement in the important work. We hope they will soon be removed.

The additions made to the church at the communion during this quarter are *five* members. Removals by death and dismission have taken from us *two*, which leaves a net increase of three, and makes the whole number of members one hundred and nineteen.

With others of our sister churches we have recently enjoyed the season of a *four days meeting*. It has been to many a special privilege, and a time long to be remembered. If the good done to christians alone, in awakening, in comforting, in stimulating to holy work, be considered, we have reason to be thankful and rejoice. But benefits beyond this have been realized. I am not able indeed to report any result like a general and special concern among sinners or the unconverted, but awakenings have occurred, and a few hopeful conversions taken place. With these and the number who were entertaining hopes before the meeting, we have a fair prospect of receiving eight or ten members at our next communion.

VERMONT.

Interesting History of a Missionary's Labours in a feeble Church.

A little church has existed here about forty years, but has never had a settled pastor, and only occasional preaching. It was an unpromising field; the great body of the people had grown up in estrangement from the sanctuary, and could not easily be approached. With God's help, almost every thing was to be done; and my health very slender. Our place of worship was unfinished. It had been erected and covered, and the ground pews made some seven or eight years before. It was soon neatly finished and painted. I estimated the expense incurred the first year for needful purposes, other than my support, at about $1000. This was borne by a few. They thought they made considerable sacrifices. The inhabitants generally are poor, or in very moderate circumstances. I looked to the Sabbath School, as one of the most effec-

tual means of building up this church. A small school had been established, and was in operation when I came. There were two men, and but two, the Deacons, who were at all qualified for conducting it. I soon established a Bible class in connexion with it, which I instructed myself. It was very discouraging at first. Our library was small; and people here were so unused to giving, we feared to call much upon them, and if we did, we got but little. The Deacons, who are heart and soul in the work, and myself, provided the means of procuring books almost entirely, for more than two years, out of our own pockets; and we could induce only about forty or fifty to join the schools. These were often inconstant in their attendance. We talked and laboured with the people, in public and private, and at length saw an interest on this subject generally, but slowly, prevailing. The numbers and influence of our schools have been steadily increasing up to this time.

About two years ago a gentle refreshing commenced, and lasted about a year. About twenty united with our church, mostly by profession. Most of these were young men of great promise, or heads of families. There was something remarkable in this blessing. I have always thought. I had, from the first, been looking anxiously, and praying for, materials to work with; and I had promised the Master I served, if he would give them me, I would do the best in my power to turn them to account. Now he granted them. I immediately collected them, with my deacons and others, who were disposed to attend, into what I called *a religious lyceum, held weekly at my house.* We used to spend about three hours in familiar conversation on the leading doctrines of Christianity, and on such subjects as were calculated to imbue them with the spirit of the present age, and fit them for the work I had in view. As soon as it was prudent, I invited one and another of the most promising to my study, and told them what I wanted of them. I told them there was much to do, and the Lord Jesus expected them to do much, and they must do it; and must fit themselves for the work. I wanted to enlarge the Sabbath school; to commence the monthly distribution of tracts; to get religious periodicals in circulation; to give new a impulse to the cause of temperance, and benevolent efforts. Up to this time it seemed to me that but two men, my deacons, had ever breathed in the atmosphere which now surrounds the churches. We soon began to establish Sabbath sc different districts. We have ing Sabbath schools, with go and good instructers. Almo population attend as member tors, regularly. One of the was assigned to a district, whe but one or two praying famili rarely attended meeting any one of them said lately,—it wa of the town. The teacher b few, under great discouragem severed. He was indefatig efforts to render the school and to induce the neighbo Within three months he had scholars; and now the whole hood, almost without excepti young, attend. Perhaps thirty that the Gospel is the power salvation.

The monthly distribution been entered upon with succes this subject before my people than two years ago. I talked a on the subject till I was disc have but little faith,) but *I di up.* I took another way, whe me new helpers. *My lyceum* them, are our distributors.

I took hold of the temperan tion early. But it made sl here. One of my deacons, go he is, said, when solicited name,—I will wait a year, an without spirits so long, I will unquestionably the most infl in the town; and so we had t his influence almost a year now about 120 members. Yo imagine how difficult it has such things a-going. We place." Little information w ing as to what was going on world, except what came in t try papers. I bought and tracts and sermons on this s measure of my ability. We people. My own means are have only $300. Our Society about $50 a year for foreign o study economy; we live pla wife has been sick a great dea that the lamp of the sick room out, by night, for six or ei reckoning it altogether. This amazing tax upon my time a In regard to the present state hardly dare trust myself to The place is so changed, I danger of saying too much. last of May a revival com

d rather rapidly. June 21, we three days meeting. The power as remarkably displayed. Opposs entirely overawed; there has ne openly. The work has been ous for any body to speak against far from one hundred have ex- determination to serve God. The been still and solemn. The subear to grow in grace. The little of between sixty or seventy, was increased to eighty, and during wo Sabbaths to 115. Many more cted. The subjects of this work ost all Sabbath-school scholars. belong to the schools. The state g is still interesting.

H OF REV. RALPH CUSHMAN.

ur mournful duty to announce to ers that this devoted servant of rist, and indefatigable labourer in ie Missionary cause, departed this he 27th Aug., at Wooster, Wayne Ohio.

is no occasion for us to speak of acter of our dear brother, to any red the pleasure of his personal acce, or enjoyed his professional la- The following testimonies from ritten to us on the occasion of his peak our own feelings as freely as it consistent with Christian pro- express them, though were we to it to the full tide of emotions which bereavement has gathered in our ve should perhaps speak more at id in still stronger language.

Clergyman in the West to the Corresponding Secretary.

Brother—Ere this reaches you, you btless have heard of the death of Brother Cushman. He died at on Saturday the 27th August. had left Cincinnati on Friday previous, but did not arrive in o witness his death. His sickness th were like his life, a bright exam- Christian meekness, patience and ifidence in his "Divine Master." ng his short residence in the West, her had endeared himself to a large f Christian friends. All devoted s of Jesus Christ seemed to l ve wever widely they differed from ome things. None but the most ed could resist his uniform meektience, goodness, and unaffected y. He was "an Israelite indeed, in whom there was no guile." In the trying situation he was called to occupy, he never was thrown off his balance. Opposition and obloquy were invariably returned with kindness, forbearance, and sincere Christian affection. In this way, our brother moved among the churches as a ministering spirit, "dispensing good where'er he came." I know of no one of whom it might be said with greater propriety, "the labours of his life were love." It was this spirit which made him welcome to every church, and won its way to every Christian bosom. Prejudice and jealousy were often found to yield to that sweetness and Christian affection, with which he treated all who differed from him in opinion. Wherever he went he left the savour of godliness behind him. No church, I believe, ever had just reason to complain of his visits, while many can bear testimony to the good effects of his labours among them.

"In private life, he was the same: always heavenly minded, tender, gentle, affectionate and *faithful*. In conversation, in prayer, and preaching, his great theme was *redeeming love*. Many will long remember his conversation, his prayers, and his *sermons* in the family circle. O! he was ripe for heaven! My dear Brother, my heart is full. The tears now dim my eyes while I write. I had found Br. C. a *friend* with whom I could take sweet counsel. He was never discouraged, never cast down—always cheerful, always ready to assist, and to co-operate in every measure which had for its object the promotion of the cause of Christ, and the salvation of men. It was more of a pleasure to labour with such a man, even in perplexing circumstances, than with most persons where all is fair and calm. Under his care, the Home Missionary cause,—so dear to all who can appreciate self-denying efforts to do good,—was growing constantly in public favour, its sphere of usefulness enlarging, and many feeble churches were receiving a new impulse."

A clergyman in *Kentucky* writes, "The death of Brother Cushman has spread a gloom over the friends of the A. H. M. S. in this valley. We have no doubt, that our loss is his *eternal gain*. A more holy man than he was I never knew. I have travelled with him, preached with him, prayed with him in private, conversed closely and familiarly with him on his own personal religion, and I do believe that he had more of the *mind of Christ*, than any man with whom I have been acquainted.

His efforts in the Missionary cause were greatly blessed in this state, and in every place where he laboured. But he has gone to receive his reward,—and we shall see him no more till the resurrection trumpet shall call us together at the judgment of the great day."

To the American Home Missionary Society the loss would seem irreparable, were we not sustained by the consideration, that if the cause of the Society be indeed (as we believe it to be) the cause of God—he loves it too well, to let it suffer for want of suitable agents to conduct it.

Some interesting and very characteristic notices of our departed Brother's sick bed deportment and conversations, have been transmitted to us by Rev. Wm. Cox, of Wooster, O. On account of their suitableness to the department of our work, entitled the "Pastors' Journal," we have transferred them to page 117 of the present number.

Appointments by the Executive Committee of the A. H. M. S. from Aug. 15th, to Sept. 15th, 1831.

Missionaries re-appointed.

Rev. C. E. Goodrich, Salisbury, Herkimer Co., N. Y.
Rev. Clement Lewis, Annsville, Oneida Co., N. Y.
Rev. Leonard Johnson, Brunswick, Rensselaer Co., N. Y.
Rev. Isaac Flagler, Hammondsport, Steuben Co., N. Y.
Rev. J. J. Buck, Cairo, Greene Co., N. Y.
Rev. J. M. Rowland, Batavia, Clermont Co., O.
Rev. M. Buttolph, La Grange, Dutchess Co., N. Y.
Rev. Thomas Ayer, Albany, Maine.
Rev. Wm. Jones, Gull Prairie and vicinity, Kalamazoo Co., M. T.
Rev. I. W. Ruggles, Grand Blanc and other places, M. T.
Rev. I. M. Weed, Ypsilanti, Washtenaw, Co. M. T.
Rev. B. C. Cressy, half the time in Monroe and Franklin churches, near Salem, In.
Rev. R. Rutherford, Olive, Ebenezer and Cross Roads, Morgan and Monroe Cos., O.

Missionaries not in Commission last year.

Rev. Geo. Painter, Wythe Co., Va., and other places.
Rev. E. H. Adams, Fayetteville, Onondaga Co., N. Y.
Rev. Oliver Eastman, Volney, Oswego Co., N. Y.
Rev. Evan Evans, Remsen, Oneida Co., N. Y.
Rev. Wm. K. Talbot, Parishville, St. Lawrence Co., N. Y.
Rev. —— Frazier, (in place of Mr. Waters,) at Floyd and Oriskany, N. Y.
Rev. J. U. Parsons, to go to the Western States.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Aug. 15th to Sept. 15th, 1831.

Blooming Grove, Orange Co., N. Y., Joseph Moffatt, Life Member, 30; Estate of Johannes Decker, per John Decker, Adm'r., 40,	$70 00
Brooklyn, Ct., a Member of the Trinitarian church,	10 00
East Windsor, N. Y., Rev. A. Gardner, 10; 2d Presb. church, 1 20,	11 20
Greenwich, Ct., Stillson Benev. Soc. per M. E. Mason, Treas.	63 00
Hardwick, Mass., Fem. Char. Soc. per Mrs. Tupper, Sec'y.	13 63
Jacksonville, Ill., Mon. Con. Coll. per Rev. J. M. Ellis,	13 06
Lexington, Green Co., N. Y., Luman Squire to const. himself and wife Life Members, 60; Cynthia Squire, bequest from her, 10,	70 00
Massena, N. Y., A Friend, per Rev. S. Williams,	5 00
Newburyport, Mass., Mrs. Betsey Gerrish, per F. L. Dimmick,	2 00
New-York, Allen-st. ch. Mon. Conn. Coll. per Mr. Barry,	23 00
Do. Bowery ch. Ass., E. B. Huntington, 10; P. Jones, 10; L. Brewster, 50; J. Denison, jun., 10; R. J. Hutchinson, 25,	105 00
Do. Brick ch. Aux. T. Burlock,	5 00
Do. A Friend of Missions,	5 00
Pittstown, N. Y., North Cong.	13 54
Pottsville, Pa., Dcac. E. Safford,	1 00
Salem, Mass., John B. Lawrence,	532 00
Skaneateles, N. Y., Mon. Con. Coll., per Rev. S. W. Bruce,	16 12
Waterbury, Ct., Mon. Con. Coll., per H. Hotchkiss,	12 00
West Newbury, Mass., Aux. Soc., per E. L. B. Wright, Treas.	15 00
"Home Missionary,"	196 34
	$1141 80

K TAYLOR, Treasurer.

Sums received by the late Rev. Ralph Cushman, Agent in the Western States, up to August 1831, and not before acknowledged.	$3
Lawrenceburg, In., 4 00; Mr. Richie, 0 50,	$4 5
Oxford, O.	96 3
Cincinnati, Wm. S. Merrill, 10; Rev. J. Gallaher, 10; Thomas L. Paine, 4; Rev. A. Blanchard, 3; George D. Little, 4; Dr. Rumsey, 10; John H. Groesbeck, 40,	81 0
	$113 8

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

LAST DAYS OF REV. RALPH CUSHMAN.

[For notices of the general character of this devoted servant of God, see page 115.

The following facts, principally collected from the attendants of Mr. C., after his decease, have been furnished by Rev. W. Cox, Wooster, O.]

AGREEABLY to my promise, I hasten to make you acquainted with some of the particulars of an event, which has taken from the church one of her brightest ornaments, and from the cause of Home Missions, one of its most lovely and devoted friends.

On Wednesday, August 10th, I met Mr. Cushman at Loudenville, twenty miles from Wooster, on his way to the Western Reserve. I was journeying to Cincinnati; and, Gen. B. having accompanied me, I introduced Mr. Cushman to him, and they returned to Wooster, where they arrived on the morning of the 11th. Mr. C., after considerable solicitation, consented to spend the day at W., and preach in the evening. But before night he felt himself so unwell, that he would not have attempted to preach, had he not been unwilling to disappoint the people, no other minister being in the village to address them in his place. So ill was he, that he vomited several times on his way to the church, a distance of a little more than one fourth of a mile. Before entering the church, he called on a physician and procured a mild medicine, which gave him temporary relief.

He preached his last sermon in the Presbyterian Church in Wooster, on the evening of the 11th of August, from John iii. 7: "*Marvel not that I said unto you ye must be born again.*" During the exercises he was so unwell, that he was compelled to omit the customary singing at the close, and immediately on pronouncing the benediction, he retired from the house and vomited. On the next morning he informed his physician that he had felt much distressed, and that it was with great difficulty he could refrain from vomiting whilst preaching. But though so much indisposed, the congregation bear testimony, that the sermon was unusually interesting, and that his prayers partook much of a devotional spirit, and expressed ardent desires after the heavenly state. In his addresses to the throne of grace, it was remarked that he more than once thanked God for the glorious and peaceful habitation which he had provided for his people; and at one time, seeming to forget that he was not alone in the closet, he exclaimed, "I hope it is not long before I shall fully enter upon the enjoyment of those heavenly mansions, which the Lord Jesus has gone to prepare for those that love him!"

He returned to Gen. B's., and took medicines which had been prescribed. He slept but little, and passed an uncomfortable night. He was visited in the morning by the physician, who administered more medicine, and remained with him during its operation. The *immediate* effect of the prescriptions seemed to be favourable. During the day he spoke much of the goodness of God, in disposing of him so mercifully in the midst of strangers, and thanked the Lord repeatedly, that he had been permitted to reach the dwelling of a family from whom so much kindness and affectionate attention had been received. Concerning himself, he remarked, "I know not what the Lord is about to do with me, but I am of little consequence."

On Saturday the 13th, he was much better: he left his room several times, conversed with his physician and Mrs. B. concerning a visit he had made to Madison, Indiana, and spoke with great delight of the goodness of the Lord manifested to him on that occasion. During the day he was visited by a number of individuals from the neighborhood, with whom he conversed freely and cheerfully about the cause

of his "blessed Master." Saturday night he spent uncomfortably. On the Sabbath he was much better; passed part of the day with the family, and supped with them in the evening. During Sabbath night, he grew worse, and about the dawn of day it was deemed necessary to call in the physician. On Tuesday night he had become extremely ill, and fears began to be entertained that he might not recover. During this time, the physician says, Mr. C. was much engaged in prayer. He would clasp his hands, and, letting them fall upon his breast, lift up his heart to God. Not a repining word, nothing like complaint escaped him. He said "all is right, it is the Lord." He received his physician always with a smile, and taking his hand in his own, pressed it most affectionately, saying, "I cannot express the deep sense of obligation which I feel." And then in tones expressive of his deep humility and gratitude, he exclaimed, "Jesus, kind friend—friend of sinners—my friend, thou hast promised to be with me, thou *art* with me—thou art here; precious Jesus, how I love thee!"

One morning, after a night which the Doctor spent with him, and during which symptoms appeared which were alarming, and which excited apprehensions in his own mind, he inquired, "is not my case very critical?" The physician replied, that he believed it to be very doubtful, but he was now better, and he hoped he would yet recover. Mr. C. said that it was his own opinion that he should recover—that the Lord would not yet take him away. "But," added he, "I have no fear for myself, but when I think of my family—Oh! when I think of my family!" After a long silence, in which he seemed to be commending these dear objects of his earthly regard to God, and gathering up his thoughts to the near contemplation of the change that probably awaited him, he folded his hands together, raised them up, and with eyes directed towards the habitation of God, he said, "*Lord Jesus, into thy hands I commend my spirit.*" Turning to the Doctor, he asked, "why have I so little religious excitement?" He was answered, that his mind was depressed, and sympathized in the sufferings of his body. Mr. C. said, "I suppose that is the reason. Would it not be wonderful if the Lord should raise me up? O I shall soon know more of God, of the plan of salvation, of the economy of redemption! I will soon see more of the beauty and glory of Jesus Christ!"

Thus, through various changes in his bodily symptoms, he went down to his rest, manifesting as long as he could speak, an unshaken confidence that he should be partaker of a blessed immortality. He conversed frequently with the ladies of the family, who were pious, in which conversations he would pour forth without restraint, the feelings of his soul. Sometimes he exclaimed in rapture, "my blessed Master—O how I love my blessed Master! O how delightful the privilege to proclaim his gospel to ruined sinners:—Blessed Jesus, O how I love thee!"

Sometimes he would weep under a grateful sense of the unwearied attentions of the kind friends whom God had raised up for him so far from his own home. At one time he wished to render some compensation to a pious female in Gen. B's family, who had laboured much for his comfort; but when informed that she declined receiving it, and that she esteemed it a privilege to wait upon a servant of God, he turned away his face and shed tears, saying, "O how kind, how kind, blessed Master, how good, O how good!"

On the morning of the 24th, when one of the ladies went into his room, he took her hand, and pressing it gratefully, said, "Well, I am here yet; I have had a critical night. I hope the Lord will not let me linger long, and die without the light of his countenance. I would like to live a little longer, to tell of Jesus." He was then asked if he would not be willing to die, if it were the will of God? He replied, "O yes, I have no fears of death. I am a poor wretched sinner, but in Jesus there is infinite fulness!"

He was overheard by a pious individual, who, unknown to him, was in the room when he was lifting up his heart in secret prayer, supposing himself to be entirely alone. His language

ır Saviour, grant me thy
) do grant me thy presence!
, thou hast promised in thy
with me." Then, pausing.
ed, "Yes, thou *art with me;*
thou art here, and art bless-
llessed Jesus, kind Master,
thee!"
ıer time, he said,
make a dying bed—
ın the succeeding line was

t as downy pillars are;
ned with great emphasis,
his breast I lean my head,
athe my life out sweetly there.
es, it is true—I know that
:" and smiled with heaven-

ed very much to see some of
ring brethren, some warm-
other, with whom he might
bout another world. He was
two of the brethren of this
, one of whom I have seen,
hat Mr. C. was too far spent
; and though on the verge
is countenance would light
niles at the name of Jesus,
e spoke of heaven.
ay night, August 26th, about
he ceased to speak, and
ınd calmly sunk to his rest.
y those who attended him.
his last breath, he clasped
ıs in the attitude of suppli-
ed them a little, and then
ll quietly across his breast.
pirit was borne on the breath
o God, and now he sings re-
ve. He departed at 20 mi-
er 6 o'clock, on Saturday
ıe 27th August.
ted partner did not arrive in
witness his deliverance from
ıe came in company with the
ut 11 o'clock on the follow-
The remains were borne to
ıg place on Monday the 29th.
e interred in the family bu-
d of Gen. B.—a sweet spot,
d filled with beautiful little
se waving branches and sigh-
seem to whisper of eternity.
d unspeakably affecting were
es paid to the memory of our
le died in a strange land, and

was carried to his grave by strangers, followed by his heart-stricken wife, now a lonely pilgrim on earth's wide waste. How sacred was that scene—how sacredly did we look upon it! We bowed, and wept, and lifted up our hearts to God.

A SECOND VISIT; OR,

"*Delay not till to-morrow that which may be done to-day.*"

[Furnished by an anonymous Correspondent.]

Mr. H. and his wife had lately settled in the bounds of my congregation. They were young, and just entering upon the world, with fine prospects of prosperity. They were amiable, intelligent, and well educated; but they had been educated only for time, and not for eternity. In the all-important subjects of religion, and the soul's salvation, they were not instructed. However, since their residence in this neighbourhood, they were frequent attendants at the house of God, and seemed to appreciate highly the privilege.

Not many weeks after their settlement here, I was introduced, and called to see them. I was cordially received, and the morning was spent very pleasantly in their company; and I was happy to think what an agreeable accession, the newly-arrived couple would be to the society of the neighbourhood. I was particularly pleased with the intelligent conversation and amiable deportment of Mrs. H. She was not a professor of religion, nor had I any evidence of her piety; but she seemed willing and inclined to converse on religious subjects,—rejoiced that she had an opportunity to hear the Gospel preached, and expressed a desire to become a member of my Bible class, &c.

All this was very gratifying to me, and I looked forward, with hope, to the time when Mrs. H. would be an ornament, not only to our society, but also to the Church of Christ: and I promised myself much happiness in social and Christian intercourse with her in future. But as this was my first call, and as I knew that she was unaccustomed to pastoral visitation, or to practical conversation on the subject

of religion, I thought it would be prudent not to enter into a particular conversation with her *at that time*, but to defer it to *a second visit*. I expected to see her soon again, and supposed that I would then feel a greater freedom to inquire into the state of her soul,—to ascertain the grounds of her hope, or to urge upon her the necessity and importance of immediate repentance. I thought that a second visit would be a more convenient season to talk to her about her soul's salvation. Our conversation, therefore, so far as it was religious at all, was very general. It was more *about* religion, than *religion itself*. And so I left her for that time, without learning even "what she thought of Christ," pacifying my own conscience, with the promise that I would soon see her again, and that I would be more faithful.

But, reader, learn the danger of delay! The next day I was taken sick, and one week after, while I was still confined to my room, the melancholy tidings were brought to me, that Mrs. H. had been thrown out from a gig, and was in a moment bereft of reason! She never spoke afterwards. I saw her as she lay speechless and insensible upon her bed, before the breath left her body. But though she still lived, the avenues to her mind were closed for ever! And as I looked upon her fractured and insensible body, I reflected,—that THIS was my "SECOND VISIT!" *This* was the "more convenient season," in which I was to converse with her about her soul's salvation!

She is dead! She was suddenly cut off, without a moment's preparation. The cup of life was sparkling with animation at the instant it was dashed from her lips! She has gone to eternity. Whether to heaven or to hell, I know not. But should she be lost, will not her blood be found in my skirts, and her ruined soul testify, at the day of judgment, to my unfaithfulness?

My Brethren in the Ministry, I record this, to my own condemnation; hoping that you may profit by my experience, and not put off till to-morrow, that which may be done to-day. Especially where the great concerns of eternity are involved, and the *welfare* of an immortal soul may depend on a word spoken in season, do not defer that word to "a second visit."

A. H.

ILLUSTRATION OF THE EVIL EFFECT OF GIVING CHILDREN ARDENT SPIRITS.

I am yet a young man, but I will tell you what I have seen. I have seen—and I can almost fancy I now see—the village school house, and its green lawn, on which forty or fifty robust and active children were sporting in all the gaiety and recklessness of early youth. I had several particular associates there, whom I often accompanied to their respective homes. Of these, some had parents who loved the liquid poison, and frequently put it to the lips of their little sons. And now, when I ask after these same once loved associates, where have they gone? Alas! of several, I too well know the sad history. One grew up a tipler; at eighteen, was held to bonds in a large amount, for a violent personal attack on a highly respectable gentlemen—fled his native state, and after a year or two of profligacy, died by his own hand. His brother, who was saved from the like course, only by the mastery of another passion, avarice, which combatted for a time the strength of intemperance, has at length, under thirty, gone down to the verge of the grave, over which he now totters, with the bottle in his hand. A third, though born to a large property, and having the finest advantages for obtaining an education, now drives a team—a drunken wagoner, on the same road on which his father's coach used to roll. Another ran away from home at sixteen, and is supposed to have found a grave somewhere amid the revolutions of South America. Another, on his passage from New-Orleans to some northern port of the U. States, laid a plot for seizing the vessel, rose upon the captain, was wounded, and finally thrown, bleeding, into the sea, and perished. These all loved strong drink, and, I am convinced, imbibed their passion for it from the example of their parents, and from being permitted to drink the "*leavings* in the bottoms of the glass."

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. NOVEMBER 1, 1831. NO. 7.

MONTHLY CONCERT.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

BOMBAY.

Extracts from the Journal of Mr. Stone.—Oct. 8, 1830.—Accompanied Mrs. Stone to two little hamlets in the suburbs of Bombay, in which she has two flourishing female schools. I went particularly to see two of her little scholars, who have been sick some time, and whom I found very sick. I gave them medicine, and spent two hours or more, while Mrs. Stone was examining her schools, and giving Christian instruction to the people. I hope some of the poor pagans behind these hedges will be compelled, by the force of divine truth, to accept the invitation to the gospel feast.

Oct. 17.—Preached to an unusually large and attentive assembly of natives, among whom were twelve lame and blind beggar women, and eighty girls belonging to our female school. My subject was the love of God towards men, as displayed in giving his Son to die for their redemption. While descanting on this delightful theme, which strings the harps of the heavenly world, I think my heart felt something of its flame.

Nov. 10.—While examining one of our schools in the morning, a Hindoo man presented me a letter written in Mahratta, which, on reading, I found to contain a request that he and his wife might be received into the Christian religion by being baptized. He stated that for two months past he had come to the house of Dajeeba, one of our candidates for baptism, and received Christian instruction from him. He says they believe Hindooism to be false, and the Christian religion true, and therefore desire to forsake the one, and embrace the other. In conversing with them, I found, that, though they had acquired some knowledge of Christianity, their views of its nature and doctrines were very obscure, as must be expected of those who have just began to emerge from the darkness of paganism, in which they have groped all their lifetime, into the feeble rays of the gospel light which have come to them only through the mind of one but imperfectly enlightened. I told them I would give them instruction daily, if they would call at my house; and when they should give us satisfactory evidence of having become real Christians, we would comply with their request. I have seen the man several times at the school before, and noticed that he was very attentive to my instructions to the children, but I never conversed with him before. How this should happen, I know not, as it is my usual practice to converse with all strangers whom I find in the school rooms. This is the first Hindoo female, who has requested baptism of us.

Nov. 14.—About two hundred persons were present at the Mahratta service in the chapel this morning, eighty of whom were girls belonging to our female schools, and ten or twelve lame and blind beggar-women. Dajeeba's mother, who said a few weeks since that her son might become a Christian if he would, that she was determined to die in the religion of her forefathers, has now become a constant attendant at the chapel.

AMERICAN INDIANS.

Cherokees of the Arkansas.—Rev. Mr. Washburn writes: It is with feelings of thankfulness and joy, to which I cannot find full utterance, that I announce

the fact, that we are enjoying, to a considerable extent, a revival of religion among this poor people. Five natives now stand propounded for admission to the church. Ten others are rejoicing in hope; and, as far as we can judge, give us reason to hope for them, that they are indeed born from above. All these are persons living above us on the Salisau. In addition to these, we are permitted to rejoice over four of our dear Cherokee youth in the female school, as the children of God. For several months past there has been an unusual solemnity and tenderness upon the minds of a considerable number of the girls, which has convinced us that the good Spirit was striving with them. For a few weeks, the four alluded to have been rejoicing in the sense of pardon. We never saw youthful converts appear better. Several of the scholars, and more among the people, seem to be subjects of conviction more or less pungent; and many have their attention more solemnly arrested than ever before.

In the northeast part of the nation, bordering upon the white settlements, there is also very considerable excitement among the Methodists. They have lately taken into their society about twenty persons connected with the Cherokees.

This work is evidently of the Lord. It illustrates the sovereign freeness of his grace. The church here has for a long time been in a state of great coldness. A few have mourned and prayed in secret over our declensions; but as a church, we have been, and I fear still are, very far from what we ought to be. There is now evidently a waking up, and I hope we shall all soon be engaged with our whole hearts in seeking for the continuance and spread of the good work. Most of our native members are revived, and I think this is the case with all, or nearly all, the mission family here, as it is with our fellow labourers at Fairfield and Forks of Illinois.

Schools.—The girls' school has made greater improvement the last year than ever before. A considerable number of the scholars entered school since January. Nine of them are between the age of five and eight years. All can read fluently in easy lessons, and with considerable ease in the New Testament. The youngest and most backward can answer nearly all the questions on the map of the world. The higher classes are as far advanced as any classes we have ever had in the school. All of them have made great improvements in the use of the needle, and in other labours. Their general behaviour, I can say without exaggeration, has been better than I have ever known in a company of equal number, and of the same age, in any place where I have been acquainted. Indeed, they are a most interesting group of little girls and young women.

Osages—School at Union.—The number of Indian scholars belonging to the school is fifty-four—thirty-one males and twenty-three females. Of these, thirteen are Osages, twenty-five are Creeks, and sixteen are Cherokees; besides eleven white children, making in all more than sixty. Of the Indian scholars, three are young men, reported last year as more advanced in their studies than the ordinary school, and in a good degree prepared for usefulness. Fourteen read well in English, write a good hand, study arithmetic and geography, and in some instances English grammar; eighteen read English easily, and write a tolerable hand; fourteen read in the New Testament and spelling lessons. Some are already reading in the New Testament who commenced in the alphabet in December last. Indeed, with few exceptions, they make rapid progress; and all of them are remarkable for mildness of temper and submissiveness of spirit. It is pleasant to witness their harmony, while their parents are sometimes quite disposed to contend.

Since the opening of this school, 134 Indian scholars have been members. Every year several have left the school more or less improved. The Osages have not yet begun to appreciate the advantages of education, but the Creeks are very eager to embrace the opportunity declined by their neighbours.

IMPRISONMENT OF MISSIONARIES.

) the issuing of the Home Missionary for the last month, the intelligence
on received, that the Rev. Messrs. Trott, Butler, and Worcester, and
thers, have been sentenced by the Superior Court of Gwinnett county,
, to four years imprisonment in the penitentiary, for refusing to take
a of allegiance to Georgia, lately prescribed to those who live in the
of the Cherokees. After the sentence was passed, the Governor offer-
ardon them if they would take the oath, or remove. All of them accept-
ffer except the Presbyterian Missionaries, Messrs. Worcester and Butler,
e chained and led under guard to prison !
king this stand, and submitting to chains and imprisonment, rather than
their consciences by swearing allegiance to laws which they believed to
nstitutional, and hostile in the highest degree to the poor oppressed In-
ie Missionaries have acted nobly. The trial to them must be very great
ff as they are from intercourse with their friends, (and one of them, Mr.
arated from his wife, who is in a very low and feeble state of health,)
rse than all, taken from their labours in that dear cause—the cause of
n for the persecuted Cherokee. Let us not forget to make unceasing
for them to that God who was with Paul and Silas in the dungeon of
, and sent his angel and delivered Peter from the prison into which he
n cast by Herod.
e our hearts swell with sympathy for our brethren, let us not be betray-
unchristian feelings towards those who in this matter have acted the part
ssors. Doubtless, the brethren who are now suffering wrong at their
would themselves exhort us to pray as did the Saviour—"Father, for-
m, for they know not what they do!" Let us pray that the vengeance
ded heaven may be averted—that repentance and reformation may stay
fted rod which else must sooner or later visit the perpetrators of outra-
these—and that the Spirit of God may come down in great power on
tion of the land, and the "violent man" may be converted, and sit at the
Jesus "in his right mind."

For notices of Revivals, see the correspondence of Missionaries in the following pages.]

REPORTS OF MISSIONARIES.

ALABAMA.

v. A. N. Cunningham, Montgomery, Alabama.

ating some things which were peculiarly
ng in the commencement of his mission,
ceeds:

thstanding these things, a decent
ectful regard was paid to religion
rofessors. I never was received
re kindness and hospitality in any

divided my labours between three
Montgomery, Mount Meigs, and
ice; each separated from the other
to 16 miles. One half of my time
preached in Montgomery, the re-
half I divide between the other
Since my location I have preach-
ies, lectured during the week, es-
l a weekly prayer meeting; and
bbath schools, embracing about 150 scholars, have been established within the bounds of my charge.

Blessing on the Preaching of the Word.

Our moral and religious prospects have greatly brightened within the last few months. There has been a manifest and soul-cheering increase of attention to the public means of grace. In Montgomery I preach twice on the Sabbath. The house, which will contain three or four hundred persons, is crowded to overflowing, both in the morning and at night. I think that the number of regular church-going people has more than doubled within four months. The house, which was seldom more than half filled before, and at my arrival, now cannot contain the people on ordinary occasions. It is not unfrequent for persons to come to church from 6 to 12 miles distance. The audiences are not only large, but attentive and solemn. I never have seen more orderly, attentive

and solemn congregations in any country. Our weekly prayer meeting is also largely attended. I think I may state with confidence, also, that there has been much more than merely an increase of interest in the external worship; there has been much deep and anxious feeling on the subject of religion. Fifteen have been added to our church by examination, and two or three are now indulging a hope, and wishing to unite, besides many that are anxiously inquiring what they must do. This state of feeling increases almost daily. Every week new cases of awakenings occur. Christians also are much engaged in prayer, and all the duties of religion. These things are highly cheering to the hearts of Christ's little flock in this land of surrounding darkness, where Satan has long held an uncontested empire. A number have been added to the Methodist Episcopal church. We hope and pray that these things are only the harbingers of better days,—only the first fruits, the blessed pledge of a more plentiful harvest. Our Sabbath school here is also delightfully encouraging. It consists of 50 or 60 scholars. It is conducted with the most perfect order and propriety. Its superintendant and teachers are not only well qualified for their duties, but take the deepest interest in the school; nor is there less interest manifested among the children. We had a quarterly examination a few weeks since, which was attended by a crowded audience, who expressed their satisfaction and astonishment at the progress of the children in so short a time. This school is conducted by Presbyterians, Methodists, and Baptists, unitedly. We have a Sunday school depository in our town, which supplies the surrounding counties with books.

The three aforementioned denominations all worship in the same building. We have, however, a large and commodious building going up, which will be completed in a few weeks. There has been the greatest improvement in the general morals of the place. So great is the improvement, that persons who have been residing in the place for several years are astonished, and can scarcely realize it. When our church is completed, I shall preach three fourths of my time in Montgomery.

The state of things at Providence, a small church 16 miles south of M., in which I labour the fourth of my time, is also encouraging. Six have been added to the church by confession, two or three others have obtained a hope, and a goodly number manifest a tenderness on the subject of religion. The Sabbath school is in a flourishing state.

Church organized.

By the assistance of brother Holman, a Presbyterian church was organized at Mount Meigs, consisting of 9 or 10 members. It is here that I have laboured the remaining fourth of my time. Three have been received by examination, and seven or eight will doubtless unite the next opportunity. The Sabbath school consists of near 70 scholars. This has been perfectly missionary ground; and I know of no place that affords more flattering prospects for a large and flourishing church. The materials are abundant. The surrounding country is densely covered with a wealthy population.

The number that have been added to our church, within the whole bounds of my charge, since my arrival, is 24. I have spent a large portion of my time in visiting from house to house, and conversing personally and pointedly on the subject of religion, urging its necessity upon old and young. I have found my labours in the private circle greatly blessed by the great Head of the Church. I am more and more convinced of the great importance of frequent religious visits. I view it as essential to any considerable degree of success in the sacred office.

ILLINOIS.

From Rev. A. Kent, Galena.

As Mr. Kent is situated far on the outposts of Zion, remote from the counsel and assistance of his brethren, his mission is regarded with peculiar interest by the friends of Zion. On this account we are induced to give more frequent extracts from his reports than from most others. The following will give an idea of his manner of labour:

Besides my labours in Galena, I have this summer spent every sixth Sabbath in Iowa county, M. T., as part of a circuit of 140 miles, in which I am absent nine days, and preach nine times to assemblies of about 20 each, and endeavour to encourage and keep alive two Sabbath schools. During my last tour, I ascertained that 44 children and youth had committed the ten commandments, to each of whom I gave one of the larger children's tracts, (according to promise made on my previous tour,) and 10 others whom I did not see before engaged to commit them. Nearly all these repeated the Lord's prayer, and a great number of smaller children, each

whom received one of the smaller chil-
en's books, published by the American
ract Society. Besides these, a number
peated Watts' Catechism for children,
id little hymns from books previously
ven. In this tour some names were add-
l to the temperance list, which numbers
ow between 60 and 70.

The alternate third Sabbath I have spent
t Prairie du Chien, or some other place
eemed most important. I have sold
bout 50 bound volumes of Baxter and
Doddridge, Watts' Psalms and Hymns,
Bible Dictionary, Presb. Confession, to
meet a demand created by our being 350
miles distant from a book store; and since
I have been here I have put in circulation
more than 100,000 pages of tracts.

Measures are in train to supply every
family throughout this whole country with
a Bible, but we have been waiting now five
months for books that have not yet reach-
ed us. Besides Galena, therefore, we may
reckon 250 families settled over a great ter-
ritory, on whom some small influence for
good is produced, by preaching, visits,
books, and tracts, and attention to chil-
dren.

Allow me to remark on the plan of re-
warding children for committing scrip-
ture. In my next tour I expect to hear
from 40 to 60 repeat the 23d psalm. And
I must be permitted to express the opinion
that it is one of the happiest methods of
doing good in such fields of labour. Every
child who commits the ten commandments
becomes a preacher to the whole family,
for they are brought under a necessity to
hear the law of God daily rehearsed in their
ears. This exercise brings the children to
meeting, and creates an attachment to
that kind friend who treats them as his
friends. Their eagerness to obtain books
makes them anxious for his next visit, and
this again prevents his appointments from
being forgotten. Then the books are so
beautiful, so entertaining and instructive,
even to adults, that the missionary should
count on every book thus given as an
auxiliary worth a dollar in furtherance of
his object.

Synod of Illinois.

The meeting of Synod was entirely har-
monious, and deeply interesting. Of 37
ministers, about 22 were present. They
occupy the most important stations in the
two states of Illinois and Missouri, and
are already exerting an amazing influence
by preaching, and by their united exer-
tions to promote Bible, Tract, Tempe-
rance, and S. S. Societies, and thus giving
direction to the energies of unborn mil-
lions. Most of them have taken the field
within five years. Oh, it was an anima-
ting event to be permitted to convene from
so many outposts, and around the table of
the Lord to form acquaintances, and ex-
change Christian salutations, and to give
and receive reciprocal pledges of co-ope-
ration in the noble enterprise to which all
seemed so devoted. I am sure if the pa-
trons of Home Missions could have heard
their several reports, and participated in
our religious exercises, (the immediate ef-
fect of which was that about 20 expressed
anxiety for their souls,) they would need
no other argument to convince them that
their benevolence had flowed forth into a
fertile soil. Brethren, pray for us, for
such glorious results have not been obtain-
ed without trials and opposition from the
powers of darkness.

From Rev. T. Lippincott, Missionary labouring in Edwardsville, Alton, and Collinsville, Ill.

I have reason to thank God for what I
have seen and enjoyed in my labours at
Collinsville. During the past three months
the Lord has been present with that peo-
ple, shedding his influences like the gen-
tle dew. The term was concluded with a
four days' meeting, including the last Sab-
bath in August, at which I had the assist-
ance of several beloved brethren. The
occasion was solemn and deeply interest-
ing. Eleven persons were received into
the church, several others indulge hope,
and a number still occupy the anxious
seats. It was a pleasing sight, indeed,
when the candidates came forward in pre-
sence of the large congregation, gathered
under the shade of a beautiful grove, (the
meeting-house, though convenient, being
too small for the occasion,) to avouch their
attachment to Christ—all in the bloom of
life—all, except two, teachers or pupils in
the Sabbath school. I cannot but hope,
from what I have seen, that the impres-
sion which had been previously made, is
considerably increased in extent and
strength by the continued exercises during
the four days.

I have been necessarily absent from my
charges part of the time, and have found
matter of thanksgiving in some of these
cases. The first Sabbath in July I sup-
plied Bethel church (in Bond co.) by Pres-
byterial order. It became a three days'
meeting; and I left about twelve on the
anxious seats when I came away. The
Lord was there. I hear little since from
the church, but that some have exercised
hope.

main. Not one impenitent sinner, to my knowledge, left the house. Every one seemed to feel that religion was immensely important, and that it became him to attend to the subject immediately. In the mean time Christians repaired to a neighbouring house to pray for these anxious sinners. There were so many that we deemed it not best to have individual conversation, but made such remarks on the importance of an immediate surrender to Christ as we thought proper. The scene was overwhelming. It will be known in the day of final account, who and how many made a cheerful, an unconditional submission to Christ. At that time and since we have reason to believe that numbers in this place are truly new creatures. Twenty are already propounded for admission into the church, and we believe there will be a number more previous to our next communion. We are not anxious to count numbers, till by their fruits they may be known as the real followers of Christ. Nearly all of the Bible class, consisting of more than thirty, that were not before pious, are now indulging in Christian hope; and ten or twelve of the oldest of the Sabbath scholars. Truly the Lord has done great things for us, whereof we are glad. All the praise of this work shall be his.

From Rev. Milton Kimball, Chester, Meigs Co., O.

In my former reports I have mentioned that there was some religious awakening. We have never spoken of the state of things among us as a revival, because by that term there is generally understood a more general excitement; but we should be ungrateful not to speak of what God has done for us to the glory of his name.

During the last six months the evidences of the presence of the Holy Spirit in almost every meeting have been clear. For some days after the seriousness commenced, it seemed quite general, and we had strong hopes of a revival. But some soon relapsed to carelessness, while the impressions of others continued, and became more pungent. Our last communion season was the first Sabbath of September; it was connected with a three days' meeting, —a blessed day, a day of salvation. Ten were added to the church by confession and one by letter. There were many circumstances to render it a time of unusual interest. Less than one year since, only two or three members of our church resided near enough to town to attend our meetings. Fifteen are since that time added, most of them residing in the vicinity. The unity and warm affection which prevail in the church, and the manifest presence of the Lord,—these things made it to us a day of unusual joy.

From Rev. J. W. Eastman, Highland Co., Ohio.

I entered the field assigned me the 2d day of June, and by direction of the Committee of Missions for this Presbytery, repaired to New Petersburg. They had been for several months destitute of preaching; but instead of being willing to remain so, I found them looking earnestly to the Lord for a pastor. They regarded my arrival among them as an answer to their prayers, and hailed it with gladness. Before the month had expired, they unanimously invited me to settle among them. They manifest a zeal for divine institutions which may well put to the blush those more affluent professors of religion in the East, whose complaints of "heavy taxes" are evidently impeding the work of the Lord.

Soon after my arrival here, we had favourable indications of a revival. Christians were observed to be fervent in prayer; Sabbath school teachers and scholars were unusually solemn; the hearing ear and tearful eye characterized the audience in general. Numbers began to inquire "what they should do to be saved?" and shortly after to declare what the Lord had done for their souls. The result, up to this time, has been the addition of seventeen to the church by profession, and two by letter. Not far from sixty now attend our meetings for inquiry, about half of whom are beginning to hope in the mercy of the Saviour. Many others are evidently under the special operations of the Holy Spirit. At no time have appearances been more favourable than they are now. The widow of more than three score, and the Sabbath school scholar of nine, have presented themselves to be conversed with on the subject of "*the one thing needful*," and to request those who had an interest at the throne of grace to plead with the Lord that they might be born of the Spirit. Thither the aged mothers with their children and grand children together repaired on the same all-important errand. O pray for us, that the work may advance, till a multitude of souls are fitted for the heavenly world.

From Charles M. Putnam, Jersey, Licking Co., O.

During the whole summer all our means of grace have been remarkably well attended. Since the first week in July I have held weekly an inquiry meeting, attended by from one to thirty-two persons. In August the Church Conference of our county met in this township; the meetings of which continued two days. It seemed to be the means of great good. Some who were previously serious, but had concealed their feelings from their fellow men, were then constrained to discover themselves, and openly and earnestly to inquire "what shall we do?" Others, who came to the meetings of conference entirely thoughtless, were convicted of sin, and in a few days began to cherish the thought that they had passed from death unto life. Since, there has been for our congregation a large number of hopeful conversions. Some of those among the members of the Sabbath school, some members of the Bible class, and others from the congregation, heads of families, and who, but for the *Temperance Reformation*, would in all probability have lived and died strangers to God. We have not yet numbered the hopeful subjects of this work of grace, for we know that there are such things as stony ground hearers, and we would therefore count and judge with great caution.

MICHIGAN.

From Rev. Ira M. Wead, Ypsilanti, Washtenaw Co., Michigan.

It is with thanksgiving that I would inform you God has at last granted a few mercy drops upon this thirsty part of his moral vineyard. Last winter there were a few hopeful subjects of divine grace, and the spirit of prayer which was then manifest in the church, continued to a good degree until about the first of July, when it pleased the Lord to give us more decisive evidence of his presence. At a church meeting then holden, the whole church seemed melted into penitence for their sins. Mutual confessions were made of their past coldness, and a solemn resolution made to be more faithful to God for the future. A four days' meeting was also appointed, and days of fasting and prayer set apart, with a view of preparing for that interesting season. From this period all seemed to be looking forward to a revival. Our meetings became crowded and solemn. Prayer meetings during the intermission of divine service on the Sabbath were attended by a majority of the congregation, and several began to make the inquiry of the jailor, and to say, "Christians, *pray* for us."

Revival.

Our four days' meeting commenced on Thursday, the first of September. It was a time of God's power. The Holy Spirit came down in a manner never before witnessed in Michigan. At the close of the services on the Sabbath, at the request of a majority of the congregation which had attended our previous meeting, it was thought best to continue the meeting another day. It was continued, and with a great increase of solemn interest. At the close of the meeting, between forty and fifty came forward, expressing a hope that during the five days they had submitted themselves to God. Probably about one third of this number were from adjoining towns. Since the meeting, some have expressed hope in Christ—others are inquiring. Our meetings continue, with no abatement of interest.

Our Sabbath school, though small, is interesting. During our meeting, some three or four became converted to God. In the county there have recently been seven or eight new schools formed. The Lord has been sending us many of his children from the East, whose hearts are warm in this cause. Within a few months there has been a Territorial S. S. Union formed, which promises much to the Sabbath school cause in this section of our country. May the Lord more abundantly bless this means of grace to our rising generation.

The Temperance cause still advances in our county. Our Society has accessions every meeting. It now numbers 170. Since my last report, one who seemed firmly wedded to his cups has reformed, and hopefully become a new man in Christ Jesus.

MISCELLANEOUS.

ECONOMY OF APPROPRIATIONS FOR MISSIONARY SERVICES.

A MISTAKE CORRECTED.

We learn by several communications from Illinois and Missouri, to ourselves and others, that an impression has been extensively produced on the minds of our Missionaries, and other friends of the cause in those States, that the Executive Committee of the A. H. M. Society has *recently changed* its plan of appropriation for Missionary services. So much dissatisfaction and "*astonishment*" have been expressed by

many, on this account, that we feel it incumbent on us to say to them, and to all others who may be entertaining such an impression, that it must have been founded in mistake or misinformation. No such "*recent alteration*" as is complained of has been made by this Committee, nor has any sum been fixed on as the "*extent of what we would allow*" towards the support of a Missionary, short of the sum guarantied to each when he is sent to the field. On this subject the Committee have felt themselves sacredly bound to consider each case of application by itself, and to grant in each case, from year to year, the amount (and no more) which has seemed, after the best information which could be obtained, to be absolutely needed, and without which the Missionary could not be sustained on his field. This has been their uniform plan of appropriations from the beginning, and is so still, without any change or alteration; and we are at a loss to conjecture how the impression has become so general, that we have *recently changed our plan*, unless it is to be accounted for by supposing that the rule of appropriations recently adopted by the Board of Missions in Philadelphia has been inadvertently attributed to us. Their announcement, in their last Annual Report, is in the following words, viz.: "*No outfits are allowed to Missionaries, and the highest amount appropriated within the United States for one year's service is* 200 *dollars.*" But this should be carefully distinguished from the publications of the A. H. M. Society. The above rule has never been adopted by us, as our correspondence and Reports will uniformly show. The following extracts from the last Annual Report of the A. H. M. Society will set this matter in its true light, and we hope will quiet the fears of all such as have apprehended embarrassments to the cause from any supposed change in our plan of appropriations, viz.:

"It is easy, indeed, to induce young men and others to take *missionary tours* to these remote settlements, and spend a few months, if they may then return to fields more white unto the harvest. The experience, however, of Missionary Societies and Boards of Missions before existing in this country, has evinced that such kind of service is comparatively of little use. This Committee, therefore, early established it as a rule, to send no missionaries to the frontier states and territories, who were not willing to express it as their *sincere intention and settled purpose* (Providence favouring) *to remain and spend their lives on those fields.* But we have thought it unreasonable to exact such a pledge from those who have the courage thus to take their lives in their hands, and meet the perils and privations, and identify themselves with the interests of new and remote settlements, without pledging, on the part of the Society, at least a competent support for the first year of the missionary's service. This indeed is the only method by which the preaching of the gospel can be permanently secured in those sections of the country which are the most destitute. It must be *sent* to them, or they will remain destitute; and in sending the gospel to such fields, the committee have found it necessary to commission their missionaries without regular applications from the people, and to assume their entire support, including such sums as they may derive from the fields on which they labour. No less than 34 of the missionaries named in this report, have been thus appointed. These in general have been the most expensive missions of the Society, while in some instances, the missionary who was sent, unsolicited by any organized congregation, has not only been received with cordiality, but his support has been principally sustained by the people, and the Society relieved from the whole or a large portion of its pledge.

"Excepting the above named 34 missionaries, and 5 others who have been employed as agents, the remaining 424 have been appointed on application from the churches or congregations where they labour, and the amount pledged in each case has been the least sum which the Committee have regarded sufficient to enable the applicant congregation to support and retain the minister of their choice."

Again, on the same subject we remark:

"In entering into these engagements, the Committee have been aware that, in the work of Missions, as in other departments of charitable effort, a Society known to have been formed for the purpose of aiding the destitute and the needy, is exposed to unworthy applications for its bounty. This fact presents a point of the greatest difficulty and delicacy in the bestowment of public charities. The Committee have accordingly endeavoured to guard, on the one hand, against an indiscriminate or a lavish expenditure of the Society's funds, and on the other, to avoid that degree of retrenchment in appropriations, which might disappoint the reasonable expectations of congregations asking assistance, and thus discourage, rather than aid them in their efforts to support

s ordinances of the gospel. To attain ese ends as perfectly as possible, each plication has been carefully examined, d appointments have been delayed, un- , by correspondence or otherwise, the ommittee have become assured both of e wishes of the congregation, and of the gular standing, good reputation, and rospects of usefulness of the minister em- loyed. Aid has then been granted, on pplication from the people, accompanied ith suitable evidence that it was needed. t has accordingly been received with many xpressions of gratitude from the churches nd congregations assisted, and, in most ases, has been attended with the happiest effects, not only in sustaining the needy under present embarrassments, but in concentrating their own resources, and encouraging them to make more vigorous efforts to secure the blessings of a permanent ministry. This system has been pursued with a confidence, strengthened by the experience of every year, that it is happily adapted to accomplish the great end for which the Society was formed, and that it will permanently retain, as it has hitherto received, the approbation and patronage of the religious public. It is a system of *encouragement*, as well as of economy, and does not enervate, as is the case with charities indiscriminately bestowed, but strengthens and stimulates to renewed exertions the congregations aided, and has enabled them, in many instances, to return to the Society, within the year, some portion of the amounts appropriated."

ORDINATION OF MISSIONARIES.

In the September number of the Home Missionary we stated that several labourers were about to be sent forth into the great spiritual harvest. By a reference to our list of appointments in the present number, the names and locations of several of these will be seen. The following notice of the ordination of a part of the Missionaries referred to, is extracted from the New-York Observer of the 15th Oct.

On Friday evening of last week, the following young gentlemen were ordained in the Bowery church, by the Third Presbytery of New-York, as Evangelists, viz.: Samaliel C. Beaman, Thomas Brainerd, William Gage, Edmund Garland, John W. Irwin, John Morrill, John U. Parsons, Simeon Salisbury, Elisha Jenney, and John J. Owen. The sermon by the Rev. Mr. Cox, was from Jeremiah xxiii. 28: 'The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Ordaining prayer by the Rev. Dr. Woodbridge, and charge to the Evangelists by the Rev. Benjamin H. Rice, of the Second Presbytery. The services were all appropriate and instructive, and performed in a spirit delightfully suited to the occasion, while a crowded audience testified, by their fixed and solemn attention, the deep interest which is felt by Christians in this city, in the enlargement of the numbers of them that shall publish salvation.

The above named Evangelists, excepting one, are from the last class of graduates from the Theological Seminary at Andover, and the interest of the occasion was no doubt much increased by the fact that all of them (excepting Mr. Owen, who is employed as agent of the Presbyterian Education Society,) had been appointed, by the American Home Missionary Society, as missionaries to the western and southern States, and most of them were about to depart on the morrow to the home of their anticipated labours, beyond the Alleghany mountains. This consideration especially gave to their ordination, and to the several prayer meetings which they attended in the city, an interest which we trust will not soon be forgotten by those who formed the acquaintance of our young brethren.

It will also be gratifying to our readers to know, that in addition to the above, the following, who are their class-mates from the same Seminary, are now on their way to the west as missionaries of the above Society, viz.: Rev. Benjamin Labaree, Rev. Daniel C. Blood, Rev. Asaph Boutelle, Rev. Jason Chapin, and Rev. Edmund O. Hovey; from the Theological Seminary at Princeton, Rev. Reuben Frame, Rev. George H. Hulin, and Rev. Jeremiah Porter; and from the Seminary in Bangor, Maine, Mr. Elijah S. Scott;—in all 18, designated to the states of Ohio, Kentucky, Indiana, Illinois, and Michigan Territory. This we understand is a larger number than have ever before been sent out by the American Home Missionary Society at any one time. It speaks well for the Christian enterprise of the Executive Committee of that noble institution; and as they are thus enlarging their pledges to the great and growing west, it is hoped that our citizens and the religious public will remember the claims of this enterprise upon their prayers and their alms the present autumn. May *the wilderness and the solitary place be glad for them, and the desert rejoice and blossom as the rose.*

Appointments by the Executive Committee of the A. H. M. S. from Sept. 15th to Oct. 15th, 1831.

Missionaries not in commission last year.

Rev. Daniel C. Blood, to the valley of the Mississippi.*
Rev. Benjamin Laberee, do.
Rev. Gamaliel C Beaman, do.
Rev Asaph Boutelle, do.
Rev. Thomas Brainerd, do.
Rev. Jason Chapin, do.
Rev. William Gage, do.
Rev. Edmund Garland, do.
Rev. Edmund O Hovey, do.
Rev. John W Irwin, do.
Rev. John Morrill, do.
Rev. Sineon Sansbury, do.
Rev Elijah S. Scott, do.
Rev. Joremiah Porter, Sault Ste. Marie, M. T.
Rev Reuben Frame, Wilmington, Ohio.
Rev. Elisha Jenney, Rushville, Illinois.
Rev. Daniel O Morton, Agent in Vermont.
Rev. William P. Kendrick, Hopewell, Ontario Co., N. Y.

* Although probable fields of labour have been selected for the first thirteen of the persons named in this list, yet the ultimate fixing of their respective locations is deferred until they shall have visited the Western States.

Rev. —— White, Veteran, Tioga Co., N. Y.
Rev. John L. Sloan, Trenton and New-Shiloh, Tenn.
Rev. James Chute, Fort Wayne, Indiana.

Missionaries re-appointed.

Rev. Asa Turner, Quincy, Adams Co., Ill.
Rev William Todd, West Dresden, Yates Co., N. Y.
Rev. Horace Gulpin, Centreville, Ontario Co., N. Y.
Rev. Isaac Jones, Mayville, Chautauque Co., N. Y.
Rev. John B. Preston, Ripley, Chautauque Co., N. Y.
Rev Elijah Buck, Massillon, Stark Co., Ohio.
Rev. Martin M Post, Logansport, Cass Co., Ind.
Rev. Alexander G. M'Nutt, Madison and Henderson Cos., Tenn
Rev. William S Lacy, Dardenne, Missouri.
Rev. Charles Hoover, Southwark, Pa.
Rev. Timothy M. Hopkins, Shalersville and Mantua, Ohio.
Rev. Alfred Gardner, East Windham, Greene Co., N. Y.
Rev. Aretus Kent, Galena, Ill.
Rev. Samuel W. Rose, Burlington, Licking Co., Ohio.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Sept. 15th to Oct. 15th, 1831.

Amherst, Mass., from Students of Academy to const. their Principal, Rev. S. Colton, Life Member,	$30 00
Andover, Mass., a little girl, per Rev. D. C. Blood.	16
Bangor, Me., Miss. Soc. to const. their pastor a Life Member, per E. A. Crosby,	20 00
Cannonsburg, Pa., Rev. Dr. Brown,	5 00
Catskill, N. Y., Caleb Day, Esq. per Rev. Dr. Porter,	5 00
Concord, N. H., a Lady, 5; Miss A. Farrand, 2; per Rev A. Peters,	7 00
Durham, N. Y., Elisha Wattles, per Rev. Dr. Porter,	2 00
Elbridge, N. Y., Fem. Dom. Miss. Soc. per Mrs. Monroe,	10 88
Grafton, Vt., John Barret, 3; Susannah Hall, 1; Mon. Con. Coll. 4 26; Friend, 1 74,	10 00
Greenville, N. Y., Mr. Spees, 8; James Stephens to const. himself and wife Life Members, 60,	68 00
Nassau, N. Y., Fem. Sew. and H. M. Soc. to const. Rev. S. J. Tracy Life Member,	30 00
Newbury, Mass., Lad. Read. Soc to const. Rev. Isaac R. Barbour Life Member,	30 00
New-York, Beecker-st ch. J. D. Wickham,	20 00
Do. Bowery ch. Assoc. J. Wheelwright, 20; Mrs King, 1 50; R. W. Clark, 1; S. Pierson, jun. 5,	27 50
Do. do. Coll. at ordination of Missionaries,	87 30
Do. Branch Church Assoc. per Rev. J. A. Murray,	25 00
Do. Brick ch. Assoc., P. Judson,	5 00
Do. Central ch. Assoc., A. M. Hatch,	20 00
Do. Murray-st. ch. Assoc., S. Boyd,	25 00
Do. West ch. for services of Secretaries in supplying pulpit,	10 00
Do. Elnb Metcalf,	10 00
North Yarmouth, Me., Juv. Soc. per Rev. D. Shipley,	15 00
Painesville, O. per Rev. W. M. Adams,	37 20
Peru, Mass., Samuel Cone, per M. O. Nash,	10 00
Pine Grove Mills, N. Y., Mrs. Peter Roe, per Rev. Dr Cox,	1 00
Philadelphia, Pa., 5th ch. Aux. per G. W. M'Clelland,	109 46
Plainfield, Ct., Benev. Soc. per E. E. Robinson, Tr.	10 00
Romeo and Rochester, Mich., per Rev. L. Shaw,	1 37
Saybrook, Ct., Fem. H. M. Soc. per S. J. Hotchkiss, Tr.	28 00
Southold, L. I., Mon. Con. Coll. per Rev. W. Fuller,	10 64
Tamworth, N. H., Cong. ch. and Soc. per Rev. D. P Smith,	6 50
Ticonderoga, N. Y., Aux. per Rev. A. C. Tuttle,	19 00
Troy, N. Y., Gent. Miss. Assoc. 2d ch. per C. Lyman,	71 85
Washington Corner, N. J., Mon. Con. Coll. per Mrs. Riggs,	6 00
Westerlo, N. Y., James Holmes,	3 00
Williamstown, Mass., Fem. Char. Soc. per Mrs B Nobl., Tr.	20 00
Woodstock, Vt, a Friend, per Rev. A. Peters,	5 00
"Home Missionary,"	100 16
	$895 39

K. TAYLOR, Treasurer.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

PROCRASTINATION.

[Furnished by a Minister.]

"Be wise to day—'tis madness to defer."

Mr. A. was married to a lady of serious turn of mind, who had a conscientious regard for the institutions of religion, and would gladly have availed herself of their instrumentality as the means of grace; but, like many other hapless wives, she found the man who had pledged himself to comfort and assist her in her pilgrimage, her most determined opposer. Mr. A. was intemperate, and it need scarcely be added, was an enemy to religion. Her request to be allowed to attend on the preaching of the gospel he steadily refused, until in this way twelve long years had passed over their unsanctified union.

But the entrenchments of the wicked are not impregnable. The omniscient God has ways to reach men, although they may fancy they are keeping out of the way of his arrows; and oftentimes he breaks in upon their fancied security in judgment. A *protracted meeting*—one of those forms of religious effort which are so signally blessed in rolling on the chariot of Immanuel—was appointed in the town where A. dwelt. The solicitude of his wife, so long suppressed, broke out afresh, and she proposed to attend the meeting; but, as on all former occasions in which she had made this proposition, so now, *she was denied*. But the fear of God was upon her, and the fear of a drunken husband, happily for her, had ceased to control her determination.

"I have obeyed you twelve years," said she, "and now it is time for me to seek the salvation of my soul. I will attend the meeting." She went—the truth took effect—she was awakened, and soon after hopefully converted to God.

Soon after this event, a neighbour of Mr. A. told him that "God was doing a great work in that town, and that some hundreds had been convinced of their sin, and had obtained a hope of pardon through the Lord Jesus Christ." He listened with apparent interest, and after much solicitation, promised that after *another week* he would attend church,—that himself and family would join the Sabbath school, and begin, even thus late in life, to seek salvation.

The next Sabbath came. The superintendent of the Sabbath school, and others, looked with solicitude for A. and his family, but they were not there. They continued anxiously to expect them until the school closed, but they came not. Soon after the bell tolled a funeral knell. The inquiry was made, "Whose remains are now to be committed to the silent tomb?" Ah!—'Twas that man's who one week ago engaged to begin to-day to seek the salvation of his soul. Yesterday God laid his hand upon him, and in a few hours he died,—died without hope.

Behold the end of the scorner—of him who counts heaven's richest boon too *poor* for his *present* acceptance! As if the idle sophism with which we lull the conscience, and gain a temporary respite from its pangs, could also blind the eye of God, or dull his sense of the indignity which is done to his honour by the man who refuses *now* to listen to his demands. If there be such a thing in the universe as an outrage against *right* and *honour*, it is when a vile worm of the earth,—a corrupt and miserable sinner,—spurns the offer made him in infinite condescension, by the God of heaven, and puts him off with the poor subterfuge, "*I will attend to this hereafter.*" The whole stream of time is strewed with the wrecks of souls lost by this delusion. B.

THE GREAT CONTROVERSY.

A College Anecdote.

[Furnished by a Clergyman.]

That the mind of man in its natural state is at enmity with God, is one of

the most plain and oft-repeated doctrines of the Bible. "Hear, O heavens, and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me." Again, "The Lord hath a controversy with his people." And, if with his people, much more with those who are altogether under the control of a carnal mind.

It is also equally true that, in all the steps of this controversy, God is right and man universally wrong. On the one hand, it is conducted with infinite benevolence, and seeks only the good of the opposer, till he places himself beyond the reach of the divine compassion. On the other, it is maintained by every method of resistance which the fruitful inventions of man, of every variety of endowments, propensities, and habits, can devise. But it is the same in principle, it is "enmity against God," whether it stand out in overt acts of rebellion, or rankle in the heart under the garb of every thing, in external conduct, which is pure and lovely and of good report.

It is not my purpose, however, to discuss the *doctrine* of this controversy, but only to lay before the reader a single *example*, in which I once knew it acted out in a most striking manner, by a young man, who, for the time being, appeared to be so entirely absorbed in contemplating his relation to God, that he lost sight of all other relations, and spoke and acted unrestrained by the fear of man, or even the proprieties of life.

F. N. was a member of College with myself. He was a young man of amiable disposition, respectable talents, studious habits, and of blameless morals; but on the subject of religion he was stupid as a block. He had been reared up under the sound of the gospel, and had a general notion of its doctrines, and professed to be unconscious of any opposition of heart to its requirements. He was simply a stupid neglecter of religion, and quieted himself in his neglect by the innocence of his life, and the decent uniformity of his moral habits. Thus going about to establish his own righteousness, he pursued the "even tenor of his way," with scarce an interruption from the reproofs of conscience or the recognised strivings of the Holy Ghost. And this is not so much to be wondered at, when we reflect that there was but little in the religion of his professedly pious associates to arrest his attention, or to impress him with the conviction that they had any joys to which he was himself a stranger, until a revival of religion, which gloriously pervaded the College, restored to the friends of the Redeemer the joys of his salvation. Then they began to "teach transgressors his ways, and sinners were converted unto him." The breath of heaven descended like a rushing mighty wind, and it was a time of general heart-searching.

F. N., slow to believe, and hitherto securely entrenched in his morality, at length appeared among the inquirers. He was told of the depth of his depravity, of the sinfulness of his neglect, of his desert of eternal death as the wages of his sin, and of the sovereign right of Jehovah to punish him with everlasting destruction. This last declaration especially made a lodgment in his soul, and his soul resisted it. He returned to his room and opened his Bible, and read, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." His heart rebelled, and he closed up the book. He opened it again and read, "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son;" and again his heart rose in opposition. These were hard sayings, and he would not hear them. These declarations of the divine sovereignty, of the supreme dominion of God, his soul could not endure. It appeared to him unjust that the Almighty should thus deal with his creatures. He at length determined that he would not possess a Bible that contained such doctrines. He formed, accordingly, the deliberate purpose to cut out from his Bible every leaf which exhibited the doctrine of the divine sovereignty! He took out his knife and actually commenced the sacrilegious enterprise. He began with the leaves which he had read, and proceeded in the work, laboriously, cutting leaf after leaf, until it became apparent that if he robbed the

ned book of every page containing
hated doctrine, he would have no
le left! He paused in his hopeless
k, and in a fit of anger threw the
tilated volume across the room!
en, rising from his seat, he walked
floor in an agony, till, by the mys-
ious influence of an unseen agency,
ultimate act of rebellion was made
occasion of his surrendering him-
into the arms of saving mercy. As
eye fell upon the torn book at his
t, his spirit writhed within him, and
said, "Merciful God! what have I
ne? I have vilely cast away the
ble, with all its revelations of love,
ply because it assures me that the
G OF THE WHOLE EARTH WILL DO
HT! Truly, this is rebellion! This
controversy between the thing form-
and him that formed it—between
an and his maker!" With such
flections as these his sins were set in
der before him. He saw that he was
rebel, and that in opposing the sove-
ignty of God, and wishing to expunge
from the Bible, he had cherished a
sposition which would blot out one of
e most sublime and glorious manifest-
ions of the Godhead. In this doctrine,
ore than in any other, he now seemed
see the "King, the Lord of hosts."
Therefore he loathed and abhorred
imself, and repented in dust and ashes.
his was the hour of his submission.
lere he yielded the contest, and gave
imself away to God.

From that time, sixteen years ago,
. N. has been an exemplary Christian,
d, for more than eleven years, a suc-
sful preacher of the gospel, rejoicing
imself, and persuading others to re-
ice, that *the Lord God omnipotent
ignelh, and that he will do all his plea-
re.* P. C. S.

THE MARBLE MONUMENT.

[Furnished by a Layman.]

Our readers will recollect that in the
astor's Journal for the year ending
829, (vol. I. page 69.) we published
a article denominated the "SPIRIT OF
ISSIONS," or the "*Little Pine on the
nk of the Connecticut.*" It was an
ccount of the conversion of L———
———, in 1815, then a member of
artmouth College, and now a mis-
sionary in Ceylon, together with an interesting communication from him to the writer. The reader will be richly rewarded, if he will turn back to the No. of our "Journal" which contains it, and peruse that article again. "That Little Pine," as we then said, "will be remembered in heaven." L——— S——— still lives and labours in that far distant island of the sea; with what spirit, the following extracts, which we have received from a respected correspondent in New-Hampshire, will show. Our correspondent writes:

"I cannot withhold from you an interesting fact concerning L——— S———, and which is thus detailed in a letter from him to my brother B., at H., dated Oct. 12, 1830:—'For all I ever was at Hanover—for all I now am, or expect to be, in this world, I am indebted to a very little turn in Providence, with which you are acquainted. You recollect my brother Oliver, who was drowned in 1807, while a member of the junior class. You may recollect that the members of the United Fraternity erected the white marble monument to his memory. This generosity and kindness of strangers to one so dear to me, so took hold of my mind, that I often wept; and while my hand was hold of the plough, my heart was with those who had loved and buried my dear brother. These feelings, however, I kept to myself about two years. I at last began to fit for College, and was eventually introduced at Dartmouth college just a year before I was fitted for such a place. All this was the result of that marble which stands at the head of my brother's grave. All this time, God led me in a way I knew not, and was making use of that very marble to raise up a missionary for India. Happy, happy shall I be, if at last some in India may be able to testify that I have been as useful to them as that monument has been to me.'

"I will give you another beautiful extract from the same letter.

"'Let us rejoice that, though on different sides of the world, we are included, if indeed we are the true followers of Christ, in the same Church—are engaged in the same cause—are members

of the same body—baptized into the same spirit—have one faith—one hope. He that soweth and he that reapeth shall rejoice together, and he that goeth out to the battle and he that sticketh by the stuff shall alike be rewarded. With these animating hopes and prospects, let us pray that we may be enabled to stand in our lot, and each build up that part of the wall which is over against his own house.'"

Such are the feelings with which the Christian remembers every object associated with his conversion to God. The "LITTLE PINE," and the "MARBLE MONUMENT," are objects of unspeakable interest to our distant brother, because they are inseparably connected in his remembrance of the grace of God, by which he is what he is. They shall perish, but the remembrance of them shall live in eternity.

A FRAGMENT.

From a Missionary's account of his labours.

Our meeting was in a grove. To this spot came one, whom we shall always remember. He was an infidel, who had long neglected public worship, and despised the people and ordinances of God. As he kept a public house, directly opposite the church, it became noted for the gathering together, on the Lord's day, of those who fear not God, nor regard men. He felt bitter against this meeting, and opposed the attendance of his wife.—He remarked in scorn, "I will wait till Sabbath, when they will be red hot, and then I will go and take a welding." Accordingly he made his appearance in the grove, and heard a heart searching discourse from the text, "*Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.*" It took effect. The Holy Ghost pierced him with the truth. He came, a wounded and distressed sinner, among those who were anxious, crying, "*What shall I do to be saved?*" This day was glorious for the letting down of an Almighty arm, for the salvation of lost man. One hundred and fifty came to the anxious seats, in the morning, and two hundred in the afternoon. This convicted infidel was converted the next day; and the day after, he excluded all ardent spirits from his bar.

"WATCHMAN! WHAT OF THE NIGHT?"

Isaiah xxi. 11.

Watchman! tell us of the night,
What its signs of promise are:
Trav'ller! o'er yon mountain's height,
See that glory-beaming star!
Watchman! does its beauteous ray
Aught of joy or hope foretel?
Trav'ller! yes: it brings the day,—
Promis'd day of Israel!

Watchman! tell us of the night,
Higher yet that star ascends:
Trav'ller! blessedness and light,
Peace and truth, its course portends.
Watchman! will its beams alone
Gild the spot that gave them birth?
Trav'ller! ages are its own,
And it bursts o'er all the earth.

Watchman! tell us of the night,
For the morning seems to dawn:
Trav'ller! darkness takes its flight,
Doubt and terror are withdrawn.
Watchman! let thy wand'rings cease;
Hie thee to thy quiet home:
Trav'ller! lo, the Prince of Peace,
Lo! the Son of God is come!

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. DECEMBER 1, 1831. NO. 8.

MONTHLY CONCERT.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

AMERICAN BAPTIST MISSION IN BOMBAY.

Mr. Bennett, under date of Feb. 28, 1831, communicates the following facts in relation to the use made of the press.

The demand for tracts in Burmah is far greater than one press can possibly supply. Mr. Judson, in Rangoon, writes, that he wants a thousand per week, and they are called for at his house.

We have lately—says Mr. Wade under the same date as above—had most encouraging accounts from Tavoy, of the work of God among the Karens; at one time thirty-four were received by baptism into the church, and the whole number of this race of people in that vicinity who have been baptized is sixty-nine. Is not this encouraging? Will not the hearts of those rejoice who have offered up their unceasing prayers for the salvation of the heathen? Will not those be glad who have cheerfully contributed their mites for the preaching of the gospel among the heathen? Will not some of the young men who have been commanded by the Saviour to go unto all the world and preach the gospel to every creature, feel their spirits stirred within them, when they hear the news that so many in a single vicinity have been baptized, and fifty-two of them within the last three months?

Death of Mr. Boardman.—On the 11th of February, however, the founder of this church, and its devoted pastor, the Rev. Mr. Boardman, was called from his earthly labours.

You are perhaps aware that when Mr. B. left Tavoy last April, he promised the Karens that if possible, he would return and make them another visit at their villages. Soon after his return here in December, the baptized Karens were in to see him, with many others applying for baptism, requesting him to make them his promised visit, and stating that there were many females in the village who wished for baptism, but were unable to come to Tavoy.

At my arrival, last month, I found that twenty-two Karens had been baptized and brother Boardman preparing to go into the jungle to examine others for this ordinance. He told me the Karens were building him a zayat at the foot of the mountains, which he crossed two years ago, and were about coming in to carry him out there. When he first met me on the wharf, I clearly saw the characters of death in his countenance. He was unable to walk to meet me, yet unwilling to show me any thing but the kindest attention, he had himself brought in a chair to the jetty, to welcome me on my landing, Though I looked upon him as a dying man, yet as I saw his heart was set on visiting his Karens, and as the doctor not only approved but even encouraged the journey, I did not advise against his going. Indeed I felt unwilling to deprive him of the privilege of oxhibiting so fine an illustration of the "ruling passion strong in death." Accordingly we proposed to start on the thirty-first of last month, the Karens having come in two days previous.

It was not contemplated at first, that sister Boardman should accompany us, but on the morning of our departure, she felt unwilling to be absent from him without any one to perform those kind offices that his situation required, and which no one can perform like a wife. We therefore all started together in the

afternoon, leaving the mission premises under the guard of a couple of s with which the military commander here readily furnished us. Brother J man was carried on a cot bed all the way, excepting when the path r precipitous hill was too narrow for two to walk abreast, and arrived at the of our destination on the evening of the third day, without any particul haustion. During our stay, however, he so evidently lost strength, th ter Boardman on one occasion advised him to return—he replied with than common animation, "The cause of God is of more importance tha health, and if I return now, our whole object will be defeated. I want the work of the Lord go on. Ministers often wish to die in their pulpits, die in a pulpit would be nothing to dying here in the midst of the Lord's w Last Wednesday morning, however, it became so apparent that he coul live long, that we deemed it expedient to return without delay, and on cor that we complete the examination of the females and of the old men tha and I baptize in the evening, he consented to return on the day following cordingly, a little before sunset, he was carried out in his bed to the wate where, lifting his languid head to gaze on the gratifying scene, I had the sure to baptize in his presence thirty-four individuals, who gave satisfactor dence to all, that they had passed from death unto life. After this he s to feel that his work was done; he had said in the course of the day that could live to see this ingathering, he could in a special manner say, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salv

On Thursday morning we started on our return; when we arrived at th house its inmates refused us admittance. With some difficulty we got h to a covered corner of the verandah, in a very exhausted state. Throug assiduous attention, however, of sister Boardman, he appeared to revive he did not seem materially different on the succeeding morning from wh had been for several days. Still it was very evident that the closing sce his earthly existence was rapidly approaching, and we concluded, with h probation, to take him in a boat down a stream which was near, and which es within three or four miles of Tavoy. He was carried out of the hou rather from the house, by the Karens, who put him on board the boat, and Boardman and myself followed. But on turning to see if he wanted any we found his countenance fixed in death, and it were difficult to dete whether he breathed or not. Thus did this indefatigable missionary die, a ry missionary would wish to die, about his Master's business, and surro by those in whose conversion from heathenism he had been instrumental. evening before, on asking him what I should read to him, he said the psalm. He remarked a few days ago, "I have no transports, no ecstacies; is rather a calm, settled hope, on the atoning blood of Christ." On Wedn evening, he was bolstered up in his bed, and at family worship prayed, spe with great feeling of the love of Christ, of wholly trusting in him for pardo justification from his "infinite sins," nor closed without remembering hi Karens.

Aid needed—a letter from Rev. Dr. Judson, dated Rangoon, March 4, 18 I can spare time to write a few lines only, having a constant press of missi work on hand: add to which, that the weather is dreadfully oppressive a season. Poor Boardman has just died under it, and Mrs. Wade is nearly Brother Wade and I are now the only men in the mission, that can spea write the language, and we have a population of above ten millions of p ing souls before us. I am persuaded, that the only reason why all the friends of Jesus in America do not come forward in support of missions, is want of information, (such information as they would obtain, by taking a the periodical publications.) If they could only see and know half what they would give all their property, and their persons too.

The great annual festival is just past, during which multitudes come fro remotest parts of the country, to worship at the great Shway Dagong P

in this place, where it is believed that several real hairs of Gaudama are enshrined. During this festival, I have given away nearly 10,000 tracts, *giving to none but those who ask*. I presume there have been six thousand applicants at the house! Some come two or three months journey, from the borders of Siam and China—"Sir, we hear that there is an eternal hell. We are afraid of it. Dr., give us a writing, that will tell us how to escape it." Others come from the frontiers of Cassay, a hundred miles north of Ava—"Sir, we have seen a writing that tells us about an eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die." Others come from the interior of the country, where the name of Jesus Christ is a little known.—"Are you Jesus Christ's man? Give us a writing that tells about Jesus Christ." Brother Bennett works day and night at the press; but he is unable to supply us; for the call is great at Maulmein and Tavoy, as well as here, and his types are very poor, and he has no efficient help. The fact is, that we are very weak, and have to complain, that hitherto we have not been well supported from home. It is most distressing to find, when we are almost worn out, and are sinking, one after another, into the grave, that many of our brethren in Christ at home, are just as hard and immovable as rocks; just as cold and repulsive as the mountains of ice in the polar seas. But whatever they do, we cannot sit still and see the dear Burmans, flesh and blood like ourselves, and like ourselves possessed of immortal souls, that will shine for ever in heaven, or burn for ever in hell—we cannot see them go down to perdition, without doing our very utmost to save them. And thanks be to God, our labours are not in vain. We have three lovely churches, and about two hundred baptized converts, and some are in glory. A spirit of religious inquiry is extensively spreading throughout the country, and the signs of the times indicate that the great renovation of Burmah is drawing near. O if we had about twenty more, versed in the language, and means to spread schools, and tracts, and Bibles, to any extent, how happy I should be. But those rocks and those icy mountains have crushed us down for many years. However, I must not leave my work to write letters. It is seldom that I write a letter home, except my journal, and that I am obliged to do.

AMERICAN INDIANS.

CHOCTAWS.—*Goshen School and Church.*—The progress of the school has evidently been retarded by the excitement and commotion which followed the cession of the country. The thought that *their country is gone* seemed to cut the mainspring to every exertion with this people. And where there is so much commotion and talk, it is not strange, that it should have the effect to divert the minds of children from their books in some degree. Still, on the whole, I think this school has never been more pleasant than the past year, and perhaps never made greater improvement. We cherish some hope that two of the girls have within a few months given their hearts to the Saviour. They think they love him, and there has been a marked change in their conduct for some time. The children return home to-day. It is expected that several of them will go over the river this fall. If the Board should think it advisable to continue the school here in operation another year, I think that twelve or fifteen of our scholars would be glad to return again.

As it respects the progress of religion in this part of the nation, I think there are some things encouraging. There is no particular excitement at present but if I may judge from appearances, there is a good state of feeling among the members of the church. Some of our meetings of late have been interesting. We expect that at a meeting appointed about the 20th of August a few will unite with the church.

One of the female members of the church, whom we call Anna, has nearly ended her earthly pilgrimage, if she is yet living. Mr. Hotchkin visited her yesterday. He found that she had failed very much within two or three days,

—was scarcely able to say anything. He inquired if her faith was as strong when he conversed with her last. She replied, "Yes, the Saviour is m precious than ever."

She expresses no fear of death, for she feels assured to die will be g When asked if she could bear her dying testimony to the truth of the gos being too much exhausted to speak, she raised her hand to express her feel She has been on the decline for many months.

Osages.—Last Sabbath, after our meeting with the Indians had closed, chief told us that they were about to start on a short hunting excursion, t they would necessarily be absent a few weeks, and consequently would not semble to listen to the word of God on the Sabbath; yet they would not fo God's holy day, but rest according to his commandment, and that they woul no means hunt on that day. He then addressed the people before they dispersed, and told them that the favours they had received the past year, w more encouraging than any they had received before; he mentioned what missionaries had done for them, and what the agents of government had g them, and said he supposed that they were thus noticed and assisted bec they were acting in compliance with the wishes of their teachers and t agents. He supposed that the great Spirit inclined the hearts of their fri to help them, in consequence of their attending to the directions given in word of God, and because they remembered God's holy day, and assemble listen to his word. This he supposed was the reason, and this he said was cause that their little settlement was becoming respectable wherever it known. "Moreover," he said, "why are the borders of our prairie made bea ful with herds of cattle peacefully grazing, and our cabins becoming surrou with swine and fowls ready for our use? It must be because we have liste to the instructions and followed the advice of our missionary teachers." finished, by saying, "Let us not forget to assemble every Sabbath to receiv struction from the word of God."

Such an acknowledgment from the Osages is a new thing.

[For notices of Revivals, see the correspondence of Missionaries in the following pages.]

REPORTS OF MISSIONARIES.

MISSOURI.

From the Rev. W. P. Cochran, Boon Co. Mo.

During the last three months, I have laboured as usual in Columbia and vicinity; I preach now twice a month in the town, my congregations are evidently on the increase; my church now numbers 40, and some few we expect will be added ere long. There are a few cases of awakening;—we have had some solemn meetings, tears were seen to drop from sinners, yet God has not deigned to visit us with a refreshing from his presence.

Our Sabbath school has been very flourishing this summer; upwards of forty scholars regularly attended. There are two new schools organized in the county, and are doing well; we have now five schools in the county, four on the Union plan, and one on that of the Methodist. I have been nearly over the county, preaching and talking on this subject, I trust not [illegible]fect. I have two Bible classes, and two weekly prayer m ings.

We had a four days meeting in Aug there was good attention, and much lemnity. The inclemency of the wea operated very much against us; I tr good impression was made.

From Rev. Geo. C. Wood, St. Ch Mo.

I have been labouring here almo year, during which time, our churc increased from 23 to 40 members, while we would rejoice in the prosp of the church, we have to drop a tear departed worth, as three of our mem during the year have been called t ceive their reward; all of whom in last moments, manifested the wor that religion, which they professed. T are five or six others, who hope they lately obtained an interest in the love of a Saviour, and who will unite the church at our next sacramental

son. I have a Bible class, which is in a flourishing state, and which promises much.—Last spring I re-organised our Sabbath School, which during the summer, has been peculiarly interesting.—I have established two others, both of which, are doing well. When I came here, nothing had been done in this county towards the supplying of the destitute with Scriptures; a Bible society had long existed in St. Charles, and for several years had existed only in name. This society was re-organised last January, and a resolution passed to supply the county, as soon as possible.

From a Missionary.

In this county there are 12 Presbyterian professors, four in the southern part of the county, who hold their connexion with this church, 7 belonging to the church in B.; three of whom are superannuated and one Presbyterian woman, belonging to no church in this county. This is the amount of our strength in this county. The precise number of Baptists, I cannot state; there are three churches, consisting of more than 400 professors; belonging to the Methodist society, near one hundred; besides these there are a few Cumberland Presbyterians, and perhaps something less than one hundred *Arians*. To supply this population with preaching, we have at least fifteen preachers. The great majority of the people and ministers, are violently opposed to temperance societies, Sabbath school societies, and all the benevolent operations of the day. From these we must except the Cumberland Presbyterians, and the Methodists.

From this brief statement, you may judge of the importance of this station, and the expediency of maintaining a missionary in this county. If one stays at this place, he cannot expect the money or the prayers of the people to any extent, until a material change is effected.

There was not a single Sabbath school in the county when I came to it; immediately after my arrival, I established one, which met with the most determined opposition, during its continuance; it has now ceased.

I have also, during the last summer, attempted to supply the county with Bibles. —I have also witnessed in one portion of the community, from which a large proportion of professors are not excepted, a most determined opposition to this work, while I have not found any assistance in it. There is one Cumberland Presbyterian Minister, on the borders of the county; he has done what he could; numbers without the Bible, will not take them from a Presbyterian minister, or society. This is the result of the representations given of Presbyterianism, by designing men.

ILLINOIS.

From Rev. T. A. Spilman.

A Church erected.—During the summer, the dear little church here, has been neither idle nor fruitless. By a great effort, a house of worship was erected during the summer, and inclosed so as to render it comfortable, for the accommodation of the worshippers of God. It is a brick building, the size of which is forty-eight by thirty-four feet.

At the meeting of synod, fourteen members were added to the twenty-eight before reported, making the number now in communion, forty-two: a year ago last spring, only seven. At our next communion, which is to be soon, we have the prospect of another considerable addition. This is the Lord's doing, and it is marvelous in our eyes. Our little Tract Society, entered early in the season, upon the plan of monthly distribution, and has sustained the labour of distributing through nearly one third of the county.

The Temperance cause is doing well. The number of actual members is about one hundred and sixty, and its beneficial influence on society is very conspicuous.

In recounting these facts, and reviewing these operations, I am at once prostrated in the dust of humility, and raised almost to an ecstacy of thanksgiving and praise and expectation. When I not only read the sure promises of God, but see the operation of his hand, in their fulfilment, I feel strong to labour, and am filled with courage and hope.

From Rev. John Mathews, Kaskaskia.

I have just returned from a meeting of our Presbytery and Synod; the meeting of each was pleasant, and I trust profitable to many, particularly at the synod. The ministers were apparently zealous in their addresses and sermons, and many seemed to be brought under pungent convictions.

Brethren in the east and every where, pray for us that we may have much searching of hearts, a rending of hearts, and not of garments, and a turning to the Lord. My health has not been very good, through the last season. I feel abundantly admonished that the period of my services is soon to terminate; indeed it

is to myself a wonder, that my feeble constitution has been so long supported, under the burning suns, the piercing cold, the floods, and tempests of this new country. I bless God that I have lived to see what I have seen, a *synod*, meet in great love and peace, and enjoy sweet fellowship together, *where in* 1817, *no messenger of peace, of our order could be seen.* May the good Lord bless his young servants in this land, and make them seven-fold more faithful and successful, than I or my fathers, for many generations.

SOUTH CAROLINA.

From Rev. A. Foster, Pendleton, S. C.

At our communion season, in August, the Lord was pleased to revive his work among us, and after a continued meeting of ten days, seventy were among the anxious. Since the 1st of August, forty have united themselves with our church, three by letter, and by profession of their faith, ten blacks and twenty-seven whites. Fifty are now on the anxious list, twenty of whom perhaps, may be hoping that they have passed from death unto life.

There was something interesting connected with this little revival. I had been labouring here three and a half years, and had seen little success, had become discouraged, and concluded to leave; and in expectation of this, kept a day of fasting and prayer in private, that God would so order the manner of my leaving, as to revive his work. The day previous to the one appointed for my installation, the church held a day of fasting and prayer; the committee of installation were present, and I informed the audience, that I could not be installed. On that day, God was in that place, *and we knew it not.* More souls were awakened on that day, than in any month, or perhaps year, in the history of this church.

The result is, that I must remain a little longer. Revivals are spreading at this moment, along the Carolina side of the Savannah, from the mountains, almost to the sea.

OHIO.

From Rev. A. S. Morrison, Unity and Pisgah Chs., Warren Co., O.

The Sabbath school in Unity church is promising, containing above 70 scholars, and a library of 200 volumes. In the course of the summer, ten of the Sabbath school scholars and two teachers have professed to embrace the Saviour of sinners. Sixteen have been added to the church, and still we have a considerable state of feeling among the congregation.

In Pisgah church, we have had a blessed season of refreshing during the summer. About thirty have been added to the communion. In the course of twelve months there have been more than 100 added. In it we have formed a very interesting Sabbath school of more than 50 scholars, and have a library of 100 volumes.

On the whole, religion here seems to be gaining ground, and though the churches are but lately waking up to the importance of the work, there is an increasing spirit of activity in both the churches to build up the Redeemer's kingdom. Our camp-meetings have been signally blessed; multitudes who never attended at any place where churches are formed, have been led to attend at the camp ground, and, in the judgment of charity, been converted to the knowledge of the truth. More than 500 have been added to the churches, during the past summer, in the bounds of this Presbytery, and many more were made to inquire, "What shall we do to be saved?"

From Rev. A. Jinks, Franklin Co., O.

About seven or eight weeks since, hopeful evidence of the commencement of revival became visible in Berlin and Kingston, and since that time in Genoa. The whole amount of admissions in the churches where I have laboured, is *forty-eight*, viz. 37 by examination and 11 by certificate.

In Kingston, the work is gradually advancing. Eleven of the subjects of renewing grace are either teachers or scholars the Sabbath school.

A Camp Meeting.

We have held a camp meeting in Berlin congregation, which commenced on Thursday, 22d Sept. On Saturday, 27, when invited, came to the anxious seats for the purpose of receiving instruction, and the prayers of Christians. Sabbath evening 109 came forward; and on Monday came to the anxious seats. Sabbath evening and night was a season of great solemnity and power. The whole multitude was moved. All was solemn as eternity and all was silent, and deeply interesting. No voice or sound was heard, except from the messengers of the Gospel, and nothing was seen or heard calculated to diminish the interest or solemnity of the occasion. The parting scene on Tuesday was one

terest. The place seemed to be the heaven; and when those who had d hope during the meeting were out from the assembly before the and addressed by two of the breth- the ministry, nothing can exceed the ity and interest then felt.

Results.

ards of sixty, it is believed, obtained efore the meeting closed; and num- ho went away deeply anxious, have ound comfort in Christ. On the the meeting resulted in great good. ny as seven or eight of our congre- have shared in its blessings, and ceived more or less of the fruits of has promoted a deeper sense of duty l in many Christians, stirred them rayer and active obedience, and has means, it is believed, of bringing an a hundred sinners (some of them talents and influence, and others hopeless in transgression) from s into light, and from the bondage an into the liberty of the Sons of It has promoted a spirit of revival, w more than ever do many feel the ance of being actively engaged in the of God.

Rev. T. Cole, New-Richmond, Clermont Co., O.

byterian Camp Meeting.—Our camp g commenced on the 13th October, ncluded on the 13th. The weather, or some time previous was very un- ble, just before the meeting com- became clear and pleasant, and d so during the meeting. We feel l to the Lord of the harvest for the vourable season, in this respect, that n enjoyed during the whole sum-

number attending the meeting, es- on the Sabbath, was quite con- le, and many of them from a part ucky where the voice of a Presby- minister is seldom heard. The was orderly, and the word preach- d with deep attention, and at times ath-like stillness.

first part of our meeting was not arly encouraging. Nothing mark- rred until Saturday evening, when ersons presented themselves as in-

On Sabbath, the Lord's supper ninistered; and though the congre- was large and attentive, there were ial indications of good. The day and all were made to feel that Paul nt and Apollos water in vain, unless God give the increase. The Holy Spirit had assisted our brethren to preach with great fervour and clearness, and yet sinners were careless, or if anxious, were unwilling to submit. On Monday morning there was a strong desire with some to close our meeting. It was proposed to me; but I felt that we must "wait on God," and I expressed the hope that we might still see his salvation. We were not disappointed: before our morning meeting closed, we felt that God was there, and a general seriousness overspread the assembly. The concluding exercises of our meeting produced a deep, and, I trust, in many cases, lasting impression, and furnished additional evidence of the great advantage of protracted meetings.

From Rev. H. S. Fullerton, near Chillicothe, O.

RESULTS OF A YEAR.

Had the operations of the A. H. M S. accomplished no more than to aid, as God's instruments, in producing the following results, what friend of Christ would say that its labours the past year have been in vain? Many other Missionaries have reported similer results, though we do not recollect any who has so formally drawn the contrast between the past and present aspect of his congregation. It is expected that application will be made for continued aid to this congregation, as it is yet much needed. Will our patrons furnish us the means?

When I look around upon our churches, and see what great things God has done for many of them, I almost lose sight of the tokens of his favour he has conferred upon us. But when I compare our situation a year ago with our situation now, I see that, although we have been unprofitable servants, God has been very merciful and gracious. A year ago we had an old crazy meeting-house, whose naked fractured walls continually foretold the catastrophe by which we were deprived of a regular place of worship during the summer—*now* we have a neat, comfortable house, plastered, and painted, and pewed. A year ago strifes and animosities were lacerating the remains of what *was once* the Union church—*now* these animosities have been healed, and harmony and unanimity prevail. A year ago a minister could collect but a small congregation, even on the Sabbath—*now* we can have a respectable audience on any day of the week. A year ago it was difficult to bring together even a few members to transact any business of the church—*now* almost the whole congregation will come together for such purposes, whenever they are requested. A

year ago the church was literally "without form"—no trustees or deacons—but two elders—no regular discipline. *Now* our church is completely re-organized. We have five trustees to attend to the pecuniary concerns, and five elders to co-operate with the pastor. A year ago the temperance reformation had but commenced; and although some of the neighbouring ministers had laboured faithfully in the cause, it was still considered doubtful whether it would succeed or fail—*now* ardent spirits are almost entirely banished from the congregation, and the work of reformation is progressing rapidly in the neighbourhood. A year ago there was a small Sabbath school here, which had a precarious existence—*now* we have quite a large one, with a library to give it permanency and effect. A year ago a Tract Society, which had been formed in this place, had become extinct—*now* we distribute sixteen hundred pages of tracts every month. A year ago many among us were without the word of God—*now* every destitute family in the township has been supplied. A year ago people were often seen running horses, and collected for diversion, on the Sabbath—*now* such open desecration of the Lord's day is never seen. A year ago the young people were in the habit of meeting together for plays and merriment—*now* they meet to engage in religious exercises. A year ago it is probable that a young lay-member of this church had never been known to pray in public—*now* our young men have prayer-meetings in which almost every young man that has joined the church during the year takes an active part. A year ago our church consisted of forty-three members—*now* our number is eighty-nine.

Such, dear sir, is the change which God has effected in our condition during the past year; and in view of it, I often feel constrained to ask, with the Psalmist, "What shall I render unto the Lord for all his benefits?"

From Rev. Joseph Stephenson, Bellefontaine, O.

The Lord has, in his infinite mercy, been pleased to revive his work among us. Within two months, we have had forty-two added to our little church; thirty-two of these, on examination. This precious ingathering does very much rejoice my heart; two of them my own children.

About twenty-four of our new converts are members of Bible classes. The temperance cause is prospering well, throughout my bounds. It is believed within months, not less than one hundred fami have left off the use of ardent spirits this county.

Since the Lord of the harvest has en us the little ingathering, we seen feel more sensibly the favours shown by your society, in aiding to support gospel among us. We are encourage hope, that after this year, we shall nc dependant upon our friends from abro

From Rev. D. C. Allen, London, Mad Co. O.

In the latter part of August, a four camp meeting was held in the south of this county. The ministers pre (seven in number,) made it their first ject to have Christians awake to their solemn responsibility, and to the a condition of impenitent sinners! Th vine blessing soon attended their eff Christians were weeping over the de tions of Zion, and in view of the per their dying fellow creatures. Parents soliciting the prayers of Christian behalf of their dear unconverted c ren. The precious promises of the were pleaded before him, and the i ences of the divine Spirit earnestly inv

The holy influences descended, sir were awakened; the anxious seats anxious room were thronged. At time, upwards of one hundred forward to the seats. "*What mu do to be saved*" might be read in countenances of many. At length trembling hope was indulged, of hu passed "from death unto life." "*new song*" was faintly heard, fro mouths of numbers heretofore stra to the peace of Israel.

And thus things advanced; the ness, good order, and deep and al ing solemnity, increasing ev Christians rejoicing and laboring; ners inquiring and submitting, unti parting scene, with its melting tions, told us we should never all again, till our Saviour comes in rol judgment.

I trust that eternity will unfol calculable good as the result of th vine blessing on this meeting. A r, who has laboured many years vicinity, has been frequently in rev and has seen one hundred receiv ence to the church, observed, tha

had never before witnessed such powerful displays of the Holy Spirit.

The visible effects were cheering. Christians were revived and strengthened. At least eighty souls were hopefully converted to God; seventy-nine persons gave in their names, expressing their determination to confess Christ before men, and unite with some Christian church, when opportunity should offer. Among these, might be found the hoary head of three score years; but they were *mostly young people*, between the ages of ten and thirty.—Of the whole number, forty-two were males, and thirty-seven females. *Twenty-seven* are *Sabbath school scholars*; and numbers of others *have been* under *Sabbath school influence.*

MICHIGAN.

From the Rev. Geo. Hornell, Auburn Village, Oakland Co., M. T.

Our four days meeting closed on the 19th of September; upwards of forty hopeful converts were its precious fruits at the close, and some at least, have professed to have found the Saviour, since the meeting. Among the trophies of grace, are several who had been distinguished for their opposition to true religion; among these, are the Universalist, and the followers of Paine. Now they are "sitting at the feet of Jesus clothed, and in their right mind;" and each regarding himself as a miracle of grace.

It is worthy of remark, as a testimony in favour of Bible classes and Sabbath schools, that all the members of my Bible class, who regularly attended, and several members of Sabbath schools, are among the hopeful converts. The young converts appear very well, generally speaking, thus far.

Some cases of conviction have been very pungent; some have been reclaimed from the very borders of despair, if not distraction. The most distressing instances of conviction, that came under my knowledge, were experienced by persons at their homes; either at the intervals during the meeting, or soon after the close of it, when they were compelled

"To meet their naked hearts alone,"

and to settle their controversy with God in secret.

The meeting was conducted with as much order, and stillness, and decorum, as is usual with worshipping assemblies on the Sabbath; but with unusual attention and solemnity.

The church is very much revived. Our Baptist and Methodist brethren have also received refreshings from the presence of the Lord; and the harmony and good feeling between different denominations is very gratifying.

PENNSYLVANIA.

From Rev. S. Schaffer, Athens, Pa.

From a report of Rev. Mr. S., we learn that as the result of the divine blessing, on a protracted meeting, held in Athens, there have been "about seventy hopeful converts, including a few who obtained hopes, at the anxious meetings, from other towns; besides several very interesting cases of reclaimed backsliders, which produced as great a joy to the friends of the Redeemer, as those of recent conversions; six persons likewise, who were not fruits of the present revival, were added to the church at our last communion. The good Spirit is extending his triumphs in two of the neighbouring towns: in Smithfield, and Towanda, the county seat, there have been several cases of conversion."

MAINE.

From Rev. Gilman Bacheller, Machias Port, Me.

In February a church was formed in this place, consisting of twenty-five members, all from the church at Machias. We soon after received one member by letter. Through the winter and spring, though there were no cases of awakening known, yet there appeared a general attention to the means of grace.

By this infant church, your letter, promising them assistance, was received with joy and gratitude to the great Head of the Church and your Society. On the 15th of June, an ecclesiastical council convened to attend to my ordination; after which the meeting was continued two days. In the course of the meeting it was evident that God was there by the influences of his Spirit. Christians seemed to feel that it was time to awake out of sleep, and cry mightily to God. The falling tear, the deep sigh, told that the language of many hearts was, "what shall I do to be saved?" At the close of the meeting, a number remained as anxious inquirers, and some who left the house, in a few minutes returned. In a few days some obtained hopes of pardon through a crucified Redeemer, and for several weeks new cases

of conviction or hope occurred almost daily. Since that time thirty or forty have entertained hopes of having passed from death unto life; and though there have been no cases of hope for several weeks, yet we hope that the influences of the Spirit are not entirely withdrawn. In a number of families the altar of prayer has been erected, and parents and children have come forward together and entered into solemn covenant with God. Twenty-two have united with the church under my pastoral care, increasing our number to forty-eight. Though it was not known that any were anxious at the commencement of the protracted meeting, it has since been found that a few had been anxious a considerable time.

NEW-HAMPSHIRE.

From Rev. J. Wellman, Warner, N. H.

In my last report I stated that the influences of the Holy Spirit were experienced in the borders of the town, and a hope was expressed that ere long we too might share in the same blessing. That hope has not been disappointed. The cloud which then just rose above our horizon, has filled the heavens, and we at this moment experience a gracious shower of divine grace. Though gentle, indeed, as the dew which descended upon the mountains of Zion, its refreshings have caused the desert here to bud and blossom as the rose.

About April last, we were encouraged to hope that the county conference, which was appointed in this place in June, might be so modified as to constitute, essentially, an ordinary protracted meeting. Prayer meetings were established in every neighbourhood where the members reside. They were refreshing seasons, and, under God, they prepared the way, as we think, for the special divine blessing which we now enjoy. At the protracted meeting, many sinners were pricked in their hearts; and one or two submitted to God even before the solemnities closed; and before the close of a week, nearly thirty were hopefully converted to God. The gracious work of the Spirit was now apparently suspended for the space of nearly three weeks; in which time not an individual was known to be awakened or converted. Then the work again appeared in all the mildness and silence of the "still small voice;" and we have witnessed its progress up to this time only by the appearance of an individual or two each week, as they entered the inquiry room, either with hearts bleeding for sin, or in the possession of that peace which passeth knowledge. Not less than sixty have expressed hope, about fifteen of whom are males.

Hence you see, sir, that your appropriation for this station the last year, has been abundantly rewarded, even though we are constrained to say that very little strength is added to the Society in a pecuniary point of view.

UPPER CANADA.

From Rev. A. K. Buel, St. Catharines, U. C.

I have recently attended two Presbyterian four days' meetings, within a short distance from this place. They were very interesting indeed. The number converted at both meetings is believed to be between one hundred and twenty and one hundred and fifty. We are expecting to have a protracted meeting in this village shortly.

NEW-YORK.

From Rev. Geo. Coan, Aurora, Erie Co., N. Y.

I would especially mention the wonderful grace of God to this people. Though there was a revival at the commencement of my labours in West Aurora, in East Aurora there was a great disregard of divine truth and ordinances by the people of the world, and a fearful stupidity in the church. Feeling that it was next to death to remain here under such circumstances, and that it was but little better to leave while souls were pressing on to ruin, I determined to do all in my power, as a humble instrument, to promote a revival—that I would go beyond my strength in labour rather than fall short. Accordingly, I preached five, six, and even eight times a week, besides attending other meetings, and multiplying family visits. Some instances of conviction and conversion occurred in two distant districts, while I held weekly lectures; and knowing that God was blessing four days' meetings as the means of great good, I proposed to the church that we appoint such a meeting. They felt unprepared, and expressed fears that it might do more injury than good. After a short consultation, however, they agreed to leave it with me to make the appointment, or not, as I thought most

judicious. My first step was to secure the aid of suitable ministers; and having obtained the promise of two or three, I with trembling made the appointment for Thursday the 23d of June. The day previous, the church had a prayer meeting, but few attended. Many were opposed to this meeting, and among the number some of my constant hearers. The meetings were small, and nothing unusual occurred till Saturday, when those who were anxious for the prayers of the church, and determined to yield up to God, were invited to the anxious seats. About thirty came, and a larger number attended an anxious meeting in the evening. On the Sabbath, the crowd which pressed to hear the word of God was so great as to make it necessary to leave the meeting-house for the grove, where two thousand probably assembled

And now, our meetings assumed a more glorious appearance. From one hundred and fifty to two hundred came daily to the anxious seats, and a larger number attended our daily meeting for inquiry, at the ball-room of a converted inn-keeper. Sinners submitted to God daily, making the hearts of his people very glad, and occasioning new anthems of praise in heaven.

On the following Sabbath was our most powerful meeting. Probably, three thousand were assembled to hear the voice of the Lord among the trees of the wood. Two hundred and fifty in the morning, and three hundred in the afternoon, pressed into the woods to the anxious seats. The meeting closed the day after, the 4th of July, having been protracted twelve days.

Many from adjacent towns were present at this precious season. How many among that number, or within the limits of our congregation, were hopefully converted, we shall never know, short of the judgment. Hundreds have been supposed to have met with a change; there may have been nearly two hundred in Aurora.

Eighty-three have lately joined our communion, and all, except five, by confession. The West Church has nearly doubled during the year. Nearly forty have united with the Baptist, and some with the Methodist church. "This is the Lord's doing, and it is marvellous in our eyes."

From Rev. Samuel Leonard, Ashville N. Y.

Blessed be God, we have been made to see, that his arm can bring salvation even in the darkest season. He has graciously regarded us in our low state, and heard the cries of a few faithful ones who have poured out their hearts to him, and wept in secret places. Within three weeks past, between twenty and thirty have been hopefully born into the kingdom. Many more have made the anxious inquiry, what shall we do to be saved? And begged the prayers of God's people. A protracted meeting has been held, at which a number of ministers were present, which was attended with a blessing. A large portion of the new converts, belong to Sabbath schools. There are five or six heads of families; truly this is the Lord's doing, and it is marvellous in our eyes.

From Rev. B. B. Gray, Sheridan, N. Y.

The protracted meeting commenced on Thursday. On the evening of the following Lord's day, some that had taken the "anxious seats," seemed to be overwhelmed with a sense of their sins, and consequent danger of eternal death. It was an hour of deep anxiety. At the close of divine service, there were heard some new voices, pleading with sinners, to ground the weapons of rebellion, and immediately to close in with the offers of mercy; so earnestly, and so *repeatedly* made. Solemnity now pervaded the assembly. The interest had by this time become so general, it was thought best to continue the meeting. On Monday morning we appointed a meeting for inquirers, when about sixty came forward with the question in their lips, "men and brethren, what shall we do?" And a number, it is to be hoped, *submitted to the terms of the gospel*, and received that joy and peace in believing, which we trust the world will never take from them. The work from that time became more and more interesting, until the morning of the fourteenth day, when we concluded it was best to bring the meeting to a close; which was done by a sermon at 5 o'clock in the morning. A request was made that those who should feel themselves savingly benefited during the progress of the meeting, would hand in their names; a catalogue of which, amounting to about eighty, has been received; many of those persons, however, were from neighbouring towns. About *twenty* have been examined, with the view of a public profession of their faith; sixteen were received into fellowship of the church at our communion, last Sabbath.

MISCELLANEOUS.

CENTRAL COMMITTEE OF AGENCY FOR HOME MISSIONS IN THE WESTERN STATES.

IMPORTANT APPOINTMENT.

It gives us pleasure to announce the appointment of the REV. JAMES W. DOUGLASS, as General Agent of the A. H. M. S. in the Western States, with the expectation that he will be appointed Corresponding Secretary of the "*Central Committee of Agency for Home Missions*" at Cincinnati, to supply the place of the late Rev. Ralph Cushman. The great importance of that field, and the obstacles which have recently arisen in some sections of it, to the harmonious prosecution of the benevolent objects of this society, had been subjects of deep solicitude with the Executive Committee; but they had failed of procuring an individual in all respects qualified for it, until the arrival of Mr. Douglass from Europe, in October last, providentially met their wishes, and united their choice. His known reputation as an efficient servant of the churches in Virginia and North Carolina, where he laboured successfully in the Ministry for several years, with the advantage which he has derived, from observations of more than a year, in England, Scotland, and other parts of Europe, presented him at once as peculiarly qualified for the responsible service now assigned him. We unite in sentiment, with the following expressions concerning this appointment, which we extract from the Richmond, Va., "Religious Telegraph," of Nov. 11. "The arduous and difficult labours which await him in the wide field which he is called to occupy, will be recollected, we hope, by many at the throne of grace;—and we trust that his appointment will contribute to the peace and *harmony*, as well as to the prosperity of the western churches."

TO MINISTERS, CHURCHES AND CONGREGATIONS.

DEAR BRETHREN,

Most of our friends will remember, that the executive committee of the American Home Missionary Society have, for several years, solicited an annual collection, in aid of its funds, on *Thanksgiving day*, from the churches where such a day is annually observed, and where no other systematic plan of granting aid to the same cause has been adopted. The society has accordingly, every year, derived a portion of its income from

THANKSGIVING COLLECTIONS.

Such collections, for such a purpose, are peculiarly appropriate expressions of gratitude, from thousands of churches and congregations in our land, to whom "the lines have fallen in pleasant places," and who "have a goodly heritage." Yes, brethren, beloved—much indulged churches, and fellow citizens of this free republic! When you shall be assembled to recount before the Lord, the numerous blessings which you have received at his hand; when you shall survey your accumulated wealth, as individuals, the increase of your flocks, and the abundance of your stores, how timely and apposite will be the reflection, that "UNTO WHOMSOEVER MUCH IS GIVEN, OF HIM SHALL MUCH BE REQUIRED!" And especially, when you contemplate the rich provisions of the gospel, with its ordinances, whose saving health has been so bountifully presented to yourselves, your families, and the congregations to which you belong, in what other language can you express your sense of gratitude to God, *and how* discharge your obligations to him and to his cause, so appropriately, as by contributing liberally of your substance, to send the same blessings, the ordinances of God unto salvation, to the millions of the destitute and the poor?

YOUR INCREASED AND MORE BOUNTIFUL AID IS NEEDED in the prosecution of the great patriotic, and Christian enterprise, assigned by a large portion of the friends of missions, in the United States, to the American Home Missionary

Society, and its branches. The executive committee have prosecuted their work, with an increase of appropriations, from year to year, which has been demanded by the rapid and wide extent of the field which has invited their aid. But their resources have not increased in proportion to the increase of their operations. The treasury is now overdrawn $10,000, for which members of the committee are individually responsible;—and this responsibility has been assumed because it was NECESSARY. The pledges of the Society, to the destitute and needy congregations which have been supplied and aided, could not be redeemed without it. These pledges have all been made with the strictest regard to economy, and only to such amount, in each case, as was judged necessary, after a full examination of the wants of each, to enable the applicant congregations to support their ministers, and the missionaries sent to remote and destitute fields to sustain themselves under their arduous and self-denying labours. Every expression of public or individual sentiment, which has reached us from the friends of the cause, has approved of this method of appropriations. The committee, therefore, as they are bound to answer to the Christian public, have not dared to fall back from their engagements; but have promptly met them, as they have become due, and have proceeded, as in former years, to enlarge the field of their operations, by new appointments and appropriations. More than sixty have been added to the list of our missionaries, since the last anniversary of the society; making more than five hundred in the field, within the current year. These have all been appointed in answer to appeals, urgent and well sustained, by evidence of the need of the congregations and destitute districts, on whose behalf they have been made. Many such appeals are still before us. They multiply upon our hands, as the borders of the west and south are enlarged, as districts, hitherto new and uncultivated, are being filled with people, and as the Holy Spirit, accompanying the labours of missionaries now in the field, and in answer to the prayers of Christians, is in a remarkable manner kindling a desire among the destitute and the poor for the ordinances of salvation. But though we are thus urged, on the one hand, by considerations, which it is not in our hearts to resist; on the other, the great and good work assigned us is impeded by two sources of embarrassment.

1. *Men* of suitable qualifications cannot be obtained, in numbers half sufficient to supply the destitute in our land. "*The labourers are few.*" In view of this deficiency, we rejoice in the efforts of the benevolent, to educate young men of talents and piety, for the ministry. O that their efforts were increased in proportion to the demands, and that every Christian in the land would pray the Lord to "*thrust forth more labourers into his harvest.*" But,

2. If we had the *men*, we have not the *means* to answer the deeply felt and widely extended wants of the destitute. The committee are embarrassed in sustaining even the present limited operations of the society. We are constrained, therefore, to come before the public, and ask, WHAT SHALL WE DO? We cannot go forward, as the cause demands, without a liberal increase of aid from the contributions of the benevolent; and we cannot stop, without abandoning what our judgment approves as good, and acceptable to God, and doing violence to our deepest feelings of love to Christ, and his cause. May we not trust, then, that enough of the philanthropy, of the patriotism and Christianity, of our fellow citizens and brethren, will be aroused to relieve us from this dilemma, and the cause from ruin? Where churches, associations or societies, are organized as auxiliary, or have adopted any other mode which they prefer, for rendering annually their aid to this institution, let them consider its present wants. And where no such organization exists, will not the ministers and their congregations remember this appeal in connexion with their annual tribute of thanksgiving to God?

But some will, perhaps, receive these suggestions too late, to incorporate them in their arrangements, for the day of annual thanksgiving, or previous appointments may interfere with their adoption. Among these, there may be some

of those highly favoured churches, which God has graciously blessed with signal outpouring of his Spirit. To such, we take the liberty to name another method, equally appropriate and delightful, by which essential aid may be supplied to the cause of Home Missions. It may be done in the form of

THANK OFFERINGS FOR REVIVALS.

Our readers will notice our acknowledgment, of one such "*offering*," in the present No. of the "*Missionary*." *Forty dollars* from a revived and happy church, (though poor in this world's goods,) in a neighbouring Presbytery, has been received. It was contributed at their last communion season, when a newly gathered flock of converted souls were added to the church.

What a rich and delightful source of income to the cause of benevolence, if all the churches thus revived, and blessed, and enlarged, would seize upon such opportunities, to express in this appropriate manner, by liberal contributions, their gratitude to God! May we not look for the multiplication of such examples? It is in the nature of a true revival of religion, to move the heart with sympathy for the destitute and perishing; and if the converted in our revivals, owe their own precious hopes of salvation, to the blessing of God on the preaching of his truth, why should they not regard it as their first duty, as well as a delightful privilege, to do what they can to send the same gospel to others who have it not? Permit us then, dear brethren, to solicit your attention to the facts which we have stated. And will you not be moved by such an example, so apposite to your condition, so encouraging to the cause of God? Ministers of Jesus Christ, in whose hands the work of the Lord has been graciously prospered! Revived and happy churches! and souls new-born in the image of God! WHAT SHALL WE DO? *Must* we say to the destitute, who cry to this society for aid, that there is no heart and no ability in the revived and increased churches of these older states to aid them? Be entreated to remember this inquiry, when you meet again around the table of the Lord, to embrace each other in love, in remembrance of him who hath loved you, and given himself for you. Let this be done by all the churches, whom God is blessing with spiritual increase in our land, and we will fear no obstacle in the way of the cause of Home Missions. Every valley shall be exalted, and every mountain become a plain. It *will* be done! We dare not, cannot doubt. "*Thank Offerings*" *will* be multiplied, and the blessed work of supplying the destitute and needy, with the means of salvation, will be moved on by the prayers and alms of the willing servants of Jesus Christ.

WESTERN AGENCY, NEW-YORK.

The agent of the A. H. M. S. in the western part of New-York, writes under date of the 1st of November: "I gathered one condensed fact, at the meeting of the Genesee Synod, viz.: that under the ministry of the thirty missionaries of the A. H. M. S. within that Synod, and the Presbytery of Angelica, there have been added to the churches about twelve hundred souls, within the synodical year. The shower of grace, which for months has been refreshing the western counties, is now returning on our southern frontier, and resting on Steuben and the valley of the Chemung."

TOUR TO THE UPPER LAKES.

REV. D. W LATHROP, Agent of the A. H. M. S., having performed a tour, for exploring the wants of some destitute sections of the country, now comprised in the Michigan territory, and communicated a report of his labours; we make a few extracts below, which will doubtless be interesting to our readers, and particularly to ministers of the gospel, who are turning their attention to the new states.

There are two places, both of which it would be important to occupy as early as next spring, viz. "Prairie du Chien," and "Fort Winnebago," both in Michi-

The former as you are doubtless aware, is at the confluence of the sin and Mississippi. It is an important post, and promises to more so—present population about eight hundred, including the i of Fort Crawford—one half, or nearly so, however, are French. Gene- et, at this place, "Indian Agent," would take a lively interest in the ıment of a Presbyterian minister, and I am assured that one of the right would directly obtain his support from the settlement, including the of the garrison.

qualifications necessary for a missionary at this station, are of a high nd for either station, an acquaintance with the French language, would uable acquisition.

Winnebago, in Iowa county, is at present principally important as a post; but from its relative position, both to the lead-mine district, and portage" between the Ouisconsin and Fox rivers, the principal route nunication between the lakes and the Mississippi river, will command n, and increase in population with the adjacent country. Here too, I am , that a suitable man would immediately obtain a large part of his sup- m the garrison, and be very cordially received. Respecting "the Saul," ormerly written you and hope the man is on his way.* You will readily ap e the importance of occupying these out posts as early as practicable, and ınot too constantly bear in mind, that they require the *very first rate men.*

ackinac I received a very cordial welcome, from a peculiarly interesting small circle of intelligent friends, who warmly esteem the A. H. M. S. ɔice in your benevolent efforts. The Presbyterian church in Macki- connected with the mission church of the A. B. C. F. M. and under the care of the Rev. Mr. Ferry, the successful and devoted superintendant nission. Aside from the mission family, the church is very small; its 's, however, appear generally *devoted* to the cause of the Saviour.

whole population of the borough of Mackinac, and its evirons, is about ındred; of these one hundred and forty are in the garrison; about one and fifty American citizens, out of the garrison, and the rest, except the family, are French, and connected with the Roman church.

ments by the Executive Committee of the A. H. M. S. from Oct. 15th to Nov. 15th, 1831.

ɔnaries not in commission last year.

. Douglass, Gen. Agent in the valley o ıssissippi.
rt Hale, to go to Illinois.
P. Trotter, Jessamine Co., Ky.
R. Weeks, D. D., 3d Ch. Utica, N. Y.
ıel Scott, Lebanon, Madison Co., N. Y.
ɔn Pixley, Independence, Jackson Co.,

C. Wood, St. Charles, Mo.
Goodell, Liberty, Clay Co., Mo.
ɐn Armstrong, Nankin, Mich. Ter.
Rawson, Wheeler, Steuben Co., N. Y.
Williston, destitute places in Greene Co.,

loosevelt, Sandy Hill, N. Y.

Missionaries re-appointed.

. Reed, Clintonville, N. Y.

Rev. Charles Chapman, Hampden, Delaware Co., N. Y.
Rev. Joseph Butler, Lower Norfolk, St. Lawrence Co., N. Y.
Rev. D. R. Barnes, Norwich Soc., Herkimer Co., N. Y.
Rev. R. Everett, Welch Cong. Utica and vicinity, N. Y.
Rev. T. S. Bobbitt, Huntsville, Otsego Co., N. Y.
Rev. Martin Powell, Granby and Fulton, Oswego Co., N. Y.
Rev. Thomas Cole, New-Richmond, Clermont Co., Ohio.
Rev. Hiram Chamberlin, Booneville, Mo.
Rev. U. Maynard, Brownsville, Union Co., Ind.
Rev. J. H. Noble, Carbondale, Pa.
Rev. Justin Marsh, West Aurora, Erie Co., N. Y.
Rev. Jepthah Pool, Victory, N. Y.
Rev. —— Walker, Moscow, N. Y.
Rev. A. K. Buell, St. Catharines, U. C.
Rev. Charles M. Putnam, Jersey and St. Albans, Ohio.

ıv. Jeremiah Porter, lately from the Theological Seminary at Princeton, whose appointment to ı at the Sault de St. Mary, was published in the last number of the Home Missionary, set out for ome weeks since, and is by this time, we trust, engaged in the prosecution of the objects of his

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Oct. 15th to Nov. 15th, 1831.

Bethlehem, Orange Co., N. Y., Rev. Mr. Dean's Cong., thank offering for a sweet and extended refreshing from the Lord,	$40 00
Charleston, S. C., unknown Friend, per W. A. Hallock.	2 00
East Hampton, L. I., Mon. Con. Coll., per Rev. Mr. Condit,	7 69
Fairfield, Ct., Ladies, per Miss Osborn,	35 25
Homer, N. Y., Fem. H. M. S. in part to const. Rev. John Keep Life Director,	28 00
Huntington, L. I., from Cong., per Rev. N. Brown,	6 00
Mina, N. Y., Rev. Justin Marsh,	3 00
Newark, N. J., 3d ch. Mon. Con. Coll., per R. B. Campfield,	30 61
New-Brunswick, N. J., Eliza Winans, per Mr. Huntington,	25
New-Haven Co., Ct., East Dist. H. M. A., per H. E. Hodges, Tr.	113 54
New-Haven, Ct., Widow's Mite, per Mrs. Wilbur,	5 00
New-London, Ct., Sew. Soc., per Fanny R. Smith, Tr.	20 00
New-York, Bleecker-st. ch. Mon. Con. Coll., per M. Wilbur,	21 07
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Do. do. Mon. Con. Coll, per W. Walker,	55 37
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"Home Missionary,"	105 58
	$1241 44

K. TAYLOR, Treasurer.

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	$413 26

THE HOME MISSIONARY.

Go,.....,...PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. JANUARY 1, 1832. NO. 9.

MONTHLY CONCERT.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

FOREIGN.

From the Journal of Rev. Mr. Abeel, at Canton, China, and in the Island of Java.

THE difficulty of making an impression upon the inhabitants of this great empire, may be in some degree judged of by the following extract.

"Of the history of other nations, and the geography of other countries, the Chinese are grossly ignorant and deceived. China, according to their ideas and representations, occupies the centre, and well nigh the sum of the world—the focus of all intellectual and moral light—the glory of earth, and the very counterpart of heaven. Such absurd sentiments are prevalent with the aged, and early and deeply instilled into the minds of the young. It is scarcely necessary to mention, that their tendency is fatal to the introduction of every external influence, and that until correct information be translated into their language, on the most simple as well as sublime subjects, their haughty contempt of foreign customs and attainments, will probably continue."

After landing on the Island of Java, Mr. Abeel proceeded by land to Batavia, the capital. The following notices of his journey and residence at Batavia are full of interest.

"We passed a number of villages, situated on the elevated ridges of land, and, as far as could be discovered, (for they are generally concealed in clusters of trees,) presenting a group of miserable huts, scarcely sufficient to shelter them from the rain, protect them from the beasts of prey, and contain their necessary supply of provisions. There were a number of sheds along the road, erected for market places, where the natives assemble for traffic. In one of them, there were probably two or three thousand collected.

What a place to preach the gospel! In fact every thing indicated a dense population, and seemed to invite the missionary to come and be the instrument of raising them from their mental and spiritual degradation. The house at which I stopped is some distance from the main road, on an estate of more than sixty square miles, and in the vicinity of tigers, wild boars, and a variety of furious animals."

At Batavia, Mr. Abeel resides in the family of Rev. Mr. Medhurst, English missionary, who has now the assistance of two converted Amboynese. Mr. Abeel gives the following account of Mr. M.'s labours:

Acquainted, from long experience, with the best mode of gaining his object, Mr. M. went directly to a part of the market where the natives generally resort, after their most important business is finished, to purchase as much tobacco (an article in very common use) as they require before the next market day. The anxieties of trade have so far subsided by the time they reach this place, as to render it much less difficult to secure their attention to an object, which yields no immediate palpable advantage. His success in gaining their audience, and in awakening a desire to obtain books, was truly animating. In a very short time his budget of tracts—many of them of a large size, as the gospel of Matthew, &c. had entirely disappeared. And, what is remarkable, and very encouraging to the missionary, is the surprising change evinced in the dispositions of



natives, within the last year. Until this recent date, he was obliged to re rn with his parcel of tracts undiminished. He scarcely succeeded in distribu ng a dozen in as many months, on account of the influence and dread of thei lohammedan priests and rulers. Since the commencement of this happy, and as far as visible means are concerned) most unaccountable change in the minds f the people, one hundred and fifty of these books have been distributed in one lay. And within a few months, about six hundred were disposed of, by the converted Amboynese, of whom mention has been made. A small number indeed for some heathen lands, but not so where such abhorrence of Christianity has been inculcated, and where so recently the missionary could scarcely prevail on an individual to accept a Christian publication. Another fact full of promise connected with the reception of these books, is their eagerness to understand their contents, and the means they often employ to obtain this knowledge. It is said, that a native unacquainted with letters, will go through his village to have the book read, and that, rather than remain ignorant of their truths, he will carry them to the chief men, and even the priests themselves. Mr. M. says, that these very rulers and priests, who were formerly so distant and ill-disposed towards him and his *poison*, have condescended to come and solicit Christian books for their own perusal. Yet nothing beyond the simple willingness to receive and read these books has thus far appeared. The valley remains in death-like silence, and the bones are very dry. But the prophet has entered. "Thus saith the Lord God," begins to be heard, and we look and pray for the breath of Jehovah to come and breathe upon the slain. The ultimate event we know.—The Lord hasten it in his time.

THE MISSIONARY SPIRIT.

Recent accounts from Bombay, tell us that another missionary has fallen.—Mrs. Harvey, wife of the missionary of that name, recently arrived at Bomb from the United States, has gone to her early rest. The following testimony her husband, shows how deeply she had drunk of the genuine *Missionary Spi*

In all her sufferings she was never heard to utter a single murmur or co plaint, but was continually magnifying the goodness of the Lord. "I did hop said she, "that I should be permitted to do something towards elevating the graded and miserable females of India, to a state of refinement and happine but since God decides otherwise, his will be done. *In this great conflict, s must fall as soon as they enter the field.*" She repeated more than once a sente which her pastor in America dropped in his address to her on the evening of marriage, in substance as follows: "If we hear, that like Harriet Newell have fallen a victim to the climate of India, even before you had commenced labours there, still we say to you, 'Go.'" "Now," said she, "tell my fr tell my beloved pastor, tell the dear church in H. that I do not, and never for a moment regretted that I came here. No! Had I foreseen this hou all I have endured since I left America, I should have decided just as I the path of duty had been as plain as it appeared to be." She address members of the mission who called to see her, on the importance of living t and of being faithful in his service. She expressed an earnest desire th would make her death the means of a revival of religion in all the men the mission, and said if such should be the case, she should consider h removal a greater blessing to the mission, and to India, than many yea poor service could be. One of the brethren said, he hoped the Saviour with her as she walked through the dark valley of the shadow of dea this," said she, "is the dark valley, it has not a dark spot in it—all light." I said to her, "My dear, your sufferings have been very "Don't," said she, "don't once name them; they have been nothing— After a severe spasm that seemed to convulse her whole frame, she "O the pains, the groans, the dying strife. The spirit seems to be and fluttering to get free from this cumbersome body." She had, d of her sickness, bright [illegible] of the perfections of God. "His awfu

she said, "appeared the most lovely of all his attributes." At one time she said she wanted words to express her views of the majesty and glory of Christ. "It seems," she said, "that if all other glory were annihilated, and nothing left but his bare self, (as she expressed it,) it would be enough—it would be a universe of glory."

THE SANDWICH ISLANDS.

From Mr. Gulick's journal on the Island of Tauai.—March 17.—Visited a blind man called Bartimea. When I inquired after his health, though the constant rolling of his sightless eyeballs indicated severe pain, he said he did not think of his body, but his thoughts and his heart were strong after Christ. I could not avoid reflecting, how happy is this man, with all his poverty and afflictions.—Though a stranger to the blessings of civilized society, groping in perpetual darkness, and languishing in a miserable hovel, with only a few mats to separate him from the ground, and a little kapa for his pillow and covering; yet, by the eye of faith, he looks into eternity, and beholds the Sun of Righteousness, in the light of which he rejoices all the day.

20. Called to see Bartimea at noon. Found him very weak, and in extreme pain. I asked, Have you any fears? "No fear have I," was his answer. This was the last sentence I ever heard him utter. Early in the evening, his half brother, who had the care of him, came to inform me he had just died. I should have esteemed it a peculiar privilege, to have been with him in his last moments, but was not informed in season. "Blessed are the dead, who die in the Lord."

Bartimea was nearly two months gradually declining. He informed me that his first serious impressions were received from an address of our governor, when accompanying Mr. Whitney around this Island. I believe it was in the year 1825. His convictions were deepened by hearing the native teacher in his district read tracts. One entitled, Select Texts of Scripture, and another which contains the commandments, were peculiarly profitable. He also mentioned the sermon on the mount.

His relative, who was with him in his last moments, told me that just before his death, the dying man exhorted the other to give his heart to Christ, and lean truly upon him. Deborah says, he never complained to his visiters of his pains and sufferings, but that he often spoke to them of Christ, and said he was resting on him. Few, very few, have I known, who appeared to me to give more decisive evidence of being united to Christ, than this poor, illiterate, blind native has given. Owing to his peculiar circumstances, he was never publicly numbered with the disciples of Christ on earth; but we feel a delightful assurance that he now joins in the anthems of the church triumphant.

AMERICAN INDIANS.

ARKANSAS CHEROKEES.—*Letter of Dr. Palmer.*—Our Temperance Society is making a gradual, and, I trust, sure progress. The opposition is not very formidable. The female society, for the promotion of temperance and other virtues, is in a flourishing condition. The members are doing very commendably in procuring means to purchase a library. This society operates in many ways for good.

The revival in our neighbourhood became manifest at the opening of the spring. Every week new cases of conviction occurred, and new cases of deliverance from the bondage of sin. The revival is peculiarly interesting to our feelings and hopes, as nearly all the converts are from the first classes of society around us, leading men, heads of families, and young men of promising talents. By an arrangement made by brethren Washburn, Vaill, and Montgomery, last spring, a three days meeting was appointed in our neighbourhood, to commence on the 15th of July. It was manifestly ordered in divine providence for good. The Cherokees made all the preparation necessary, built a shelter to secure the congregation from the sun and rain, and provided a common table for all that might attend. The bread and meat, previously cooked in the simplest manner, at meal times, were set along on the table in large dishes, to be helped to all in their

hands. It was a very interesting sight, to see a long table spread under a temporary shed, in this simple style, surrounded by seventy or eighty persons, old and young, male and female, Indians and white people, exhibiting the different grades of civilization, all peaceably and orderly partaking of humble yet wholesome refreshment together. It put me in mind of the company that sat down by fifties on the grass, and were fed with the five loaves and two fishes. The company that attended would number perhaps three or four hundred. Many came from the adjoining white settlements. The white people expressed much surprise at the good order, decency, and piety of the Indians, which they saw at the meeting.

The meeting commenced on Friday, and it was soon discovered that the power of the Spirit was in our midst, by the intense and solemn attention to the preaching of the word. On the Sabbath we had such a display of the presence of the Spirit, as I had never expected to see on earth. It seemed to me there was one continued overwhelming stream of light from heaven poured down upon the congregation all day. Before the administration of the Lord's supper, five Cherokee persons, four men and one woman, having been previously examined and propounded, were received into the church, all of whom are heads of families, and of respectable standing in the nation. In the evening the anxious were invited to come forward to the front seats, that special prayer might be offered for them, and that they might receive suitable instruction. The front seats were immediately occupied by near forty persons, of all classes, from the old tottering gray-headed Indian, down to the children of our schools, and for a time we were all drowned in tears, while we gave way to the sobs and deep heart groans of the convicted and penitent. Here among others, were seen a number of prodigal sons, who had strayed far away from their father's house into this strange land, and had wasted their substance in riotous living, now come to themselves, and sitting in their right mind at the feet of Jesus. Here too were seen, in this company of mourners, a number of the bravest warriors of former times, embracing each other, and for some time too deeply affected to give utterance to their feelings. The scene was overwhelming, yet there was no confusion. All wept and some wept aloud, but no wild shrieks, nor signs of voluntary delirium, or mental derangement. On Monday morning the meeting was closed, and all seemed to leave the consecrated spot with deep reluctance.

CORRESPONDENCE OF THE A. H. M. S.

QUESTION. *Ought the American Home Missionary Society to be sustained?*

ANSWER. (A correspondent in Tennessee writes as follows:)

And now, dear brother, another subject lies heavy on my heart. There are moral wastes in Tennessee which are appalling. Suffer me to quote to you the words of a lawyer who lives in S., and who has lately made a profession of religion. "In the whole region," says he, "from Huntsville, Ala., to Pulaski, Ky., from north to south, and for many miles east and west, there is but one Presbyterian preacher, viz. Mr. Lawrence, of M'Minnville, who, it is believed, is not permanently located in that place. The moral desolation that prevails throughout these bounds is truly lamentable. W[illegible]spel sermon preached. [illegible]e travelling preacher chances to pass through the country. Notwithstanding this distressing want of the means of grace, I have frequently observed, that the people in many parts of the country, and especially where I reside, are remarkably attentive to the preaching of the gospel, treat it with great respect, and no doubt would feel its cheering influence upon their hearts and lives, were they blessed with its stated administration."

Further particulars.

The same correspondent quotes from another gentleman, as follows: "This barren and gloomy region has begun to give some pleasing evidence that it is not abandoned to entire sterility. The visit of our brethren from ———, has been attended with pleasing consequences; but

ought to be regarded only as a preparation for further efforts. The present is a critical moment, and unless seized, the cause must suffer."

Other facts.

Mr. —— has been on an agency in —— county, which is a part of this region, and lies in a valley 100 miles long, crowded with population. His heart is stirred within him at the miserable spiritual condition of the people. He met with many who could not tell him who made them: did not know that there was such a book as the Bible. One married lady told him she did not know what heaven and hell meant until after she was married; she thought they were two towns. Yet many of these people are good livers, and some of them even wealthy. O, if the Lord would send ministers to them with his Holy Spirit, what multitudes might be saved.

From Rev. Thos. Brown, Kingston, Tenn.

I have reason to bless God, and magnify the riches of his grace, for what we have seen, heard, and felt, in this part of the moral vineyard, since my last report. We have had, and are still enjoying, a gracious visitation from on high, in both the churches in which I labour. The Sacrament of the Lord's Supper was administered in Bethel Church, on the first Sabbath in October. The meeting commenced on the Friday previous, but nothing very special appeared until the Sabbath. On that day Christians appeared to have much of the spirit of prayer and devotion, and the communion was unusually interesting for this place. On that evening the anxious seat was proposed for those who felt anxious about their souls' salvation, and desired an interest in the prayers of God's people, and it was immediately crowded by almost all the young people in this place, who appeared to be much affected, some crying aloud for mercy, and others trembling and weeping in silence. Religious exercises were continued the greater part of that week with much interest, during which time a goodly number, as we believe, were renewed by the Spirit of God. Twenty of that number have been received into the communion of this church, and a few have joined the Methodist church, as they were connected with such families.—Those persons who have made a profession of religion appear ardently pious, and much devoted to the cause of Christ. Some of them are lovely young men of education and influence, and I hope will devote themselves to the service of God in the ministry of his Son. Since the meeting until now, has been a time of high Christian enjoyment. What God has done, and is yet doing for us, is the theme of common conversation. Our places of worship are now well attended, and Kingston wears a new aspect. "Bless the Lord, O my soul; and all that is within me, bless his holy name."

A camp-meeting was held in Mount Zion Church, where I also labour as your missionary, commencing on Friday before the first Sabbath in this month. Several of the young persons, from Kingston, went over with me to attend that meeting, expecting and praying that the God of heaven would be present on that occasion as he had been in Bethel, and in this they were not disappointed. On Saturday, the second day of the meeting, there was an unusual spirit of prayer manifested by Christians, and by a request from the stand, they covenanted with each other to pray unitedly for the special presence of God on the Sabbath, and for a revival of his work in that Church. God heard, regarded, and remarkably answered, the prayers of his people on that occasion. Our communion on the Sabbath was the most solemn and interesting of any we have ever had in that Church, and from that time until the close of the meeting, which was on Tuesday evening, a more gracious display of the power and glory of God has never been witnessed in that Church. Between twenty and thirty persons were the hopeful subjects of God's renewing grace, and many others were left weeping, under a sense of unpardoned guilt, at the close of the meeting. Ten of the converts were received into the communion of the Church during the meeting, and some others we expect will be received in some short time.

A MINISTER'S STUDY.

From a Clergyman in the West.

I am almost ashamed to let it be known that for the last three months I have not spent one whole day at a time in my study until last week, when I was allowed three days from all other calls except such as were immediately in the village. You would perhaps ask, "What kind of a *study* could a minister have in this country?" I can answer for myself. During the past year, it has been one corner near the fire,

of a house seventeen feet square, designed for a kitchen, while three little children were smiling and prattling around, and frequently our meal was cooking over the same fire. But now I am in a house sufficiently large, with two rooms above and the same number below, and I should consider myself finely situated, if they were finished and paid for. Thus far, it has been accomplished through the assistance of friends at a distance.

From Rev. Fielding Pope, Athens, Tenn.

The fall season is peculiar to our Churches in this country for sacramental meetings of four days in all the Churches. At such meetings I have attended for the last three months, including my own.—Many of our Churches have been greatly revived. Such manifestations of the presence, power, and mercy of God, I have never before witnessed. My own Churches, though somewhat blessed, have not increased in numbers as fast during the past season as they have done formerly; nor have they been so much blessed as our sister Churches have. One reason, amongst others, may be given for this. Those Churches that have been very much blessed the last summer, have been spiritually dead for some years, whereas my own have gradually grown, until, of the families that compose the number of stated hearers, there are not many who have not made a profession of faith in Christ. Many, also, who receive their religious impressions at our meetings, are induced to connect themselves with other Churches, from the incessant solicitations of their friends, who stand connected with other denominations.

OHIO.

From Rev. John Beach, Norwalk and Fitchville, O

Since my last report, in the Church in N., we have had one communion season, at which time six were received to our communion—four by letter, and two on profession of faith. This Church was formed one year ago last February, with only nine members. It now contains 35. A few among us indulge hope, who have not yet united with the Church.

In Fitchville we had a communion season last Sabbath. Eighteen united with the Church—three by letter, fifteen on profession of faith. Twelve of these date their hopes at a four days meeting. It was a solemn occasion. After the first day new cases of deep conviction and hopeful conversion frequently occurred. But the last day was distinguished by the most evident displays of divine power and grace. The presence and converting operations of the Holy Ghost have been clearly evinced, both by the affecting scenes of that time, and by the subsequent conduct of a goodly number who were then regarded as having passed from death unto life.

It is worthy of remark, that families and individuals who were favourable to the meeting, and who apparently attended with a desire to be benefited, have received the *principal share*, if not *all* of its blessings. I believe that no child has been converted whose parents are professors, and who stood aloof or were opposed to the meeting. So far as my observation extends, the same line of distinction is generally, if not universally, drawn in all this region of country. A cavilling or dissatisfied spirit seems to be an effectual barrier to the blessings of protracted meetings. As a general rule, a similar line of distinction is also drawn in relation to the subject of temperance.—Opposers of the temperance measures are not subjects of the converting or sanctifying influences of the Holy Ghost.

From Rev. N. Betts, Clarkesfield & Wakeman, O.

With the few and feeble efforts I have been permitted to make, God has been pleased to work powerfully by his Holy Spirit, in some instances, and has performed some wonders of grace.

Since my last report we have been permitted to rejoice over some repenting and returning prodigals, both in Wakeman and Clarkesfield. In W. two heads of families, and in C. I think we may say five or six, mostly youth, and nearly all of other religious connexions; though I rejoice over their conversion with equal joy, and especially as they have been almost constantly among my hearers, and some of them members of our Sabbath school. To God be all the glory. I trust there is no disposition to contend even for the honour of instrumentality in their conversion, if their souls may be saved in the day of the Lord Jesus. Most of these recent conversions, have been during special or protracted meetings, of which one has been held at Clarkesfield since my last report. At that meeting, the Lord per-

med a few mighty works; I fear he ıld not do more "because of our unbe-f." The progress of our Sabbath schools ring the year has been encouraging.— our school in Wakeman, we have, du-g the year, introduced new classes, em-cing adult, young and married people, l although the object is but very imper-tly attained, yet the result is such as kes me desire that the experiment may more extensively tried. Our teachers mostly married people, and we have o appointed to a class. Then the teach-who are not engaged in instructing ir classes, take their appropriate place scholars in the adult classes, either the rried or young people, according as y belong. We have not yet accom-shed all we hope to do on this subject, t our progress has been such as to en-urage us to keep forward. I think an-ner season will enable us to accomplish ll more.

From Rev. E. Barber, Marion, Ohio.

When I came to this place in October, 329, the church consisted of forty-seven embers—since that time twenty-six have een added. We had then no place for ublic worship, which we could call our wn, and were exposed to great incon-enience from the constant interference of different appointments for preaching in the same house. In July last an effort was made to build a house for our congregation in Marion. The effort has succeeded much better than we expected it would; and last Sabbath for the first time we held pub-lic worship in it. It was our communion season, and the house, which is thirty-eight by forty-five feet, was well filled.— Two years since, the erection of such a house by this congregation, would have been wholly impracticable.

In Pleasant Township, about eight miles from Marion, I have spent about one fourth of my time. Two years ago there were seven members of the church in that settlement. A few days since a church was organized in that place, consisting of twenty members. They have erected a house of hewn logs for public worship. A Sabbath school, bible class, and the month-ly concert, are well sustained in this set-tlement, In the erection of these houses for public worship, the few members of these two churches have displayed a highly commendable degree of enterprise and be-nevolence. The influence of these mea-sures, is already manifest, in increasing the number of attendants on public worship.

We have had within the bounds of the congregation the past year, *seven Sabbath schools*. Three of them were continued through the winter season. They are all supplied with libraries, and have been the means of supplying many families with suitable books, who have few other sour-ces of religious instruction.

From Jersey, Licking Co., O.

In the number of the Home Missionary for November, p. 129, a letter from the Rev. C. M. Putnam contains an ac-count of a work of grace in the above mentioned congregation. A subsequent letter gives the following additional facts: On the first Sabbath in November, seven-teen persons were received to the commu-nion of the Church on confession of their faith, and two by letter. There are six or seven other hopeful converts. The num-ber of attendants on the ministrations of the sanctuary, and at prayer meetings, is increased, the Bible class enlarged, the subscription for the support of the Gospel augmented, five or six family altars have been added to the number before in the township, and some hard feelings, which had for years existed between near neigh-bours, removed.

From the First Report of a Missionary in Ohio.

A precise account of the state of things in this place, previous to my arrival, may not be improper at this time. About four years since, between forty and fifty fami-lies located themselves in a small village, three quarters of a mile from this, for the purpose of reducing to practice the prin-ciples of Mr. Owen; and here they lived to make the experiment. This village had then just commenced its existence, and being so near, and some of their lead-ing men removing here, many of the in-habitants of this village imbibed the same spirit. I suppose that previous to my coming here, there had been more public lectures in this place on atheism, than on the way of salvation through Christ. One of these lecturers told me, that if there was any thing in Christianity, he had done more injury in this place, and in this section of country, than forty ministers can undo in their lifetime.

I need not say that I found the public sentiment strongly prejudiced against Christianity, and especially against Pres-byterians. It is not uncommon for me to be contradicted while preaching on the Sabbath. Two other ministers, who have preached for me here, received the same treatment.

There has been an increasing attention to the means of grace. The congregation has been constantly increasing. Public sentiment is becoming decidedly in favour of Christianity. The moral aspect of the village is evidently changing for the better. There are at present some cases of deep seriousness.

From Rev. F. Bartlett, Star Township, Hocking Co., O.

The Lord has been pleased to bless our labours from the very first. Our communion seasons are at intervals of three months, and we always have from three to ten new members; so that, although we have not enjoyed what is generally called a revival, yet I have been greatly encouraged in my labours.

From the Rev. J. J. Shipherd, Elyria, Lorraine Co., O.

When I came here fourteen months since, the Sabbath school was small, having on its roll but forty scholars. In a few months, the roll contained one hundred and twenty names; and at the opening of the spring, three auxiliary schools were formed in remote districts of the town. They were small schools; for they were among log-houses which were far apart; but, added to our village school, they made the number of our scholars, who generally attended school, about one hundred and sixty. Of this number *forty-one*, and *two* of their *teachers*, hope that within a few months they have become *Christians*. The number of hopeful converts in our Sabbath schools is, therefore, greater than the whole number of scholars on the Sabbath school roll, at the commencement of my labours.

A flourishing Infant school has been established, and superintended by a lady who came from the east with my family. It has already done much good.

We have enjoyed a *precious revival*, which has, we hope, added many to the Lord besides the Sabbath school converts which I mentioned. The little church of my care, which contained *thirty-three* when I became its minister, now numbers *one hundred and two*.

MICHIGAN.

From a Missionary Report.

A review of the past, brings before my mind little that is specially interesting in regard to the welfare of Zion in this vicinity, till that of a very recent date. The Lord now appears to be hovering over and around us, in clouds of mercy, which produces joy in the hearts of Christians, but a fearful trembling in the minds of sinners. Special efforts are now in use, to awaken the sleeping energies of the church, and to lead sinners to repentance and submission to God. Frequent protracted meetings have recently commenced among us, which the Lord is condescending to bless in a wonderful manner, to the conversion of souls. Christians are beginning to take down their long neglected harps. The wicked see it and are troubled. Some of them, tauntingly, require of God's children "a song." Others, to ridicule their Saviour, and show their enmity to his cause, have amused themselves, by preparing an image of Christ, and then crucifying it, as did the Jews of old, when he was suspended on the cross. An infidel in this town, a few days since, wrested from the hands of his wife a bible, which she was reading, and deliberately committed it to the flames.

NEW-YORK.

Revival in Carroll, Chatauque Co. N. Y. From Rev. Isaac Eddy.

It was with much deliberation and prayer in the church, and with much trembling, that we concluded to invite a four days meeting, to commence on the 14th day of October, at sunrise. Knowing it to be a hard and difficult place, which required a strong force, as we thought, we invited every minister in the County, but providence prevented their attendance, and I had to commence the meeting alone, with but a small congregation. Late in the afternoon of the first day, one Brother came to my assistance, and continued with me five days, when he left, and another came, who continued eight days, which is all the help I have had. We were fully convinced, that it is not by might, nor by power, but by the Spirit of the Lord, that sinners are awakened and brought to repentance. From a small beginning, the meeting gradually increased, both in numbers and interest; on the third day, which was the Sabbath, the meeting-house was full to overflowing, and hundreds could not enter. On the evening of this day, for the first time, the anxious were called for, when only six came forward, but the anxious every day increased, and from the 10th to the 12th, eighty presented themselves. The character of the work has been deep and solemn; a few cases of very great horror and distress have been witnessed,

and three or four almost hopeless backsliders have been reclaimed. Hopeful conversions have not been so numerous, nor sudden, as in many other places. Between thirty and forty are rejoicing in hope, and there are many anxious. The subjects are between the age of ten and sixty years, and a few hard-hearted opposers have been melted into contrition. This is a wonderful instance of the blessing of God on weak and feeble means.

WESTERN AGENCY, NEW-YORK.

The following extracts are from the Circular of the Western Agency for Home Missions in the State of New-York. This appeal is made by a Board which has been from the beginning one of the most efficient helpers of the A. H. M. S., and addressed to a community favoured of God beyond almost any other in the United States, and perhaps in the world. Where is there a more fertile soil, a more enterprising population, and greater evidence of prosperity, than in the Western part of New-York? And on what portion of the earth have the influences of the Holy Spirit descended with more power, or his ministrations been more glorious, than in that highly favoured region? And is it enough that the people on whom Heaven has so smiled,—whose garners are filled with the products of the earth—whose churches are thronged with new-born converts—should barely sustain Missionary efforts among their own waste places? Is it meet that they should content themselves with answering the cry of their own destitute, and do nothing for the dying thousands of our land who have not strength enough even to cry for help? We hope for better things.

Success of the past year.—Within the *Western Agency*, in whose behalf more especially we address you, a measure of success has been granted, that has at once surprised, comforted, and encouraged us. More than one half of the stations occupied by this Board, within the Genesee Synod, about forty in all, under the care of nearly thirty missionaries, have been visited with copious refreshings from on high, adding upwards of *twelve hundred* souls to the fellowship of the churches: while those brought into the fold of Christ, at the stations embraced in the Synod of Geneva, would make the aggregate increase of communicants, under the labours of our missionaries, not far from *two thousand*.

After alluding to the happy increase of Missionaries the present year, the Board of Agency goes on to say,

Yet, brethren and friends, *means* are wanting. At no previous time, have our pecuniary embarrassments been so great. The Treasury of the Society is actually overdrawn, this day, from *ten* to *twelve thousand dollars*.* The work goes on and increases. God by his Spirit leads the way, and devoted missionaries are found ready, saying, "Here are we—send us:" And yet the Treasury is empty, and the Executive Committee are in advance on their individual responsibility to the above amount. And what shall be done? Shall the missionaries be turned back, while so many voices in the west are pleading for them, as the men that shall repel ignorance and sin, and bring up their wide frontier to dignity and virtue, and the fear of God? The Committee have done all that can be asked of them. They must be relieved from this burden. They must not be disappointed in thus anticipating the offerings of the friends of this cause. Their letters are on our table, asking relief from the unequal pressure that is on them, while, without temporal reward or consideration, they are doing the business of the Society. And shall the work be stayed? We ask the ministers of the gospel? We ask the elders of the churches—the brethren and sisters in the Lord. We appeal to the *young converts*, who within this year have been espoused to Christ. We appeal to every one who loves his country, or the well being of his race. Look over your temporal and spiritual prosperity—over your farms, and flocks, and herds, and merchandise, and wares, and productive employments, and money—and ask yourselves, and answer it to God, shall the work be stayed? If not, then, men and brethren, help. Be willing to bear your portion of the expense of this great work.

[From the New-York Observer.]

MEETING OF THE FRIENDS OF THE AMERICAN HOME MISSIONARY SOCIETY IN NEW-YORK.

At a meeting of a number of the friends of Missions, convened at the Missionary Rooms, 144 Nassau-street, New-York, Dec. 14th, together with the Executive Committee of the American Home Missionary Society, Mr. John D. Keese was called to the Chair, and Horace Holden, Esq. appointed Secretary of the meeting. Prayer was offered by the Rev. B. H. Rice.

The Chairman then stated that the object of the Executive Committee in inviting the meeting, was to lay before a few of their friends the present state of the Society's operations, and ask their counsel. He spoke of the pecuniary embarrassment which now oppresses the mercantile community, as interposing an ob-

* Now upwards of $12,000.

stacle to the advancement of the Society in the onward course of uninterrupted success which had hitherto marked its history, and as imposing upon the Committee a weight of responsibility, which was inconsistent with that continued enlargement of their operations, which the applications from the destitute and needy, and the interests of the cause, were constantly demanding. He adverted to the small beginning of Domestic Missionary efforts in this city, when, within the memory of himself and others present, a small Missionary Society, of which they were members, looked a considerable time in vain, for one young man whom they might educate and send forth to preach the gospel to the destitute. Now the A. H. M. Society is aiding in the support of 500 ministers and missionaries! And applications for aid are multiplying upon the hands of the Committee, many of which, of the most interesting character, must be rejected, unless the contributions to this cause, both here and in the country generally, can be much increased. The Executive Committee, therefore, would inquire of their friends, whether, in view of the present scarcity of money, and with a Treasury overdrawn more than $12,000, on the responsibility of a few individuals they should go on to make additional pledges to the needy, according to the demands of the cause, or whether they must here pause, and curtail their operations for the lack of a few thousand dollars? The latter, he said, they *must* do, unless a large increase of contributions could be relied on; and he spoke the minds of the Committee, when he said they would deprecate such a result. They were unwilling to contemplate it, even as possible. They would ask, Where must we begin the work of retrenchment? Which of the 500 labourers shall we recall from the field, where God is blessing his labours in the conversion of souls, and causing the wilderness to blossom as the rose!

Mr. Knowles Taylor, Treasurer of the Society, gave a detailed statement of the moneys received, and payments made, since the last anniversary, showing that the payments are now in advance of the receipts $12,600, for which individuals of the Committee have given their personal obligations; and that, after allowing for the receipts, which may reasonably be expected from the ordinary sources of income, there will be a deficiency in May next, of from $8,000 to $10,000. This sum could only be provided for, by an increase of contributions from the friends of the Society.

The Rev. A. Peters, Corresponding Secretary, made an interesting statement of facts showing the present state of the Society's operations, and the necessity of an increase of means, to meet the urgent demands upon the Executive Committee. Five years and eight months ago, he said, the A. H. M. Society, in its present form, was not in existence. It was organized on the 6th of May 1826. Since that time, it has aided in the support of 821 different Missionaries, who have statedly laboured, with more or less frequency, in perhaps 1200 congregations and Missionary districts. *Two hundred and thirty-two* of these Missionaries have been planted and sustained in the states and territories west of the Alleghany mountains; and the whole number have reported 1170 years of ministerial labour, performed in the service of the Society. Under their ministry, 15,000 souls have been reported as the hopeful subjects of renewing grace. Sabbath School and Bible Class instruction, have been sustained with great success, the cause of Temperance, and other institutions of benevolence have happily advanced, and numerous and interesting revivals of religion have been enjoyed. The wilderness, and the solitary place, have been made glad for them. And the field of effort, and of promise, has widened, as the Society has advanced in its work of love. The benefits which it has conferred upon the congregations and districts aided, have excited others in adjacent congregations and districts equally needy, to desire for themselves and their children the same blessing. Applications for aid, therefore, have increased, as the action of the Society has been extended. The blessing of God upon the labours of its missionaries, was never before so signal, as within the last twelve months, and the encouragement for enlarged and onward effort, was never so great, as at the present time.

But the Committee could not go forward, and extend their operations, as the cause manifestly demanded, without an increase of contributions from the benevolent. He was aware, that an impression had prevailed among many, that the Home Missionary Society had friends enough, and could not be embarrassed for the lack of means to prosecute its noble enterprise. And this impression, he said, was perhaps the natural result of the unexampled prosperity which had attended the Society hitherto. But he had no doubt it had diminished the contributions of many. They had turned their attention to what they regarded some of the less popular objects of benevolent effort. Thus the *popularity* of

the A. H. M. Society had been turned to its disadvantage. He was at no loss for facts to prove that its cordial friends had been increasing in numbers and in interest throughout the land, but owing to the erroneous impression above stated, its receipts, for the last eighteen months, had fallen far short of its expenditures. He was persuaded this need only to be told to the christian public, in such a manner as to be appreciated, and many who had hitherto given to the Society their confidence, their approving smiles, their good wishes, and their prayers, would now add their ALMS.

The A. H. M. Society, he said, had no corporate existence, and of course could hold no permanent funds. It was, and ever had been, dependent entirely on the yearly contributions of the benevolent. Its bank was the "BANK OF FAITH;" and, unworthy as the Committee felt themselves of this high privilege, their drafts upon this bank had never been dishonoured. It now remained for the stock-holders in this bank, the redeemed of the Lord in our land, who had consecrated their all to Jesus Christ, to say, whether the Society must here pause, and cease to extend its appropriations to bless the needy, because they to whom God has given the means will not spare it for such a purpose. The Committee, therefore, desired an expression from this meeting.

The following resolutions were then unanimously adopted, viz.:

1. On motion of the Rev. B. H. Rice,

Resolved, That this meeting regard with gratitude to God, the signal blessings which have attended the operations of the A. H. M. Society, since its organization, as exhibited in the statements presented this evening.

2. On motion of the Rev. O. Eastman,

Resolved, That, in view of the happy and efficient influence which the Missionaries of this Society have exerted on the Bible, Sabbath School, and Tract Societies, and the cause of Temperance, this meeting regard the extension of the operations of the A. H. M. S. as highly important to the successful prosecution of these and other objects of benevolence in the destitute parts of our country.

3. On motion of Mr. Joseph Brewster,

Resolved, That, in view of the pressing demands upon the Treasury of the A. H. M. S.,—its pledges already made, and the numerous and interesting applications for aid which are accumulating upon the hands of the Executive Committee, especially from the destitute in the Western and Southern States, it is incumbent on the friends of Missions in this city and elsewhere to make renewed efforts to furnish that increase of means the present year, without which, it appears, the Society cannot meet the increasing demands of the cause.

Interesting remarks were made in support of these resolutions by the movers, and by E. Lord, Esq., Rev. C. Mason, J. Nitchie, Esq., and Mr. J. Corning.

Mr. Brewster said, he liked the "*Bank*" on which this Society depended, and he trusted its resources would never be exhausted so long as there shall remain in this nation a single congregation destitute of the preaching of the gospel, or a single sinner unreconciled to God. To admit the principle that the Society might now cease to extend its operations, for the want of faith, he said, would be to forfeit our charter, and prove our efforts unworthy the favour of God.

Rev. Mr. Eastman remarked that he had travelled extensively in twenty-one of the United States, as Agent for different objects of benevolence; that he had had much intercourse with the missionaries of this Society, especially in the western states, and that from personal acquaintance with facts, he was prepared to sustain the sentiments of the resolution he had presented. He related several interesting anecdotes illustrative of the faithfulness and self-denial of many of the devoted men whom this Society has had the honour to sustain in their arduous labours.

Mr. Corning made a touching allusion to the late C. S. Robinson, who found his grave in the service of this Society, in the state of Missouri, and said he had only to read the history of that man's devoted labours to awaken more than his first love to the A. H. M. S. *There* was self-denial enough to make us, and the Christians of our land, ashamed to speak of sacrifices in raising the means required to enable this Society to multiply its blessings upon the destitute ten fold.

A subscription was then made by fifty of the gentlemen present, amounting to $4,518, in addition to what several of the same had previously subscribed.

Concluded with prayer by the Rev. Dr. Mathews.

The spirit of the meeting, and the result, were of a highly encouraging character. Let the same spirit pervade the friends of the Society generally, and the Committee will not hesitate to extend their operations with the same enlarged views and expectations which they have ever cherished. Such, it is confidently believed, will be the result. The friends of the cause must and will increase their contributions to meet its growing necessities, and the favour of God will attend, as it has done hitherto, these high endeavours of Christian patriotism and philanthropy.

Appointments by the Executive Committee of the A. H. M. S., from Nov. 15th to Dec. 15th, 1831.

Missionaries not in commission last year.

Rev. Andrew Rankin, Agent in New-Hampshire.
Rev. David Higgins, Painted Post, N. Y.
Rev. C. P. Wing, Sodus, N. Y.
Rev. James Rowlett, Jerusalem, N. Y.
Rev. —— Keith, North Middletown, &c., Ky.
Rev. Elijah D. Wells, Lawrenceville, Tioga Co., Pa.
Rev. Wm. Clarke, Rose, and 2d Ch. Wolcott, N. Y.
Rev. —— Perry, Perrysburg, N. Y.
Rev. R. G. Murray, Niagara Falls, N. Y.

Re-appointments.

Rev. Isaac Eddy, Carroll and Bosti, N. Y.
Rev. Joseph Crawford, Tyrone, N. Y.
Rev. Daniel Washburn, Perrinton, N. Y.
Rev. Henry Boynton, Seamett, Cayuga Co., N. Y.

The Treasurer of the American Home Missionary Society acknowledges the Receipt of the following sums, from Nov. 15th to Dec. 15th, 1831.

Avon, Ct., Jeremiah Miller,	$ 1 00
Brooklyn, N. Y., 1st Presb. Ch. Assoc., per A. S. Marvin, Tr., R. Keeler, 2; John Stephens, 5; Rev. D. L. Carroll, 5; N. W. Sanford, 10; J. B. Graham, 20; sundry indiv. 18 12,	60 12
Brownsville, In., Presb. Cong., per Rev. U. Maynard,	10 00
Canonnsburg, Penn., Rev. Dr. Brown,	5 00
Cornwall, Vt., Mrs. Mary Goodrich, per E. Brewster,	2 00
Hillsborough, N. H., Reuben Hatch,	2 00
Jamaica, L. I., Thanksgiving Collection, per Rev. E. W. Crane,	28 75
Kishahoquillas, Pa., Rev. James Nourse,	5 00
Monroe, M. T., Mon. Con.	3 00
New-Haven, Ct., 3d Cong. Soc. 81; Mr. Hubbard, 0 50; Episcopal Soc. 5; per C. J. Salter,	86 50
New-York, Allen-st. ch. Mon. Con.	5 16
Do. Bleecker-st. ch. Assoc., G. Hallock, 25; Mon. Con., per M. Wilbur, 7 25,	32 25
Do. Branch ch. Aux., per Rev. J. A. Murray,	25 00
Do. Cedar-st. Assoc., C. O. Halsted, 100; D. Davenport, 25; Rev. C. Mason, marriage fee, 5,	130 00
Do. 8th Presb. ch., Rev. H. Hunter, 5; J. R. Peters, 10; C. Oakley, 10; J. Torrey, 3,	28 00
Do. Garden-st. Assoc., John Nitchie, to const. Mrs. Margaret E. Nitchie L. M., 20; M. C. Morgan, 20; Mr. Dutton, 1; Miss Nitchie, 0 50; Mr. Slosson, 1; Mr. Wilson, 1; J. W. Goold, 5; Mr. Mosier, 1; W. W. Townsend, 2; a Friend, 2,	63 50
Do. Laight-st. Assoc., James Ruthven,	50 00
Do. Pearl-st. ch. Assoc., Rev. B. H. Rice, 10; Peter Ludlow, 5; S. Burkhalter, 1; G. Linen, 1; Mrs. Munson, 5,	22 00
Do. Rutgers-st. Male Assoc., W. Woodruff,	10 00
Do. Rev. Orman Eastman,	100 00
Do. Widow's Mite, per J. D. Keese,	1 00
Parsippany, N. J., Mission box, per Rev. J. Ford,	8 00
Philadelphia, 5th Presb. ch., per G. W. M'Clelland, Treas.	158 12
Pottsville, Pa., Mrs. Louisa Safford, a gold piece,	4 81
Royalton, Vt., Bequest of widow Lucinda Cheney, per Jacob Collamer, Esq., through Vt. Dom. Miss. Soc., remitted by I. D. Butler, Tr.	59 00
Scotchtown, N. Y., Phebe Connor, a little girl's thank offering for pardoning mercy, 10; Aux. Soc. 27 50, per S. Millspaugh,	37 50
Shrewsbury, N. J., Samuel Trafford, per Rev. J. M. Hunting,	50
Somers, N. Y., Fem. Miss. Soc., per Mrs. Owen, Sec.	24 00
Stonington, Ct., Fem. Aux. in part to const. Mrs. Maria Hart L. M., per Lucy Ann Sheffield,	25 00
Troy, N. Y., 3d ch. Mon. Con. Coll., per Jessy Tracy, Treas.	20 00
"Home Missionary,"	29 35
	$1636 56

K. TAYLOR, Treasurer.

Amount acknowledged as received by the Central Agency, Utica, N. Y., from July 10 to Dec. 17, 1831.

Augusta,	$30 70
Bridgewater,	2 50
Butternutts,	14 00
Canasaraga,	3 00
Cazenovia, Individuals,	24 25
Clinton, Dr. Gridley,	3 00
Cicero,	25 00
Fairfield,	50 00
Fulton, F. Seymour,	10 00
Homer, Benev. Assoc.	46 00
Huntsville, Rev. S. T. Babbitt,	50 00
Mexico, Rev. D. R. Dixon,	1 00
New-Hartford, E. Williams,	5 00
Norwich, Presb. church,	6 34
Otisco, Presb. cong.	50 00
Oxford, Fem. Benev. Soc., per Mrs. A. B. Newkirk,	10 00
Do. Mr. Clark,	2 00
Peterboro', G. Smith, Esq.	50 00
Preston, Mrs. Wells,	8 00
Preble,	25 00
Remsen,	25 00
Sherburne,	20 10
Utica, Benev. Assoc. 1st Presb. ch.	300 00
Do. Thansgiv. Collection,	12 56
Van Bouren, Fem. Benev. Soc., per Mrs. E. Warner,	8 00
Vernon Village, Fem. Sew. Soc.	8 00
Do. Presb. church,	24 00
Whitesborough, Presb. ch. and cong.	20 12
Winfield, Rev. D. Newell,	50 00
York Mills,	2 18
	$894 75

THE

ERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ICTIONS OF A TRACT DISTRIBUTOR.

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rudely received; but gene-
rally they seemed to sink down into hearts desirous of religious instruction. I will give a few instances.

As we were pursuing our way, and had just entered on a region which seemed peculiarly lonely and uncultivated, we perceived a light glimmering through the leaves a little before us, on the left. Here, we observed to each other, probably resided some candidates for eternity ignorant of the way of salvation. As we were turning our steps towards the house whence the light proceeded, a man met us, to whom my companion tendered a tract and addressed some solemn counsels, while I proceeded to the door, and after knocking, was admitted with an air of reluctance and surprise on the part of the inmates. I immediately perceived that it was the abode of poverty, and probably of ignorance. "Madam," said I, in a tone of kindness, designed to conciliate her feelings, which I saw were those of distrust, "I am passing through this region, and I thought probably you would be glad to have some good books which I have with me, and"—— "We have no money to buy them with," said she, interrupting me; "the times are hard for poor folks, and we live so out of the way here." "I do not wish you to pay for them, but freely give them to you, if you will read them and lay to heart their contents." I then laid on the table the "Dairyman's Daughter," and one or two other narrative tracts, and also that entitled, "To Mothers." My friend coming in at this moment, we joined in urging upon her the importance of attending to her soul's concerns. Soon, the downcast look and attentive air, showed that she was not destitute of sensibility, and needed only faithful instruction to be deeply interested on the subject. O how awfully responsible seemed our situation! Thrown for a few brief moments in

contact with an immortal mind educated in darkness, and in all probability long to remain in darkness, and this fleeting opportunity was all we could ever have to pour into her soul a knowledge of the things that belong to her peace! We endeavoured to compress into a few words a practical view of the gospel, and then left her.

Another house which we entered was inhabited by a lock-tender. The man was engaged in passing a boat through the lock. We gave him a tract, and then hastened to make our momentary visit to his family. A hasty glance was sufficient to show us that this family, like the former, was poor. We offered our tracts, which in this instance were received with a civil expression of thanks. A woman, with a feeble look, and partly wrapped in blankets, occupied an elbow chair in the corner, and did not at first attract our attention. To our remarks she responded in a low voice, when we entered into conversation with her. She was a professor of religion, but seemed ignorant, and had for a long time lived secluded from the privileges of God's house. She thanked us for our call, and we left her, after having addressed some remarks to her and the other members of the family. We hurried forward, for the sound of the bugle from our packet told us that she was fast gaining upon us.

A succession of locks soon enabled us again to drop in at several houses, and deliver our brief message. At one of these calls, the woman of the house offered us seats, and with well meant, though unpolished courtesy, requested us to tarry. We told her "No; we are travellers through this country, and we feel it our duty to step in and say a few words on the subject of religion. We can stay but a few moments. You and we are all travellers—journeying through this world to eternity. We affectionately beg leave to inquire how you are advancing, and what road you are walking? In a few days your journey will be over—are you prepared to die?"—With such remarks we occupied a short time. The woman replied with considerable volubility, and air of carelessness which seemed to indicate that we had not reached her conscience. How could we expect to produce much impression, when, perhaps, not more than five minutes were allowed us for delivering our message? But how could we bear to leave a family apparently insensible to all that relates to an eternal state? Once more we made our appeal. "See, madam, these little ones whom God has given you; he has committed their destiny for eternity, in a measure, to your hands. How can you meet them in the judgment day? Can you say, 'here, Lord, am I, and the children thou hast given me?' or will they rise up to condemn you, and bear witness before God that their parents never bowed the knee with them, and taught them, morning and evening, to pray for themselves?" Soon we saw that under all the coarseness of the exterior, there was a mother's heart;—she was evidently moved. During these remarks, the husband had come in, and feeling, perhaps, that the conversation was rather too personal, endeavoured to turn it by remarking that a man had been drowned in the lock a few days before. This gave us an opportunity to press upon him the necessity of being prepared for sudden death. My friend then selected "The Domestic Altar" from our stock of tracts, and with some further admonitions, given, I trust, under a feeling of responsibility to our Lord and Master, and received by the family with apparent tenderness and gratitude, we departed, lifting up our hearts to God for a blessing on the interview.

It was pleasant thus to scatter the truth of God by the way, especially in a region where it was evident the gospel message was seldom heard. Sometimes we were repulsed in a way that was calculated to make us almost weep over the hardness of the human heart. "Will you accept of a little book?" said I to a lock-tender. "What do you ask for it?" was the reply. "O, nothing; you are welcome to it. It is entitled, 'Do you want a Friend?' and tells of a friend who sticketh closer than a brother." "If it is about religion, I don't want it," said he. "Why not?" "Because, if it contains any thing that is *not* in the Bible, it is not true, and if it contains what *is* in the

Bible, the Bible is enough without it." Thus, with a thread-bare parody on the sophism of the Caliph Omar, which he had picked up somewhere—he burst out into a laugh of triumph, nor would he even permit his children to accept one of our tracts.

But quite different was our reception at the house of another lock-tender on the following morning. In a small house, stuck under the steep cliff that towered to a great height above it, we found a pious woman, surrounded by her little flock. Shut out from the privileges of religious worship and intercourse, and even from an opportunity of sending her children to school, her soul mourned over the prospects of her family. She drank in the words of counsel and sympathy which we offered, thanked us for our visit, and begged us to speak to her husband, who was busy at the lock, if peradventure he might be induced to think of his soul. We did so, and were listened to with respect, and apparent interest. A few brief moments ended our interview, and we departed.

In this manner did we endeavour to leave some small testimony for the Lord behind us, as we pursued our journey. And although the little we did was performed with such imperfect motives, and with so little holy zeal, yet we then felt, and the writer still feels, that there was a luxury in the employment which has been seldom equalled by any enjoyment of his whole life. It was not merely the effect of exercise and country air in a variegated and romantic region, upon systems long jaded by the toils and confinement of the city, but it was the hope that good would be done, that some soul might be raised from hell to heaven, and through our poor instrumentality made partakers of never ending holiness and joy. And I cannot but believe that if Christians travelling for health or pleasure would fill their trunks with tracts, and make a little effort to put them affectionately into the hands of those whom they may have opportunity to address, they would experience far greater refreshment of body and mind than from the most imposing natural scenery, or visiting the most admired productions of art. C.

"DOTH NOT EVEN NATURE ITSELF TEACH YOU."

A great clamour is made by interested persons, concerning the unlawful and coercive principles of the Temperance Society; (strange *coercion*, to ask a man voluntarily to lay aside the use of ardent spirits!) Yet there is a voice approving those principles, far in the interior chambers of the soul, where the din of misrepresentation operates but feebly to suppress its admonitions. That voice, is the voice of conscience, and feeble as its wisperings are, while the subject of them is under the delusion of sin, they sound out like thunder whenever that delusion is broken up or suspended.

Mr. S. is a plain labouring man, who has lived for many years in the city of New-York. His occupation in life, led him to associate with men who are but little under the influence of religion, and he among the rest, lived "without God in the world." From the associations in which he mingled, he had imbibed the habit, and doubtless was disposed to defend the principle, of temperate drinking. He was seldom so far under the operation of ardent spirits as to exhibit symptoms of intoxication, and would frequently abstain from it a considerable length of time, still he was fond of it, and was accustomed to use it in his daily labours, and in his family.

Providentially, this man had an acquaintance, a pious woman, who had obtained a considerable share of his respect. The influence which this gave her, she frequently exerted to induce him to attend divine worship, and several times succeeded. Not long since, one Sabbath evening she addressed him with considerable importunity on the subject of his manner of life, and endeavoured to persuade him to accompany her to the house of God.—He made many excuses, and endeavoured to put her off, but she persevered until he consented to go. During the evening, the word of God was made "quick and powerful" in its effect on the heart of this sinner. He was slain by the law, and felt disposed to inquire for the way of salvation. After the sermon, the minister announced that an

adjoining room was appropriated for conversation and prayer, with such as wished further explanation of the subject of discourse, or assistance in regard to its practical application to themselves, and urged all who were present, whose minds were seriously impressed, to tarry after the more public services were concluded.

Several accepted this invitation; but Mr. S. did not. On his way home, in answer to the inquiries of the good woman, who had induced him to come to meeting, he admitted that he had seen his situation, as he had never seen it before, and felt anxious for the salvation of his soul. When asked why he did not go into the "inquiry room," he declined assigning his reasons, though he said he very much wished to go.

Some days after this Mr. S., by the grace of God, was brought to rejoice in the hope of salvation through a crucified Redeemer. He then confessed, that the reason why he would not go into the inquiry room, was this—that he had just before meeting taken his *craving dram*, and should the minister converse with him his potation would be discovered by his breath, and he was so conscious of the utter incongruity of ardent spirits with religion, that he dared not go there in his present state.

Here was an individual, who, perhaps, up to the hour of his going to meeting on that evening, had never doubted the lawfulness of moderate drinking. But no sooner were his eyes opened to see himself a sinner, than such were his convictions of the turpitude of the use of ardent spirits, that he dared not present himself where he so much wished to be, because he felt there was an awful contradiction between this destructive indulgence and the care of the soul. His conscience loudly preached the doctrine of total abstinence, and ever since that period, Mr. S. has most scrupulously abstained from the use of this moral as well as physical poison. W.

EXAMPLE BETTER THAN PRECEPT.

[Furnished by a Layman.]

The Holy Scriptures clearly inculcate the duty of parents teaching their children the doctrines and du
ligion. It is through this i
as a means, that the Holy S
rates on the tender mind of
often brings it to the love
dience of the Gospel. But
implies something more tha
bal communication of truth;-
that it be brought home to t
the child, so as to become a
own mental and moral furnitu
cannot be done, ordinarily, by
teaching. The truths taugl
embodied, and made to sta
prominent relief in living exa

An instance exemplifying
marks has recently come to
ledge. It was as follows:—
who was indefatigable in enc
to teach her little daughte
found all her efforts unava
vain she urged, in language
child's apprehension, the
she was under to God for he
and raiment, friends, &c., an
ciant dependence on him for
from every ill. She never w
chamber to perform this dut
reluctance.

At length she thought w
self, "I have begun at the w
—I have only now and th
with my daughter." From
she took a different course.
the girl to the room where
was wont to be made," and
pressing her to pray, kneeled
her side and prayed with h
was repeated thrice during
In a short time, the child, c
all previous habit, commenced
tice of retiring, of her own acc
times a day, in imitation of he
and praying in secret to her
Father. Then it was that th
instruction, which had so lon
to be in vain, began to spri
bear fruit. All the conside
God's goodness, her own de
and sinfulness, that before s
operative in her soul, now b
burden of her devotional exer
the hope is indulged, that eve
of heart has been wrought in
stubborn and prayerless child

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. FEBRUARY 1, 1832. NO. 10.

MONTHLY CONCERT.

ADDRESS TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

CHRISTIAN BRETHREN:

AT these consecrated seasons, the pious mind enlarges its sphere of vision, and expands its benevolence beyond the narrow limits of its ordinary interests, and seeks to compass in its affections and prayers, the great family of man. But we cannot, on any *one occasion*, take a minute survey of the whole world; it is necessary therefore that we confine our attention to some particular portion of it. Let us, on this evening, fix our minds on the UNITED STATES,—their great importance in a religious point of view, and the prospect of their becoming wholly converted to God.

Perhaps no country on the globe, of equal extent, affords such facilities for sustaining a dense population as this. The soil is fertile; there are within our reach, without depending on foreign aid, the productions of almost every climate, from the coldest to the hottest. There are within our borders no vast deserts, and, comparatively, little territory so mountainous as to be unfit for the support of man. Our inland waters are numerous, and afford unlimited facilities for internal navigation. Here, then, on the vast extent of this country, are yet to be supported, in process of time, perhaps hundreds of millions of souls. The spiritual condition of such a great multitude may well be an object of interest to us who live now in the infancy of this republic, and who have the formation of the character of many generations committed to our instrumentality. Shall these unborn myriads love God and cultivate the amiable and holy virtues, or shall they be a vast unhumbled people, abandoned of heaven to blasphemy and licentiousness? Shall the sun shine upon the numberless cities which in the next century will cluster along our lakes, and on our water-courses, and his light be reflected from habitations of righteousness, and the temples of religion, or shall he shed his reluctant rays upon a land blighted by infidelity, and wasted by crime, and on a people whose abominations have cried to heaven, until they shall have been given over, to dig with their own hands the grave of their liberties? In a word, *shall the future millions of America be saved or lost?* These are inquiries which give us some idea of the importance of thoroughly evangelizing this country.

But there is another consideration by which this may be illustrated, and that is,—the United States will not stand or fall alone. This country is destined to exert an unequalled influence on the character and destiny of other nations. The nature of our institutions, social and political, fit us to acquire and to wield greater power abroad, than probably any other people. In Europe, we behold an aggregation of independent kingdoms, having different languages, laws, and religious views. In all of them we see the people split up into grades, so separated from each other as to have but little mutual influence. Between the different ranks of society there are chasms almost impassable. In such communities, truth spreads slowly; opinions are propagated with comparative difficulty; it is almost impossible to create a *unity of interest*, or impress upon the whole population a homogeneous character. But in this country it is different. We have no artificial distinctions between the nobility and the common people; all

are equal; all claim the right of canvassing and deciding on the claims of
new practice or opinion. We all speak the same language, have the same
and social character. Intelligence circulates with immense rapidity throu
all classes of the community, and from one end of the land to the other.
improvement in the arts, or theory of science, or doctrine of religion, t
broached in one section of the country, immediately becomes the property
whole nation, and is rejected or embraced, almost without regard to terri
divisions. These circumstances give a unity of character to Americans, tha
never be possessed by any other people. The moral power of Americ
therefore be the power of a whole nation—it will make a deep impr
wherever it is exerted. Now, let us bear in mind, that these free institu
and these elements of influence, belong to a people which in 50 year
amount to 40 millions,—who go abroad into every land, and sail on ever
and who speak a language that will undoubtedly be the language of all
America, (except Mexico,) of New Holland, South Africa, and of the Sou
Islands, as well as of Great Britain.* Bear these things in mind, and the
gious importance of this country becomes indescribable. The conversion o
nation will be, in effect, the conversion of the world. But let this be an
ligious people, let the giant energies of this republic be exerted to scatter al
infidelity and crime,—let our ships carry a moral pestilence from our shore
bear it away to the distant oceans where cupidity or enterprise may allure
and, humanly speaking, the conversion of the world will be impracticable.

And now the question rushes upon the mind,—what prospect is there th
this nation will be converted? "The whole earth," says the pious soul,
eventually be brought to own the sway of Jesus, when the long expected
nium arrives;" but what are the signs of its approach, and, especially, wha
cations are there that the renovation of *our beloved country* draws nigh?

In answer to this inquiry, we would not speak with too much confidenc
there are many conspiring circumstances which seem to foretoken the co
of the kingdom of our Lord, and of his Christ.

First. We would gratefully acknowledge the rapid diffusion of reli
truth. Facilities for obtaining and imparting instruction exist in numbe
perfection before unequalled. As a consequence, truth is spreading, an
obstacles which are always thrown in the way of religion by ignorance
diminishing.

Secondly. The church of God is waking up. The various divisions
American Zion are moved by a simultaneous desire to promote the work
Lord.

Thirdly. There is increasing unity of feeling and effort between dif
denominations. It is true there seem to be some struggles in the churc
they are between members of the same communion, and not between dif
sects. There is a sifting process going on; principles are investigated, li
contending with darkness, and liberality with bigotry, in all denominations
thus the mental freedom and mutual attraction of all are increasing, as th
of righteousness rises higher, and men are more warmed by his rays.

Fourthly. The numerical and pecuniary strength of Christians in this co
is sufficient for promoting any of those measures, which are necessary, as i
ments, to bring about the conversion of this country. "The weapons
warfare are not carnal, but spiritual," and therefore we may resort to no
but such as operate directly on the moral character of men. But all the
may and *can* employ. We can educate the ignorant; we can publish and
late the scriptures; we can sustain missions, and all similar enterprises
the cause of souls and of our Redeemer may demand.

Finally. Though the considerations already mentioned are not to be des
yet our great hope is not in them. "Not by might, not by power, but

* See Address of Prof. Hodge, Home Miss. Vol. II. p. 18.

Spirit, saith the Lord." After all that is or can be done, our reliance is only on God. The Holy Spirit can bring down the stoutest and tallest of his enemies. Sinners in high places, and those of low degree, are equally within the compass of his power; and that eye must be blind to the mighty works of God, who does not see in the events of the past year, intimations that a great change is about to take place. Many hundreds of persons of learning and influence have been converted; the salt of grace has been cast into the fountains of science. The cities and large towns of our country have been the scenes of glorious revivals; and thus, much of the influence which went forth from them to spread evil, is employed to promote holiness. Among *the people*,—the substantial elements of the nation,—the same reforming process has been going on, under the Spirit of the Lord. One hundred thousand persons, it is estimated, have been made the subjects of renewing grace within the last few months. And when we think of the richness of the promise, and that there are no restrictions to the grace of God but such as are made by the unbelief of his people,—and remember the fact, that we have only *begun* to believe and pray, and taste the truth and sweetness of God's promise, and that we have a hundred thousand hearts now believing and praying in unison with ours, whose influence was lately against us,—we cannot but see reason to hope, that the day of Zion's redemption draweth nigh. Our joyful anticipations leap forward towards the glorious period of our country's salvation; and though at present the hoarse curse of infidelity, and the anathemas of bigotry, grate upon our ear, we hear, sweetly rising above the tumult, the reviving voice of our Redeemer, "FEAR NOT, LITTLE FLOCK, IT IS YOUR FATHER'S GOOD PLEASURE TO GIVE YOU THE KINGDOM."

CORRESPONDENCE OF THE A. H. M. S.

MISSOURI.

Letter from Monroe Co., Mo.

This county (formerly the western part of Ralls,) was set off by the legislature of Missouri last winter. The population is upwards of twenty-five hundred, and rapidly increasing. It has two flourishing towns recently come into notice. Florida is a town beautifully situated on an elevated spot, at the junction of the two principal forks of Salt river. These streams afford many eligible sites for mills; four have been already put in successful operation, and another is building. Woodland is likely to be scarce at no distant period, as much of the country is prairie. But as a substitute for wood, we have abundance of stone coal. The other town mentioned, is Paris, the county seat, which promises in time to be a place of considerable note. There are no less than ten neighbourhoods within 30 miles of my residence, where I should be glad to preach. On the north fork, I have preached to full houses where there was only one Presbyterian family. On the south fork, I have done the same: the professors there are principally Baptists. Two Sabbaths since, I preached the first sermon that was ever preached in Florida. The people very generally attended, and heard the word with apparent seriousness and attention.

Within five miles of Mount Prairie there is quite a settlement of Catholics. A lady told me last summer, that forty families of Catholics had settled in this region within two years, and that many more were coming. There are two Presbyterian Churches, Mount Prairie and Pleasant Hill. The former has nine members and the latter twelve. There is a good prospect that in a little time, these churches, with the blessing of God on the labours of ministers, may be built up, and others established.

ILLINOIS.

From the Rev. T. Lippincott, Alton.

I have consented to leave my dear charge in Collinsville in the hands of Mr. Brooks, and accordingly, on last Sabbath, bade them farewell in a sermon from 2 Cor. 13, 11, and some remarks at night, chiefly on Acts 20, 32. It was a melting

and a solemn time, particularly at night. I thank the Lord for the strong ties which had to be rent, though it made the heart bleed. The state of things is still interesting. I was compelled to be absent much of the time for two or three months, and feared the consequences: but the attention has been pretty well kept up ever since the four days meeting. Several are anxious. A new case or two occurred last Sabbath. I think the whole number who entertain hopes since the excitement commenced, is above twenty. Several have joined other churches. I commit this church to the care of brother Brooks, (who will labour there and at Belleville,) at the most interesting moment in its history; and pray the great Head of the church that the work of the Lord may prosper in his hands. Although I received many precious tokens of regard from them in parting, they acquiesce in the change, on the ground that the general welfare of the church will be promoted.

For want of a convenient house in this place, we are obliged to defer a communion meeting too long. Several stand ready to join by letter, and one on profession. I have marked out for myself several spots about 10 or 12 miles off as points of operation, and expect to commence on my return from Vandalia, to which I go next week to attend the anniversaries of our State Societies.

I had the satisfaction to see twenty young persons at the table of the Lord, in Bethel, the week after Synod, who had united after the meeting in July.

From Rev. J. M. Ellis, Jacksonville.

We have had several 4 days meetings in this section of the state, with some good fruit; but we have not realized all the permanent good effects which we had fondly hoped. We have uniformly been disappointed in respect to a long continued revival, such as are enjoyed at the East. The attempt to assign reasons for this result is attended with very painful feelings. There are circumstances in a newly settled country, even in those places where the people have commenced *permanent* settlements, which are doubtless less favourable to a continued revival than in the better regulated congregations, in the older states. And where the earlier settlers are continually leaving and going further toward the frontier, giving place to new emigrants, the difficulties in the way of a continued revival are augmented. But even the *permanent* settlers are so occupied with new purchases, with building, arranging their business, &c. that it would seem next to impossible to devote the requisite time and thought to religion; and then it is so natural to quiet conscience amidst these real, and to some extent, unavoidable difficulties, by saying, with the sinner, "When I have a more convenient season I will attend to it." Even in the best circumstances, the force of past custom operates adversely in a mixed population;—viz. custom as to the mode of worship, the singing, praying, mode of conducting meetings. These are so various, and so deeply interwoven into their most sacred feelings, that it requires a common exercise of forbearance to continue long together with one accord in one place.

The number of those who experience hopefully a change of heart, at the time of the four days meeting in August, and subsequently, is not known; perhaps there are ten or twelve in all.

A new church has recently been organized, by order of Presbytery, 6 miles east of Jacksonville, consisting of about 30 members; most of them from the Jacksonville church. The prospect of great good by this new arrangement appears to be encouraging. This is now the second church set off from the Jacksonville church, which 3 years and a half ago had but 14 members.

Our Sabbath schools have progressed but they have been hindered considerably for want of *primary* books.

Last evening a special meeting of the Morgan Co. Bible Society was held in Jacksonville, with a view of again supplying our county, and taking measures for raising money to pay our debt to the parent Society. Some of these measures were to recommend the formation of auxiliary associations in the county, and also a Female Bible Society in Jacksonville.

Rev. Mr. Hardy, the state agent, gave a valuable discourse on the subject, and such a state of feeling exists as promises a good result.

From Rev. A. Kent, Galena.

You will be pleased to learn, that on Sabbath Oct. 2d, a Presbyterian church of six members was organized, and the Lord's Supper administered, in this village. Thus the "Ark of the Covenant has set forward in a three days' journey northward, and searched out a resting place

in this wilderness. (Numbers, chap. 10.) With Israel's God for our guide, we have set up our banners. We have eaten of the manna, and drunk of the Rock which followed us, and we are refreshed. Though our number was small, yet the master was present. And when "this little one shall become a thousand," we believe they will bless God that we adopted the principle of *entire abstinence* from ardent spirits as an article of our covenant. A friendly intercourse has uniformly been maintained with other denominations, and on this occasion a majority of the communicants were Methodists, who were pleased to advert to it afterwards as a precious season.

The moral association, (alias, temperance society,) at a late meeting, resolved to hold meetings in the country, for the purpose of extending a knowledge and influence on the subject. They voted to *recommend* to their members to abstain from the use of wine, and appointed a committee of five (Sabbath school teachers) to invite the youth to enlist in this work of reform, and to aid them in organizing a juvenile temperance society, which will be formed next week.

We have two Bible classes, one of males and the other of females, numbering in all, at our first meetings, 14 members.

I have recently made another trip to Prairie Du Chien, and was abundantly compensated. I came at a late hour to the house "where many were gathered together praying." They met me at the door with the hand and smile of welcome, and then kneeled down to thank the Lord for sending them a minister. It was good to be there. I preached twice on the Sabbath, and attended their Bible class; they use the Union Questions. On Monday they observed Monthly Concert, and determined to continue it, and appointed a committee to select foreign and domestic missionary intelligence, and a treasurer to take up monthly collections for the Home Missionary Society. Their first collection was $11. They also formed a temperance society of 12 members, and raised money for procuring the Journal of Humanity; and, finally, paid the expenses of your missionary for this visit. This is a good beginning for the most distant outpost,—so distant, that our good Methodist brethren have not yet pushed their visits so far. In going and returning, I preached at Cassville, and another place, where no other preacher has delivered the Lord's message. A church of 10 or 12 Presbyterians might be gathered at the Prairie, and with these facts before them, together with the prospect of a great influx, next spring, of people to the intervening country, your committee will consider whether they cannot send us another labourer.

From Rev. L. Farnam, Lewistown, Fulton Co.

In my last report, I stated that, at a two days meeting in August, the church resolved to hold a four days meeting. I shall now endeavour to give some account of that meeting, its apparent results, and the present state of things. Before doing this, however, I think it proper to state what the appearances were previous to the meeting. After the church had resolved to have such a meeting, they were apprized of the responsibility that attended this resolution, the good or evil which might result from it, according as they should be faithful in duty or not; and, also, of the importance of humble, fervent, importunate prayer, and a firm reliance on the promises of God, in reference to this subject. Some of the church were not much acquainted with protracted meetings. They had heard of them, but did not appear to have a very correct apprehension in regard to them. It was easy to see the shadow of incredulity playing about the minds of such individuals, often intercepting the vision of their faith, and, of course, chilling their affections, and hindering their prayers. Others, who were better acquainted with the object of such meetings, and the manner of conducting them, looked forward to the consequences with some degree of confidence and hope. A few appeared to have a spirit of grace and supplication,—the burden of their souls seemed to be, "Lord, appear for us; Lord, revive thy work." Owing to the scattered situation of the members, there was little or no general intercourse among them, and, consequently, no opportunity for them to stir up one another's minds. It was also impossible for me to visit them all individually, and attend to my other duties, in so short a time. Under these disadvantages, the time of our meeting arrived.

A few only attended on the first day. The second (Friday) was observed by the church as a day of fasting. The regular exercises of each day during the meeting were,—morning prayer-meeting at sunrise; preaching at eleven o'clock, A. M., at two, P. M., and at candle-lighting; likewise, personal conversation with inquirers

at least once each day. The number of attendants increased gradually during Friday and Saturday, and there was a very manifest increase of interest. The Sabbath was a day of solemnity and feeling; the audience was large and solemn. We had a communion season, which appeared to be a time of refreshing from the presence of the Lord, to Christians. A number were anxious, but, as yet, only four or five professed any hope in Christ. It was a season of stillness and order. The state of things was so interesting and encouraging on Sabbath evening, that it was thought best to protract the meeting another day. Although the number of those who attended on Monday was less than on the Sabbath, yet there appeared to be no decrease of feeling. The prayer-meeting at sunrise on Tuesday morning was the last exercise properly belonging to the four days' meeting. Of those who were awakened during the meeting, some, we trust, have been born again. We reckon about twenty, in all, as subjects of grace in this little revival; but of some of these we cannot speak with much confidence. "By their fruits" we "shall know them."

The attention has been chiefly among the young, (though two or three heads of families may be included,) and most of them have been connected with the Sabbath school, either as teachers or scholars. This little attention would not be considered of much account at the east, where hundreds are converted in a much shorter time; it would hardly be called a revival. But to us, who dwell in these ends of the earth, it seems a great thing. Yes; *we* may say, as did Israel of old, "The Lord hath done great things for us, whereof we are glad."

From Rev. T. A. Spilman, Hillsboro'.

Since my last report, we have had a communion season in this place, on which occasion it was our privilege to add to the little flock, eleven members; six on examination, and five by certificate. The number reported to Presbytery last spring was twenty-eight. Since that time, twenty-five have been admitted, making the number at present, fifty-three. This increase, though small compared with the glorious ingatherings of which we read in other places, is more than we dared to hope for. The *Tract Society*, organized last spring, has been engaged in the work of monthly distribution, almost ever since its formation. The officers and distributers recently held a meeting, when we had the happiness to record the receipt of twelve thousand pages of tracts as a donation from the A. T. S. Feeling our hearts encouraged and our hands strengthened by this parental kindness, we immediately adopted measures to supply monthly with a tract almost the whole county. For a society so small and so limited in its means, this is no small undertaking: but *the people have a mind to work*.

The beneficial influence of the temperance efforts is very manifest. The society, about twelve months old, now numbers one hundred and sixty members.

From Rev. Stephen Bliss, Wabash Co. Ill.

GRATITUDE EXPRESSED.

I speak the feelings of my congregations, as well as my own, when I express to the Executive Committee our deep sense of gratitude for the liberal and timely aid rendered us. Although comparatively little has been accomplished, yet I trust your bounty has not been wholly misapplied. It has been the means of keeping alive, strengthening, and enlarging a society which has taken no inconsiderable part in putting into operation, and sustaining, those benevolent institutions around us, which are designed to bless mankind. We are still weak and needy, but believing that your bounty may be more appropriately applied to some other part of the Lord's vineyard, I cannot consent at present to apply for further aid. I can cheerfully endure privations, if by that means one more labourer can be brought into the field.

Help needed.

I would respectfully endeavour, if possible, to fix the attention of your Committee upon the southern and eastern parts of this state. By drawing a line across the map of this state, coinciding with the northern boundary of Crawford, and the southern boundary of Madison counties, you will perceive that the territory south of said line embraces rising of twenty counties, and in these counties are located, at present, but four Presbyterian ministers. Can there not be some help,—some faithful labourers sent into this field? "There remaineth much land yet to be possessed," and a number of churches are famishing for the bread of life.

ev. H. Herrick, Carrollton.

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unday schools in this county.
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The Carrollton Sunday school
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very, he relapsed and died. I
a person on a dying bed who
e more fully supported by the
religion.

INDIANA.

. B. C. Cressy, Salem, Ind.

late Rev. R. Cushman.

I would here mention, in re-
ar brother Cushman. On the
one of our large meeting, im-
t the close of an eloquent ser-
. Gallaher, there was a mother
ho dropped dead with an apo-
By my request, after the lapse
inutes, brother C. arose, and delivered a discourse every way applicable to the solemnity of the occasion, and to the excited state of mind in the great congregation. His text was, "prepare to meet thy God." In the course of his remarks, he raised his hands and exclaimed, (as near as I remember in these words) "*Look at that corpse; in a little while we too shall exhibit the same ghastly appearance!*" In *two months from that day*, the dear brother himself completed his mortal career on earth, and entered upon his rest in heaven.

Since my last report we have had nineteen additions to the churches under my care, three by letter and sixteen on the profession of their faith. As Salem is not contemplated in my present commission, it is proper that I should state that some of this number have united with this church, the others with Franklin and Monroe churches. Thus you see, the Lord is yet blessing us. Though we cannot record extensive revivals, yet there is a gradual ingathering, and frequent conversions, which should both encourage our hearts and those of our benefactors. I should greatly rejoice if another brother could be found to occupy a part of the wide field which is now under my care. I am confident that I am not doing them justice. Were these the only churches who are pleading for my assistance, it would be different, but other little churches in this vicinity, who are almost destitute of preaching, are calling loudly for my help; and it is trying to the benevolent heart to disregard the entreaties of precious saints, who are so situated that they can scarcely hear one of their own ministers preach once a year, unless some neighbouring minister will rob his own congregations to supply them.

Church organized—a preacher needed.

I am happy to inform you that in the month of August, by the assistance of brother Reed, of Bloomington, I organized a church in Jackson co., north of this, consisting of eighteen members, which is to be known by the name of *Brownstown church*. The prospect is flattering for a flourishing church in that region. It is a rich county of land, and we have been agreeably surprised to find so many favourably disposed. They are in great want of a minister. They can raise $150 for his support. Occasionally I go and preach to them, in order to keep them from being utterly disheartened. There are three or four central points in that county which a minister might occupy to great advantage. They must have a preacher.

From Rev. James Chute, Fort Wayne, Ind.

My labours on the Sabbath, with one or two exceptions, have been two sermons, the one in the forenoon and the other in the evening. In the afternoon I give my personal attention to the Sunday school, and to a Bible class after the close of the school. When I came here, I found the Sabbath school nearly, or quite, extinct; in fact it had been suspended for a few Sabbaths, owing to the sickness of the superintendent. In the Sunday school I have adopted a strict and thorough investigation of the meaning of every verse which is read. This mode of instruction, I am persuaded, is more useful to the scholars, it is much more interesting; as they never take an interest in what they do not understand. Our school is somewhat diminished of late, owing to the inclemency of the weather, and the want of shoes, which are high and difficult to be obtained in this place. I have one Bible class of about 20, which I hear every week, and I am happy to say, most of them appear interested in the study of the scriptures. Some tracts had been obtained when my predecessor was here, and distributed monthly; but for some months past the monthly distribution was suspended. Since my arrival, this work has been recommenced, and we are in hopes to keep it up.

Temperance.

There are two temperance societies in this place, one for people of all classes, and one young men's temperance society. Both these societies have had meetings, since my arrival, at which I took the opportunity to address them, and to encourage them to more vigorous efforts in the glorious cause of temperance. A number were added at each meeting. The cause of temperance is evidently gaining ground in this place; but still there is great room for reformation in this respect. Some will drink the poison themselves and sell it to their neighbours, and especially to the Indians, who resort here to trade; when they know that intoxication and its concomitant evils are the sure consequences. Last week one Indian was stabbed by another in a drunken frolic, and still the whiskey was dealt out to them by the pailfull. Last month, about 50 miles from this place, on the Wabash, the annual payment to the *Miamies* was made on the *Sabbath*, and by Monday morning, it is said, about 400 Indians were *drunk!!* This information I had from a gentleman who was an eye-witness of the scene.

This county is about 120 miles long and 58 broad. On the direct road to Indianopolis there is but one house for 50 miles. On one road to Cincinnati not one for 24 miles, and much good land on both these roads. Up the St. Mary's and down the Maumee are the principal settlements.

KENTUCKY.

From Rev. N. M. Urmston, Millersburg, Kentucky.

A circumstance which occurred while I was at ——— may be worthy of notice. As I intended spending the week there, I wished to make appointments to preach in various parts of the congregation, and being unacquainted with the limits, and situation of the congregation, as well as with the people, I left it with the eldership to make the arrangements; which they accordingly did; and made one appointment at a house where a woman lay sick, and very near her end. She, and her two eldest daughters, entertained a hope of an interest in Christ; but the husband was a violent opposer of religion, and would not suffer either the wife or the daughters to connect themselves with any church; nor would he consent that we should preach in his house, although his wife was now lying at the point of death. Arrangements were accordingly made for preaching at the house of his wife's widowed sister. But mark the ways of Providence. On the morning of the very day on which I had expected to preach there his wife died. Smitten with this sore affliction, he was the more easily prevailed upon to consent that I might preach in his house. I preached from the text "Blessed are the dead that die in the Lord," &c., and endeavoured to place before the minds of the hearers the blessedness of those who die in the Lord Jesus; and in the way of comforting the friends of the deceased, the blessedness of her who had just departed, inasmuch as the evidence she gave of an interest in Christ was indubitable. The afflicted husband appeared to be somewhat humbled under the hand of God; but what will be the ultimate effect of this affliction, and the preaching of the word on this occasion, the day of judgment alone will unfold.

From Rev. N. G. Ward, Nicholas Co., Ky.

We have now Sabbath schools throughout the county, in every place where it was thought practicable to establish one

Most or all of these schools have libraries. There are three temperance societies, the largest embracing between one and two hundred members. I organized one, commencing with twenty members, which I doubt not will become a large society. Much opposition has been made to these societies, but it becomes more and more feeble

I should feel encouraged as to my future prospects, were it not for that tide of emigration which is continually carrying off to the new countries, so many of our best members. Mr. C. says, that the emigration is greater from Kentucky than from any other state; and it is greater, I believe, among the Presbyterians, than among any other class of the community. This proceeds from their desire to place their families in "free states." I have lost by emigration from the societies to which I preach, during two years, enough to make a respectable church; yet I trust that this, to us, sore evil, will be for the general good, and will contribute to extend the bounds of the Christian church.

OHIO.

From Rev. Milton Kimball, Chester, Meigs Co., O.

It has not been my privilege, in my reports, to speak of revivals and great changes wrought in a short period; but in closing another year it is pleasing to review the progress of truth in this field since it has been the scene of my labour On our arrival two years ago, there was no Presbyterian Church in the county, but several members of different churches, most of them residing at Rutland, and two or three only at this place. There was no Bible nor temperance societies. About one year since the scattered sheep were collected, and a church was organized, consisting of 23 members. At R. they have completed a convenient house for worship, and with great unanimity settled a minister. The spirit of the Lord was with us at the ordination, and at the four days meeting connected with it. Some sinners, as we have good reason to believe, became reconciled to God.

At Chester, God has been carrying on his work without intermission since last March. The spirit of inquiry was then first discovered in the Sabbath school, and soon spread, and a number not connected with the school began to be anxious for the safety of their souls. There has at no time been a great public excitement, but in almost every meeting the fixed and tearful eye, and the look of interest, have shown that the Lord was making known to here and there a sinner the plague of his own heart, and once in a few weeks or days, some one has been added to the company of believers.

Since the formation of the church in this county, thirty-eight have been added—two by letter, thirty-six on confession; of these, about one third are from the Sabbath school teachers and scholars.

Church formed.

On the 18th December the Rutland church was divided, and the members in Chester and vicinity organized into a distinct church. It was a season long to be remembered by many souls. We were favoured with the assistance of brothers M'Aboy and Newbury. The session was formed on Saturday, the church consisting of 26 members, and on the following Sabbath the Lord added to us of such as we hope shall be saved, thirteen persons. Our church now consists of 39 members. At another sacramental occasion within the last quarter, seven were added, making the number during the year thirty-five.

The union and harmony which have heretofore inspired us with hope, still prevail, and afford a pledge of the continued presence and blessing of God.

We have two Bible classes, and hope to have one or two more soon. The temperance society has been here, as in other places, the pioneer of religion.

These are some of the fruits of the beneficence of the A. H. M. S You have the thanks of many—yes, "the blessing of many ready to perish will come upon you."

From Rev. J. W. Eastman, New-Petersburg, Highland Co., O.

Since my last, [see Home Miss. Nov. p. 128,] the revival of religion in this congregation, which I then reported as in progress, has been continued. In one of our Sabbath school, every teacher and many of the scholars have become members of the church. On the 9th of Oct. a four days' meeting commenced in this place. On the morning of the Sabbath it was found that our house of worship would not hold all the communicants who were present. Temporary seats were therefore provided in a grove at a little distance, to which the church and congregation repaired and they found it good to be there. To many that was one of the

days of "the year of the right hand of the Most High." Thirty then came for the first time to the table of the Lord. One of them was a widow of nearly threescore and ten; several were at the head of rising families, but most of them were in childhood and youth. These, added to the number formerly reported, make 52 that have been admitted to the church since I came to this place [6 months.] Nearly 20 others are indulging a hope, and about the same number are uttering the great question, "what must I do to be saved?"

From Rev. Samuel Bissell, Twinsburg, O.

On the third Sabbath in November, our meeting-house was dedicated to the worship of the triune God; and on the same day 25 interesting persons, most of them in the morning of life, united in covenant with God and this little flock of Christ, promising to be the Lord's. The day was one of great interest, and will long be remembered by all present. The whole accession to the church during the last year is 36.

From Rev. H. T. Kelly, Kingsville, O.

Since my last report eight have been received into the church—one by letter, seven by examination. A number, I think 10 or 12, now entertain hopes.

The temperance cause continues to flourish. The two last addresses were made by our two physicians, who are members of it. It numbers now over 100 members; much the largest portion belong to our congregation. There are three stores within a stone's throw of each other, and neither of them sell any whiskey. The monthly concert of prayer for Missions is attended regularly, and a contribution taken up each time.

On the whole, the state of things is much more encouraging than in any previous year. A Bible Society has been formed, as a branch of the Ashtabula Co. Bible Society, and about 35 dollars has been subscribed by the inhabitants of this town, and the town examined generally to ascertain the destitute. Something also has been subscribed by our people for the Western Reserve College.

From Rev. E. Conger, Ridgefield, Huron County.

In my last, I mentioned that we were enjoying a refreshing from the presence of the Lord; and, although the excitement has in some measure ceased, yet its fruits are truly desirable. Since the revival commenced, 44 have been added to the church, and there are 12 or 15 more who will probably unite with us.

Most of our ministers have two and some three places of preaching. To be absent on the Sabbath occasioned inconvenience and sometimes unpleasant feeling among the people.

The subject of having one or two missionaries, who should attend and take charge of protracted meetings, was laid before Presbytery for advice. Mr. Salmon and myself were requested to labour in this manner, each half the time.

We have recently attended one 4 days meeting in Greenfield, and I hope not without the presence of the Holy Spirit. Many were anxious, and at the close of the meeting about 40 expressed a hope in Christ. Several conversions have taken place since. Last Sabbath brother Salmon and myself were at G., administered the Lord's supper, received 23 into the church, and baptized 15 children.

From Rev. Wm. L. Buffett, Atwater.

It will doubtless rejoice your heart to hear again of the loving kindness of our exalted Redeemer. He has, during the quarter for which this report is intended, favoured us with some additional tokens of his rich mercy and grace. We are enabled to number at least six or seven new cases of hopeful conversion during that time. Most of these are the fruits of a protracted meeting held at Randolph, on the 7th of September last, and one or two of the cases have occurred since. That meeting was instrumental of producing a very deep impression on the minds of the people of this place of a very salutary tendency. Though it failed of issuing, as we had hoped, in another general revival, we have reason to rejoice and thank God for the good which has actually resulted.

Retrospective view.

A short retrospective view of God's dealings with us during the four years in which this church and congregation have been aided by the funds of your society, would not, perhaps be improper. The people of this place have, in consequence of this assistance, enjoyed the ministrations of the sanctuary, and the entire labours of your missionary the whole of the time. Their contributions to the various benevolent objects of the day, have, notwithstanding, been far greater than what they were in their former destitute

hich they were, comparatively, nse in support of the gospel. has been pleased to visit them gnal outpourings of his Spirit cious revival season. Those onnected themselves with our in number) continue to give idence of the genuineness of on, and appear to be growing I may also add, that with but on, this appears to be true also o have joined the other church. hurch has, during this four more than doubled. A tempery of eighty members has been n view of these things we are laim, with admiring wonder, th the Lord done! To his the glory." Still very much for *us* to do in the cause of nd Master. And though we an effort to dispense with any istance from your society, we be forgotten in the prayers of ive Committee, and of those unificence this infant congre. thus far been nourished.

ISCELLANEOUS.

wing communication, marked N. Y., contained $1.

ead in a late number of the Ob- ecount of the meeting held at ary rooms the 14th of last seeing there a statement made lor, of the deficiency in the the A. H. M. S., I felt desirous in my mite. I had no yearly wealthy parents; but if I had I had *health*. I therefore do- devote the first week of the my needle, with the purpose e sum gained to the cause of ions. From one who hopes

holder in the Bank of Faith.

ED AS GOOD AS A PENNY EARNED.

rs will notice, in the "Treaowledgments" for the month, of $3 from a "Citizen." This small sum came to us enclosed in the following note, which contains some suggestions worthy of the consideration of those who feel that they are *bought with a price*, and are *not their own*.

Dear Sir,—Enclosed are three dollars for the A. H. M. S., being about the amount this unworthy member of your Society has been accustomed to expend annually for trifles, usually denominated *refreshments*, to set before his friends on *new year's day*. It is now more than a year since the thought came into my mind that this was an unprofitable investment; and I had not reflected long before the conviction was fastened upon me, that it was my duty to convert this annual expenditure into stock of a more permanent and productive character. The resolution was accordingly formed, that, whatever might be the opinions of others, or however strong might be the power of custom or fashion, so long as a kind Providence shall afford me the means, it shall be the custom of my house to dispense with these *trifles*, and to cast the amount annually into the treasury of the Redeemer.

I have entered into some arithmetical calculations, as to the probable amount of money expended in this way annually, in this city, and the probable good and evil produced by it;—also the comparative influence which this same money might exert on the present and future generations of men, if better expended. How many young men of piety and talents might it educate and send forth to proclaim the words of eternal life to those who sit in darkness? How many, through their instrumentality, might be brought to remove their influence from the side of sin and ruin to the side of holiness and salvation? What mind can follow out the result? Eternity alone can show the revenue of glory, which would redound to the Redeemer.

These few intimations are submitted to your disposal, in hope that a more able hand, with a warmer heart, will follow up the subject, whose arguments the Holy Spirit shall bless to hasten that *new year's day*, when all men shall honour the Lord with their substance and the first fruits of their increase, and no longer mistake the great purpose of living. A CITIZEN

Appointments by the Executive Committee of the A. H. M. S., from Dec. 15 1831, to Jan. 15th, 1832.

Missionaries not in commission last year.

Rev. B. B. Drake, Spafford and Borodino, N. Y.
Rev. N. S. Smith, Sullivan, Madison Co., N. Y.
Rev. J. H. Martin, Little Falls, Herkimer Co., N. Y.
Rev. J. W. Irwin, Sackett's Harbour, N. Y.
Rev. Greenbury Murphy, Greenville, Ala.
Rev. Charles A. Campbell, Scott Co., Ky.
Rev. Bennett Roberts, Perry, Maine.
Rev. Joseph M. Sadd, Farmington, &c., Mo.
Rev. Sam'l Newbury, Rutland, Meigs Co., O.
Rev. Alfred Wright, Mount Prairie, Monroe Co., Missouri.
Rev. S. J. Bradstreet, Vermillion, Huron Co., O.
Rev. Phinehas Smith, Pittstown, Rensselaer Co., New-York.

Re-appointments.

Rev. D. B. Butts, Western, Oneida Co., N. Y.
Rev. S. W. Leonard, Hastings and Constantia, New-York.
Rev. Isaac Headly, Litchfield, Herkimer Co., N. Y.
Rev. Isaac F. Adams, Pitcher, Chenango Co., N. Y.
Rev. B. Y. Messenger, Edwardsville, &c., Ill.
Rev. Eldad Barber, Marion, &c., Marion Co., O.

Rev. Fordyce Harrington, } Delaware Co., N. Y.
Rev. E. Child, }
Rev. Alvan Nash, Ravenna, O.
Rev. Thos. Lippencott, Alton, &c., Ill.
Rev. A. B. Church, Calais, Me.
Rev. P. Robinson, Oyster Ponds, L. I.
Rev. H. Shedd, Wheatstone, Ohio.
Rev. Jeremiah Hill, Owen Co., Ind.
Rev. Giles Pease, Washington Village, (Coweset,) R. I.
Rev. Jonathan King, Tiverton, R. I.
Rev. Ira Manley, Keene, N. Y.
Rev. Thos. A. Spilman, Hillsborough, Ill.
Rev. Addison Kingsbury, Belpre, O.
Rev. C. G. Clark, Dexter, M. T.
Rev. Claiborne Young, Montgomery and Boone Indiana.
Rev. M. A. Remley, Livonia church, Washington Co., Ind.
Rev. Enoch Kingbury, Danville, Ill.
Rev. Jas. Crawford, destitute places in Ind.
Rev. Calvin Butler, Vanderburg and Warrick Co. Indiana.
Rev. E. Kent, Shelbyville, Ind.
Rev. J. J. Shipherd, Elyria, O.

The Treasurer of the American Home Missionary Society acknowledges the Rec of the following sums, from Dec. 15th, 1831, to Jan. 15th, 1832.

Albany, N. Y., Hon. S. Van Rensselaer, $300 00
Big Hollow, N. Y., Henry R. Avery, Life Member in part, per Rev. Dr. Porter, 10 00
Catskill, N. Y., Henry Whittlesey, per do., 10 00
Cleaveland, O., P. M. Weddell, Life Director, 200 50
Durham, N. Y., Dennis Baldwin, Life Member, per Rev. Dr. Porter, 30 00
Fishkill, N. Y., Mrs. Bethiah Platt, 5 00
Harford, Pa., Th. Coll., per Rev. A. Miller, 7 00
Jamaica, L. I., Eliphalet Wickes, Esq. 100 00
Lexington, N. Y., Samuel Osborn, Life Member, per Rev. Dr. Porter, 30 00
Manchester, Vt., Th. Coll., per Rev. J. Anderson, 10 00
Monson, Mass., A. W. Porter, per H. Waldo & Co. 100 00
Mount Pleasant, N. Y., Mon. Con. Coll., per Rev. Mr. Prime, 18 00
New Ha[illegible] Ct., East. Dist. H. M. Assoc., per H. E. Hodges, Tr., including $15 fees of a physician on the Sabbath, 200 00
Do. United Society, per John Merriman, 137 00
New-York, Bleecker st. Male Assoc., D. Howell, 3; J. B. Murray, 10; J. P. Thurston, 5; N. White, 5; J. Aspinwall, 10; a Friend, per do., 5; R. H. Nevins 25; Mead Wheeler, 10, 73 00
Do. do. Fem. Assoc., Matilda McComb, Life Member, 50 00
Do. Brick ch. Assoc., O. E. Hurlington, 50; P. B. Sackett, 5; Wm. Wallace, 100; E. A. Russell, 25; E. E., 20; W. Couch, 20; W. Whitlock, 25; E. C., 5; B. Wakeman, 10; D. Oakley, 10; T. B., 1; Drake Mills, 50; Grove Wright, 20; E. Wheeler, 10; W. H. Sackett, 5; John Mason, 10; J. L. Hale, 10; James Brown, 100; A. De Forest, 50; Samuel Cowdrey, 25; G. P. Shipman 70, 621 00
Do. Cedar-st. ch. Sab. Sch. Assoc., per Mr. Hinsdale, 200 00
Do. Central Presb. ch., John North, 50 00
Do. Exchange Place Ref. Dutch Miss. Assoc., Peter Remsen, 100; John Steward, Jun., 20; H. [illegible] 25; W. Van Antwerp, 5; Thos. Delano, 5, 153
Do. do. Sab. Sch. Miss. Assoc., per J. T. Rollins, Tr., 100
Do. Laight-st. Male Assoc., Charles Starr, 200; J. Bourman, 250; M. B. Edgar, 10; W. Chauncey, 10; C. Miles, 3; Cash, 2; H. S. Whittemore, 1; E. Lord, 25; C. R. Robert, 25, 600
Do. do. Fem. Assoc., per Mrs. H. C. Paton, Tr., 14
Do. Murray st. Assoc., J. R. Hurd, 25; B. L. Swan, 20; W. Wilson, 15; G. U. Richards, Life Member, by his father, 30; Samuel Walker, Life Member, 30; Alexander Stewart, Life Member, 30; A. McIntyre, Esq., Life Member, 30; Peter R. Starr, Life Member, 30; Friend, 5, 215
Do. Pearl-st. Female Assoc., 20
Do. J. Leavitt, found in his store, 1
Do. A Citizen, saved by not furnishing refreshments on New Year's day, 3
Do. Balance of sale of Mission House, from W. Colgate, C. S. Roberts, and others, 150
Norwich, Ct., John Huntington, a New-Year's token of respect, 10
Philadelphia, 1st Presb. ch. Fem. Miss. Soc., per Rev. A. Barnes, 105
Royalton, Vt., Gen. John Francis, 10; J. J. Slade, 1; Miss Dudley, 1; per W. Page, 12
Scotchtown, N. Y., Aux., per S. W. Crow, 4
Westminster, Fem. Pom. Mis. Soc., per M. Kendall, Sec., 7
Wrentham, N. Y., Bennett Osborn, to const. himself and wife Life Members, 60; Mrs. Hannah Steele, Life Member, 30; Lyman Morse, Life Member in part, 15; Lucius Hitchcock, Life Member, half 10; a Friend, 1; per Rev. Dr. Porter, 116
A Friend, per G. M. Tracy, 6
Home Missionary, 6

$3211

K. TAYLOR, Treasur

THE

MERICAN PASTOR'S JOURNAL,

OR,

L SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A GOOD HOPE:

fied in the useful life and triumphant death of Mrs. M.

[Furnished by a Pastor.]

. M—— was from a child the of serious impressions. Her ess, however, like that of most ho possess an uncommon share ty, was of short duration. Posin amiable disposition and ennanners, she won the affections round her. The Spirit often nd for a season her attention e arrested to the realities of ; but again and again the messenger would be grieved Her ruling passion was a love amusements. Moving in the cles of the youth, who always ed their society graced by her , she was thus beguiled along it of fancied bliss.

e tried the enchanting viol's sound, ere mirth and gayety abound."

ttention at length became ef- arrested. At the age of about ears she hopefully experienced and united with the Presbyhurch in M——, Ohio. It em that her conversion was in to special prayer, inasmuch as ch had set apart a day for fastprayer in behalf of anxious and on that very day she gave her heart to the Saviour. gious exercises were marked arly abasing views of herself, deep sense of the justice of he condemning sentence of his . As she indulged the hope ned sin, her mind seems to oyed a most delightful confi- the perfections and govern- God. Her views of the doc- grace were truly evangelical. is time to her death she main- close and tender walk with exhibited to the world the Christian character in its loveliest attractions. With a well balanced and well cultivated mind,—with deep and fervent piety,—she united an unusual share of meekness, prudence, and condescension. Her heart was ever set upon doing good, and her hands were ever active in carrying into effect her benevolent designs.

At the age of twenty she went to reside with her friends in the town of S——, Indiana. Here opened before her a field well suited to her talents and untiring zeal to benefit those around her. One of the principal spheres in which her influence was felt was that of Sabbath schools. With but few religious privileges in the place, and few to co-operate with her in her benevolent efforts, she collected and sustained a female Sabbath school for several seasons almost entirely by her own exertions. Having herself learned the worth of such instruction in early life, she spared no pains to communicate the same to others.

In the autumn of 1829 she was married to a gentleman of high literary and moral worth. But the bridal robe was destined soon to be exchanged for the habiliments of the grave! Her constitution being undermined by previous disease, it was soon discovered, by the hectic flush which crimsoned her cheek, that death was on his way, and the labours of the devoted Sabbath school teacher were ended. Nor were our fears unfounded; for the hour of her departure was near at hand; but never, no never, will her friends forget the power of religion, which sustained this suffering saint. Such was the interest she felt for her Sabbath school class, that she sent for them to visit her on her bed of sickness, that she might once more direct them to the Saviour. It was a touching scene to witness her anxiety for them, and hear her say,—"I find now, when I am too feeble to read,

that the precious promises of the Bible, which I committed years ago in the Sabbath school, afford me unspeakable consolation in my affliction."

Near the close of life she would often exclaim, in language like this—"I feel more than ever that the promises of God *are true*. O it is a glorious fact that God *does support* his people in the hour of trial! How sweet is that promise, 'my grace shall be sufficient for thee!' I am conscious that I have the supports of his grace. O what occasion have I to bless God for his abounding mercy!"

The writer often visited and conversed familiarly with her on the momentous scenes which were about to open to her view. Although on earth, she seemed to breathe, as it were, the atmosphere of heaven. "If it be the will of God," said she, "it is my choice to die. I have no desire to recover. I feel that it is desirable to depart and be with Christ. I have committed my all to his hands, and I know that he will not forsake me. O, I used to think that I felt the value of religion, but never till of late have I so fully appreciated its worth." Within a few days of her death, she would exclaim,—"Surely I can say, *none but Jesus! none but Jesus!*" Having been informed that it was the opinion of her physician that she could survive but a very few days, she exclaimed,—"O what blessed news!" Five days before her death she had a most distressing season. Her friends thought her to be dying, and she thought so herself. As she revived, so as to be able to speak, she said,—"I thought I was leaving you. I wish I could tell you what wonderful views and feelings I have had during my distress; but it is impossible for me to express them. Never have I had such glorious views of heaven and the Lord Jesus." Said her sister,—"Do you feel the force of that passage, 'eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, the things which God hath laid up for them that love him?'" "O yes! it is beyond the conception of mortals. If I can have such views on earth, *what will heaven be!*" To a dear friend present, who had been exceedingly kind, but is not a professor of religion, she exclaimed, in language of unutterable tenderness,—"Be a Christian—love the Saviour—that you may be prepared to follow me!" As her extreme weakness would permit, she exhorted those around her to exercise strong faith in God, and to persevere steadfast to the end. At length she fell asleep in Jesus; thus leaving us her dying testimony of the untold value and efficacy of true religion, to support the soul amid the pains of dissolving nature.

She needs no sculptured marble to remind her friends of her worth,—no bending willow to point out the spot where her dust reposes. Mementos such as these, the wasting hand of time may destroy; while that which is engraven on the tablet of the memory and embalmed in the affections of the heart, shall remain for ever.

B. C. C——.

CONVERSION OF A SCHOOL TEACHER.

[From a Layman.]

[The following account is taken principally from the diary of the subject, Mr. N., and was designed by the gentleman who forwarded it, to illustrate *the usefulness of tracts.*]

"In early youth I was taught by my parents 'to fear God and keep his commandments,' and I viewed it indispensably necessary that I should become a Christian, in order to enjoy happiness in a future state. Frequently, under the faithful preaching of the gospel, I have, in some measure, seen my situation. By reading the bible, funerals, and a great variety of unexpected occurrences, my attention has been called to the immediate work of repentance. A wicked heart, the fear of the scoffs of the vain and licentious, and the erroneous ideas I had of religion, together with the dread I had of leaving and separating myself from my beloved companions, with the constant renewing of the promise, that *I would seek the one thing needful as soon as I became settled in life*, constantly blinded my eyes, and hurried me along the road to ruin. However insignificant these things may seem, yet they had this effect on my mind, and had well nigh

in. But, through the for-
ıd goodness of God, I have
rved to the present time,
ıssed through that season,
ɜr had considered most fa-
› obtain religion, with as
convictions as ever I had in
my life. So that I consider
delusion of the arch adver-
minds of youth, which per-
ı that *when settled in life they*
to religion. Youth is the
ıt favourable for giving up
› God."
g appeared permanently to
on my mind until February,
attention was then called
ıediate work of repentance,
one of my scholars read,
ıool book, some remarks on
tion, which applied to my

ɜxt circumstance, of note,
which accidentally fell in
hat described my hopes, de-
ituation; and recommended
New Testament. To this I
y attention. I determined
through. I had a desire to
ɜthing about religion; but,
ɜially, to learn my standing
: of God."
diately set about the work
the scriptures, and gave all
moments to this object. I
ɜoceeded many days in this
I began to feel my depen-
saw that of myself I could

About this time I came
lution to attend to secret
rning and evening. Here I
ılties to encounter. The
ppeared as brass. My
ke the fool's eyes, were in
›f the earth. Many were
ıs which agitated my heart
ays. My mind began to ap-
" the troubled sea, whose
up mire and dirt."
is time, Mr. N. began to
yer meetings and confer-
s convictions were deep and
ıt there is nothing extraor-
ıe account: it is the same,
e, which we read in almost
ons, in every clime and lan-
there is that wonderful

similarity in religious experience, even in cases in which imitation appears almost impossible, which proclaims that there is *one spirit*. After he had indulged in hope, he says:

"I began to inquire, *what has produced this change?* Why is my soul, lately so ruffled, now calm and joyful? Is this that which I have been blindly seeking? Is this the *new birth*, without which none can enter the kingdom of heaven? At the usual hour I repaired to the school-house, I called on a neighbour by the way and urged him to call on the name of Jesus while he was passing by. When I entered the school-house I had in my hand *a bible*, for which I had gained great love. This, with the sweet refreshing from the Lord, shone so bright in my countenance, as to lead some of my scholars to conjecture what was going on in my heart. I mentioned nothing of the subject till the intermission, I then invited the scholars to return in ten minutes, telling them that I had *good news* to relate to them, such as filled me with unspeakable joy. When the ten minutes had expired, to my joy and surprise, every scholar, who had arrived at years of discretion, was present. When I entered, what a picture did I behold! The house was silent as that of death. The stout-hearted young men turned pale. I began in the most familiar manner to relate what I thought I had just discovered; that nothing short of the almighty power of God was able to effect this change in my views and feelings. I gave them an account of what I supposed to be the workings of divine grace in my heart, and used several arguments to urge them to the *immediate* work of repentance. I endeavoured to communicate the joys I then felt. Not all the honours of an applauding world could bear any comparison with the happiness, the peace, the serenity, that filled my heart. It soon appeared as though conviction had fastened itself on every heart. There was not a dry eye in the house except mine. The effect produced on the minds of the scholars was so great that I concluded it would be desirable for them to retire and mourn apart for their sins. I left them to their

choice, and after recommending them by prayer to a throne of divine grace, they left the house in a still and solemn manner, every heart wrung with its own anguish, seemingly every one inquiring within themselves, 'what must I do to be saved?' Out of this company a large number enjoy a good hope."

I have given Mr. N.'s own words, extracted from his diary. I heard many of his scholars relate their experience, which they attributed, under God, to Mr. N.'s exertions with them, and the letters he wrote to many of them individually. A revival of religion soon followed, which was very powerful. Religion had before been very low. The number of professors about 40. Old dissensions remained in the church, and in a still greater degree in the society; but now all were done away, and have never since been revived. In the midst of the revival, a meeting was held there, which continued three days, and much resembled the protracted meetings since so common. On the last day of the meeting, about 60 united for the first time with the church, and sat down at the Lord's table with about 500 others, who had been brought together, in a great degree, by the fame of the revival, which spread in a manner, into neighbouring towns. This was a novel sight for a back-country town like ours; where the population is very sparse, and very much divided into sects. More than 150 in all were the fruits of this revival to our own church. Though there were some other concurrent causes, this revival of religion is to be attributed, under God, to the reading of a part of a tract by Mr. N.

A SCENE IN THE MOUNTAINS.

[From a Missionary Journal.]

There is a district that has been greatly neglected by ministers of every evangelical denomination, in which, I am told, there are some who have not heard a sermon for years, until recently. Some few who have not heard a sermon for *fourteen years;* and living too within 4 miles of our house of worship! It is a mountainous section of country, and their roads are bad, and many of them poor, which they might present as an apology for this guilty neglect of the means of grace. I have, summer and fall past, held occ lectures in a school-house, just foot of "the mountain," and in cinity of the district mentioned These lectures have been well ed, and sometimes some little manifested in the faces of the as A few weeks since, I was invit member of the Baptist church, w quite on the top, to preach a le his house. At the time appo went, and found a log house fille apparently, the poor of this wo some few of them, I hope, rich i I stood partly behind the ston ney, and by the help of God, pr from these words, "And the po the gospel preached unto the told them what the gospel wa it was preached to the poor, ar they should receive it. It took Many were in tears before I sat One or two professors gave a sh hortation. I then requested sinners to rise who wished to b ed for—not one rose. I then those professors of religion to ri wished to have a prayer offered i behalf. They rose, but "few a between." We prayed, and the ing was dismissed; but not one l house. I commenced personal c sation with every soul I met. weeping aloud, in the back part room, sent for me to come and p her soul. She said she felt as were sinking into hell, and Christians to pray for her. W several prayers. As we arose others were standing by the s us, making the same request. prayed again, and it seemed th Holy Ghost filled the room. we arose, there were several male and female, old and your drunkard, the profane swearer, a moralist, asking an interest in ou ers. After a few questions we to them, by way of bringing th immediate submission to God, t knelt down, and we had another of prayer. A number have awakened at other times sinc meeting, and several are rejoic hope. But not one has found pe believing, who has not publicly re ed the prayers of God's people.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. MARCH 1, 1832. NO. 11.

MONTHLY CONCERT.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

Missionary Scene.—Messrs. Tyerman and Bennett witnessed the following scene in their visit to the island of Huahine. It seems it had been determined by the church at Huahine to send some of their number with the good news of salvation to the Marquesas Islands, distant about one thousand miles. To set apart *two* suitable men for this service, about 1200 individuals assembled in the great chapel. Hautia, regent of the island, was called to the chair, and after devotional exercises, the nature, the importance, and the difficulties of the undertaking were fully explained.

Auna, a principal chief, formerly a leader among the Arcois, and a priest of Hiro, the god of thieves, then stood up in the midst of the meeting. He looked round with an air of unaccustomed anxiety and embarrassment, and at first, perhaps for the first time in his life, hesitated in the utterance of his sentiments on a public occasion. At length, with a noble modesty, he began: "It is a good thing that some of us should go from Huahine to carry the blessings of Christianity to those people who are yet lying in the same ignorance, wickedness, and misery, as we ourselves were but a few years ago. It is our duty, then, to take to the Marquesas that good word of God which has been sent to us from Britain by the hands of missionaries, and which has been made so great a blessing to us. I have, therefore, a little speech to make to the meeting, which is this: If I and my wife might be so favoured as to be sent on this errand to the heathen at the Marquesas—but, perhaps, we are not worthy; yet, if we could be thought suitable for this great and good work, both my wife and I would be very happy to be the bearers of the Gospel to those wicked Islanders."

When he had thus spoken, he sat down with the most affecting humility, waiting for the decision of the assembly. Hautia, the President, immediately rose, and said, "Auna is the man to go!" Others exclaimed, "Auna is the man!" A chief then stood up, and observed, that he also had a little speech on the subject, which was, that Auna was not only the man to go, because he could himself both teach many things, and set the example of all he taught, but because Auna was "a two-handed man;" he had a good wife, Auna Vahine, [i. e. the wife of Auna,] who would help her husband in every pious work, and would also teach the women to read and to pray, to clothe themselves decently, to make their own dresses, plat straw bonnets, manage their families, and bring up their children in the right way. This being universally assented to, Auna and his wife were appointed,—as it were, by acclamation, so greatly were the meeting moved,—the first messengers from this chruch to their heathen neighbours—neighbours, in fact, though they dwelt a thousand miles off, and neighbours in the language of the Gospel, because they loved them as themselves.

Another chief was then named, Mattatore, a pious, intelligent, and remarkably ingenious man in every kind of work to which he turned his hand. Several of the congregation successively stood up, and in their "little speeches" recommended him and his partner (for he also "was a two-handed man") as suitable fellow-labourers with Auna and his wife. Mattatore, disclaiming with unaf-

tain sound, the art of reading, spelling, and writing the language, is made far easier than it is with us.—About one third part of the people in the islands have been brought into schools, and one half of these have been taught to read. Many are able to write, and some are versed in the elementary principles of arithmetic. Nine hundred of the natives are employed as schoolmasters.—The historical parts of the New Testament, and selections from the Old, and summaries of Christian doctrines and duties, have been printed in the native language, and placed in the hands of some thousands of the natives.—The government of the islands has adopted the moral law of God, with a knowledge of its purport, as the basis of its own future administration; and the Christian religion is professedly the religion of the nation. Indeed most of the chief rulers are members of the visible church of Christ.—Special laws have been enacted, and are enforced, against murder, theft, licentiousness, retailing ardent spirits, Sabbath breaking, and gambling. The Christian law of marriage is the law of the land. Commodious houses for public worship have been erected by the principal chiefs, with the cheerful aid of the people, in the places of their residence; and when there is preaching, these chiefs regularly and seriously attend, and their example is followed by great numbers of their subjects.—Churches are gathered, as with us, wherever there are pastors to take the care of them, and accessions are made to them, from time to time, of such as we may reasonably hope will be saved.—In one small district, which, but a few years since, rung through all the length and breadth of it with the cries of savage drunkenness, a thousand people have associated on the principle of entire abstinence from the use of intoxicating liquors.—Moreover, in that same district and in two others, with a united population of perhaps forty thousand, where the morals were as degraded, a few years ago, as any where on earth, a fourth part of the inhabitants have formed themselves into societies for the better understanding and keeping of God's holy law, and require unimpeachable morals as a condition of membership in their several fraternities.

All these are believed to be facts. And they are traceable wholly to the blessing of God on the establishment of a Christian mission on those islands, a little more than eleven years ago.

A moment's reflection, however, is sufficient to show, that after all, the work of evangelizing and civilizing those islands is but just commenced. The nation is yet in its infancy. It is just beginning to understand the advantages of the social state. The elements of individual improvement, and domestic happiness, and national order and prosperity, have been introduced, and the contrast between the former and present condition and character of the nation, as such, is great in almost every respect. Yet very few have done more than merely to cross the threshold of knowledge. Three fourths of those, who are capable of learning to read, have yet to acquire the art. A collection of all the books in the language would not contain as much matter, as there is in one volume of the Missionary Herald. Salvation through the Lamb that was slain, is brought within the reach of thousands, and many have fled and are fleeing to lay hold on the hope set before them; but how few are their helps, compared with those which we have, and with what they ought to possess! The regular preaching of the Gospel is enjoyed by not more than one fourth of the inhabitants. The rest see only a few rays of heavenly light.

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES, &c.

ILLINOIS.

From Rev. Romulus Barnes, Canton, Fulton Co., Ill.

Since my last report, we have had in our little congregation an encouraging attention to the concerns of the soul. The sacrament of the Lord's Supper was administered to the church in this place on the first Sabbath in December, when five were admitted to our communion, as the first fruits of this first refreshing from on high with which this infant church has been visited. As many as five more have expressed the hope that they have passed from death unto life. To those who are accustomed to our large eastern congregations, this may appear but the day of small things, but to us it has been one of peculiar interest. Our congregation is small, but it has been attentive, solemn, and interesting.

I have recently established a Bible class, which at present is attended by about the same audience that attends when there is preaching. On the whole, I think our prospects are encouraging.

A REGION OF DARKNESS.

I took an excursion through ———, for the express purpose of ascertaining their spiritual wants, and preaching to their inhabitants the crucified Redeemer. It is a mountainous country. The settlements are chiefly on the creeks and rivers, but I found a population of thousands, and many of these were exceedingly anxious to hear the Gospel preached, and some of them begged me to come often, or to send some one who could administer unto them the word of life; but the majority in some settlements are in a condition of moral degradation, only a very few removes from the most perfect savage barbarity. I will not attempt a description; suffice it to say, that as it regards schooling, one half are utterly unable to decipher a word, and those who can, are destitute of books. Having no preaching, consequently they have no Sabbath; and through very extensive neighbourhoods, drinking, hunting, and fighting, form the order of the day. Now, situated as I am, in the neighbourhood of this land of darkness, I often ask myself, what can be done for these counties? And will you not, Sir, permit me to ask, whether your Committee cannot help them?

TENNESSEE.

From Rev. John G. Likens, Tallico Plains, Tenn.

We have had nothing like a special revival of religion in the church at Tallico Plains since I last reported. We have a very interesting Bible Class, which is doing well; the cause of temperance is rapidly gaining ground through this country, and it is to be hoped will go on until intemperance will be removed from our land.

Notwithstanding I cannot report any thing of a special outpouring of the Spirit on our congregations, as is the case in many other branches of the church, even in this part of the country, yet we are by no means without encouragement here. The still small voice of mercy is heard amongst us, and occasionally here and there one is brought to the knowledge of the truth as it is in Jesus.

From Rev. N. Hood, Granger Co., Tenn.

INTERESTING MEETINGS.

After the date of my last, I proceeded to attend the meetings of Presbytery and Synod. At each of those meetings, the Spirit of the Lord was evidently present. The Presbytery was held in a country church, to which many families moved in wagons, and remained four days without any apparent concern about their worldly affairs. During the meeting, hundreds wept under the weight of conscious guilt; and many, before the meeting closed, were rejoicing in the hope of pardoned sin. A more general feeling I never witnessed. At one time it was ascertained, in quite a large assembly, that there was not a single individual present who was not a professor of religion, or on the anxious seats, asking the prayers of the people of God, and inquiring what they must do to be saved. The meeting of Synod was one of deep interest, many of every age and sex, from threescore and ten, down to the Sabbath school child of seven, were made to partake of the blessings of that meeting. At one time during the meeting, which con-

ance of a physician: and this family live in a small log house, having but one room. But the Lord has blessed them in spiritual things, having given them all a lively hope in Christ. There are here very few families that have better conveniences than this family. When I visit among them, and see how they live, I am convinced that some years must pass before they will be able to build a convenient place of worship. If the benevolent at the east could now aid us in building a house, it would be but a short time before we should be able to pay more than double into the treasury of the Lord.

The temperance cause still flourishes among us. At our last meeting we had an accession of twenty members. The cause is becoming much more popular.

UPPER CANADA.

From Rev. E. K. Buell, St. Catharines.

Since my last, God has been with us indeed, and has smiled on our exertions. Within less than two months we have had four protracted meetings on a territory of about 20 miles square. They have resulted in the hopeful conversion of something like a *hundred and fifty* souls to Christ.

In this place, our meeting was not so successful as we had hoped, on account of circumstances which we could not control. Having no house of worship, we were obliged to hold our meetings in a large flouring mill, but poorly fitted for our purpose, as it proved. It being open, and the cold weather setting in so unexpectedly just as we commenced, the congregation suffered much. But notwithstanding this and other impediments, ordered, doubtless, to try our faith, the great Head of the church was there by his Spirit. We reckon between forty and fifty conversions—about thirty in this village and its vicinity. Twenty have already united with our little church, and we expect still further accessions. Our little church, commencing its existence only a year ago, with eleven members, now numbers about forty-five.

Within a short time, I have organzied one church, and assisted in forming another.

MAINE.

From Rev. David Starrett, Litchfield, Me.

The gracious work which commenced here about a year since, has continued gradually to the present time. There has been no time during the year but we could discover some indications that God was in the midst of us by the special operations of his Spirit. The children of God have frequently felt his refreshing influences, while sinners have trembled and bowed to his mild sceptre. With the exception of two or three families, which seldom attend on the means of grace, there are none who engage in my support unless they were professors before, where God has not entered by the convicting and converting influences of his Spirit. About forty have indulged hopes during the past year, and during that time twenty-six have joined the church. We expect others to join soon. About ten or eleven weeks since, we held a four days' meeting, which had a salutary influence among us. It was the means of rendering conviction more pungent in a number of instances, and productive of some new cases, some of whom have since resulted in hope. The week succeeding the protracted meeting was a season of peculiar interest, during which time we held meetings at six o'clock, both morning and evening. On Sabbath morning, at five o'clock, I resorted to our place of worship, but before I reached the door, I heard the voice of prayer. It was the voice of a young man with whom I was acquainted, but not as a praying person. No, far otherwise; he was one of the most stubborn young men in my parish. Although he had been subject to some convictions since last spring, he was determined it should not be known, and that he would drive them off. This determination he maintained till after the protracted meeting closed; but God, who is rich in mercy, was determined to bring him to yield. When I approached the door, I heard him confessing, and acknowledging he was a great sinner. It appeared as though God could not save him; but if he could, he felt as though he needed his mercy. I heard him thus confess his sins, and plead for mercy, for about ten minutes, when I entered the house. In a short time he ceased, and I learned from him that he had slept but little during the night. He awoke from disturbed sleep about four o'clock, when the first thought which struck his mind was, "am I on earth, or am I in hell?" He immediately leaped from his bed, and made his way to the house of God, where he spent his time as above described until I interrupted him. Before he reached home that morning he found peace in believing. Two other young men, and a young lady, indulge the hope that on that day they

l themselves into the hands of

aved through a Temperance Society.

d man, who was brought up a nd became a Universalist, about s ago had his attention arrested ncerns of his soul. He was then te. After a number of days of rictions, he made an attempt to em by strong drink, and succ nd though at times they re- e had learned the way to de- n. This last spring he was pre- to join our temperance society, after his convictions returned, eling at liberty to resort to his ethod to drown them, he was yield, and now gives good evi- being a child of God.

NEW-YORK.

. Isaac C. Beach, New Paltz, New-York.

REVIVAL.

arking that the state of religion had been some years, and that ever since his la- epced at this place there had been indi- revival, Mr. B. gives an account of a eeting held there the last of September.

he last great day of this truly feast, the house was thronged. re obliged to go away, not be- y were unable to get into the because they could not approach gh to the door or windows to e God of truth appeared to wield ess the weapons of his own

Many were the strong men, en of worldly wisdom, that fell anquished. The very house ap- sensibly to be filled with the of God, that some were deeply as soon as they entered its The meeting closed upon Sab- ning, which would have con- ch longer, could we have ob- p. The Spirit of God has, how- tinued to make his abode with are at present many things to the people of God still to pray, for the continuance of the bless- one still greater than we have erienced. The first fruits of the shared last Sabbath; there were me forward to the communion rch upon the profession of their here remain a considerable num- ber more that will no doubt come forward at some other opportunity.

GRATITUDE FOR AID RECEIVED.

From Rev. J. H. Thomas, Canterbury, Orange Co., N. Y.

We feel grateful to the A. H. M. S. for the timely aid they have afforded us for the last two years. Although we are poor as a congregation, yet we feel as if we could by a special effort, and a divine blessing, dispense with any further aid from your society. We do feel indebted to your liberality for our existence. Such was the state of things when the society applied to you for aid, that it is believed very many would have seen themselves deprived of all Gospel privileges without any regret. Infidelity, in some shape or another, carried every thing before it. It was sometimes thought, and even predicted, that the little remnant which had struggled hard to build up this church, would soon become disheartened, and relax all their exertions. I believe that all who had any pretensions to piety, felt, that "*neither is he that planteth any thing, neither he that watereth, but God that giveth the increase,*" and but for the divine declaration, that, as "*the king's heart is in the hand of the Lord,*" so the hearts of all men are in the hand of the Lord, and, "*as the rivers of water, he turneth it* (them) *whithersoever he will,*" they would have relinquished the whole enterprise as perfectly fruitless and hopeless. Christians appeared to feel and act, in some good measure, as if all their hope were in God. And when we, as a church, did resolve to have a protracted meeting, every thing appeared discouraging, and the only favourable circumstance was, that Christians manifested a more than usual earnestness in prayer. Some Christians, even in adjoining congregations, thought it presumptuous to attempt a protracted meeting in C. This fact, perhaps, increased our sense of dependence upon God. At the time of the meeting, which was in September, an excitement commenced.—The Lord came down in his power. The revival has, thus far, resulted in the hopeful conversion of thirty souls, who have connected themselves with this church, and a more than ordinary proportion of them are heads of families. We trust the excitement has not entirely ceased. We are anticipating an addition of several more at our next communion. There is a radical change in the moral aspect of things.

We trust we shall continue to have an interest in your prayers. We shall

esteem it our privilege to pray for every destitute and needy part of our American Israel; and hope to be able, if God should continue to bless us, to refund, sooner or later, all we have ever drawn from your treasury. There are some among us who now feel anxious to do something more than barely say, *be ye warmed and clothed.*

From Rev. H. Waldo, Portage, Alleghany Co., N. Y.

REVIVAL.

In my last report I mentioned some circumstances which inspired a degree of hope that God would visit us with his salvation. Our little Zion was mourning and praying. There appeared to be a stronger disposition than usual to be faithful in the use of the appointed means of grace. This state of things continued till the latter part of October; the church were then unanimous in expressing a desire that a protracted meeting might be held. A meeting was accordingly appointed, and five neighbouring ministers invited to attend. Providence, however, saw fit to disappoint us with regard to the expected assistance, as if to show us, that "the race is not to the swift, nor the battle to the strong." Only one of the five came over to help us. The meeting commenced October 27th, and continued five days. It was a precious season to Christians, and a season which, I trust, will be remembered with joy, through eternity, by some who were dead in trespasses and in sins. In speaking of such a meeting, and its effects, I am sensible there is need of caution. There may be much excitement upon the mind, and yet the heart remain at enmity with God. There may be blossoms that give much promise, which never produce fruit. However flattering, therefore, appearances may be, we must wait for a season if we would adopt the rule given us by Him who cannot err: "By their fruits ye shall know them." Suffice it, for the present, to say, that during this meeting, ten of our congregation manifested a change of feeling, and expressed a determination to live henceforth not unto themselves, but unto God. These are all in early life; six of them young men from the age of seventeen to twenty-eight,—and such is their standing in society, that they may be expected to exert a very happy influence upon the community.

Although this revival may to some appear of little importance in view of the scores and hundreds w many large congregations are see ing to the standard of Christ; yet, I to our little assembly, numbering not more than fifty, we feel disp say, "The Lord hath done great for us," and to his name would we the glory.

From Rev. Z. Riggs, Newark, Co., N. Y.

Our Presbytery was adjourned t here on Nov. 11th, to attend to th nation of brother Schaeffer, as an e list, and I embraced this opportu hold a protracted meeting in bo churches, at the same time; and happy to say, that by the blessing c such were the effects resulting fro meeting, that I have had no time to my labours until the present. The of God has been poured out, and ot have been permitted to witness s the most powerful and astonishing d of divine power and grace that ha been witnessed by men. Of such as I have witnessed in the room wh anxious were assembled, I could formed no conception. Nothing th of the world of wo, did I suppose, present to the eye, and to the mind solemn scenes. The sight was whelming. What numbers have fully been converted I cannot no Within the bounds of this congre probably about thirty. The work menced in this society with great and appeared to extend to the through the Baptist society, and through the territory occupied b Methodists, contiguous to the Thus the Lord has appeared for mercy, and "blessed be his name." hope that he will bless us yet more have found that he is not "slack co ing his promise, as some men count ness," but that he is ready before w him, and that his grace exceeds our We are comforted in view of what done for us, and let all the praise be to him whose due it is.

From Rev. R. Dunning, North Pe N. Y.

Since my report, I have been with a season of sickness, and laid four weeks, and for some time after to labour much, except on the Sabb There has been much sickness i place, more than ever before know

But in the midst of these trials, so necessary for my spiritual life and advancement in preparation for a world where there will be no pain or sickness, and for usefulness in the service of my master, the Lord has not left me comfortless, neither has left his Zion here without tokens of good.—He has come in the power of his Spirit, and taken a number from the ranks of the adversary, and placed them among his people. After my recovery from my first sickness, I made arrangements for a four days meeting. The church were anxious for it, with confidence that God would give us a reviving. The meeting commenced, and the Lord began his work.—The number of conversions is not known, but is probably between thirty and forty. About fifteen of the converts were members of the Sabbath school, and the children of pious parents. These have united with the Presbyterian church. They seem to possess the spirit of Christ, and promise to become ornaments to the cause. I have taken up a course of instruction for them, and intend, by divine aid, to train them up for usefulness in the cause of Jesus.

Since my last report, or since the four days meeting, twenty-five persons have been added to this church, twenty by profession, and five by letter. There are some more, we expect, will unite next communion. Our Sabbath school we intend keeping up through the winter, and it now promises to do well.

From Rev. L. Hall, Hamburg, Erie Co., N. Y.

Since my last, God has continued kindly to remember us, though there has been no special awakening. The cause of Christ has prospered among this people—the church have been united, and we trust edified. Meetings on the Sabbath, when the weather permitted, have been well attended. On the Sabbath I have either preached three discourses, or preached twice, and held a prayer meeting in the evening. During the remainder of the week, I have constantly preached one discourse, and held one other meeting for conference and prayer. The Monthly Concert has been observed, but attended but by a few. Those who attend, have agreed to pay a certain sum for some benevolent object, whether they are occasionally absent or not. The Bible class still continues, and is of great utility to its members. Though the autumn and winter have been so unfavourable, that but part of the class have been present on the Sabbath, yet those who are thus hindered from attending get their lessons.

Since my last report, twelve members have been added to the communion of the church, eight by confession, and four by letter. At the commencement of the year, the church consisted of fifteen members, one of whom has since died. Now there are thirty-six connected with it. This addition of twenty-two, though small, has more than doubled the number of church members.

The members of the church frequently speak of the debt of gratitude they owe to your society, for the assistance they have received from you.

Cohocton, Steuben Co., N. Y.

From the last report of our Missionary at Cohocton, Rev. Joseph Crawford, we learn that there have been added to the church, since April 1, 1831, thirty-one persons, of whom *twenty-four* were received on the profession of their faith.—Four Sabbath Schools, and three Bible classes are sustained, and one hundred and seventy persons have united with the temperance society.

Revival in Chateaugay, N. Y. From Rev. M. Parmelee.

The following particulars were communicated some weeks since.

In my last communication, I mentioned some things respecting the state of my people, which I considered promising omens, although there was no existing revival. True it was, on the one hand, that every thing appeared dark and gloomy. The church appeared, as a body, asleep, and with a very few exceptions, I found it wholly beyond the power of man to awake them. However plain the word was exhibited, and with what tenderness and anxiety soever they were addressed, their language still seemed to be, "Let us alone, that we may serve the Egyptians." There appeared not to be, on the minds of this part of the church, any sense of *covenant obligation*, of their own condition, or the alarming condition of sinners around them.

But what, on the other hand, gave me occasionally some little reason to hope that good might be in store, was the fact, that in a few instances more than common engagedness was discoverable in a few Christians, and a tenderness, and some sense of their lost condition, in the mind

of *some* who were as yet the enemies of God. This led me to hope, amidst all the darkness, that it was possible there might be good still in reserve for us.

Under these circumstances, a three days meeting was appointed to be holden in this place. During the first two days, however, nothing was noticed, which gave us much reason to hope sinners would be converted, or that many would be awakened to a sense of their condition. On the third, circumstances began to be more favourable, and at the close of the morning service, by special request, about forty were inclined to take the seat for inquirers. This induced my people to solicit the continuance of the meeting another day, which was readily consented to. On the next day, about *seventy* inquirers presented themselves. Among these, were persons of all ages, from *eight or ten* to *sixty*. Prospects were now favourable, and the feelings of the friends of Zion were so much awakened to see persons, who for thirty, forty and fifty years, had been treating all religion with contempt, trembling under a sense of their guilt, and crying out for mercy, that a special request was made that the meeting might still be continued until Sabbath eve. Suffice it to say, that an appointment was made that the exercises should continue as usual until that period. On the Sabbath, more than *one hundred* were found on the anxious seat, manifesting a desire to find the Saviour.

The work is still in progress, and we have reason to hope, a rich harvest is in store. The change in one portion of my society is indeed *glorious;* and if reasons ever existed why angels should rejoice, I am sure they exist in this place.

A subsequent letter gives the following particulars:

Within the limits of my society, in four months, there have been attended four protracted meetings, two by our own order, one by the Methodists, and one by the Baptists. These seasons, we trust, have all been blessed to the good of souls. As the fruits of this revival, there have been erected about twenty-five domestic altars, and more than *one hundred and fifty* are expressing a hope in the Saviour. So far as I am acquainted, the converts appear well, and from present appearances, we should be led to the conclusion, that they are the real friends of Jesus Christ. Such is the change produced by the good work of grace, that the moral vineyard, which in this place was but a barren heath, has now become a fruitful field. Persons of all ages, from fifty down to ten years, have been the subjects of the work. In many neighbourhoods, in different sections of the town, *old things* seem to have *passed away*, and *all things* have become *new*.—There is discoverable a change in feelings, and in conduct. Those lips, once employed in cursing the God of heaven, and imprecating his curses on fellow creatures, are now active in imploring his blessings upon themselves and others. Individuals, who have for many years been faithful servants of the flesh and devil, are now found among the people of God, and ready to wait on the Lord in his house. They speak of his goodness, and with much apparent feeling, proclaim to the world, the astonishing exhibition of grace in their deliverance from deserved wrath.

There have united with the Presbyterian church in this place, as yet, but about twenty; a few more stand propounded.—About thirty have united with the Methodists, and eight or ten with the Baptists.—There are many more who, probably, will soon unite with us.

From Rev. F. B. Reed, Clintonville, N. Y.

During the last three months of my labours, which I now report—we have had a considerable accession to the Presbyterian church in this place. On the first Sabbath in November, *twenty-seven* were added by profession, and four by letter. On the first Sabbath in January, *two* were added, one by profession, and one by letter. Those added by profession, were chiefly the fruits of a three days meeting held in this place in last August. The revival, however, in this place, had commenced, and three or four had obtained hopes previous to the meeting. A considerable number of the converts, during the meeting, belonged to the adjoining towns, and most of them have since united with the churches where they reside.—I have lately formed a Tract society, and commenced the monthly distribution.—Our Temperance society numbers now one hundred and sixty members. We have entered upon the "Verse System." Those who commit their verse a day, during the week, recite Sabbath noon. Our Sabbath schools continue in operation, but are small during the winter months.—Our prayer meetings, especially the Concert on the first Monday, and our Saturday evening meetings, are much better attended than formerly. We are attempting to

s $20 this year, by contributions at "Monthly Concert," for Foreign sions. Our church, two years ago, in place, consisted only of twelve mem—since that time about sixty have n added.

m Rev. P. Robinson, Oyster Ponds, N. Y.

'he last quarter has been a season of p afflictions, both to myself and the ple of my charge. One of my child-, aged about three years, was so severely lded, as to render it a matter of doubt ether he would recover. A merciful her, who knows how to temper the id to the shorn lamb, has hitherto pro-ged his life, and the prospect of his fect recovery is highly encouraging.—the mean time, my people, as well as self, have been afflicted with the pre-ling influenza, and in some cases, with ier diseases still more fatal. One of the ale members of our church has been moved, as we trust, to a better world, d another is dangerously sick. These licting events, in connexion with the usual severity of the weather, have ded much to discourage our hearts, and interfere with the r. ular prosecution our religious enterprises. Neverthe-s, the Lord has not left himself without tness that he is good, and these dis-uragements, dark as they appear to be, n yet be pierced by the eye of faith. One stance of hopeful conversion has arrived gladden our desponding hearts. A irit of brotherly love appears to prevail nong the little flock committed to my harge, a disposition, at least, to some ex-nt, to pray for Zion still, while life or eath remains. The Monthly Concert as been uniformly attended, and may be onsidered among the most interesting of ose means which serve to bind our hearts ogether, and enlarge our desires for the niversal triumph of that blessed Gospel, hich recent experience has taught us, is he only substantial solace for the miseries of sinful men. The monthly distribution of Tracts has been continued, and with very few exceptions, these little messengers of truth have been cordially received.

Owing to the circumstances here communicated, I have found little time for pastoral visits, except among the sick.—I have paid many delightful visits to the couch of disease and suffering, and have not unfrequently found that couch "quite on the verge of Heaven."

MISCELLANEOUS.

AUXILIARY SOCIETIES.

THIRTEENTH REPORT OF THE VERMONT DOMESTIC MISSIONARY SOCIETY.

"*Vermont must not only build up her own waste places, but begin, now, to aid in planting Christian institutions in that great valley, where the king of rivers rolls his waves.*" This is the closing sentence of the 13th Report of the Vermont D. M. S., and it is one which is cheering to the parent Society. For nearly six years the American Home Missionary Society has been endeavouring to produce the conviction of duty expressed in the above lines. Through the blessing of God, the effort has not been in vain; a gradually increasing interest has been manifested in the northern churches in behalf of the great valley. But far deeper sympathy, and *more substantial aid*, are required, before the result so much desired, and which, on paper, seems so easy of attainment, will be realized. We hope our brethren in Vermont will not forget the duty which they recognize in the sentence above quoted.

After detailing the labours of the Missionaries, and their success, which in almost every case was of a most encouraging character,—the Spirit of God having been largely poured out on the beneficiary churches,—the Report proceeds as follows:

"In conclusion, the Directors would urge the Society, and all the friends of Domestic Missions, to improve the present most favourable time for building up the waste places in Vermont. In no former year, probably, has such signal success attended the operations of this Society as during the past; and at no former time has the Spirit of the Lord descended so generally on the assisted churches. Now, emphatically, is the time to work; for God sends down, in an unusual manner, his blessing on our labours. Now let our treasury, which is almost entirely exhausted, be fully replenished with liberal, free-will offerings. Now let prayer and effort go together to the benevolent enterprise; and during the

coming year, we may have reason to hope that a richer and ampler harvest may be gathered.

But, though our first duties and responsibilities regard the destitute in our own State, yet our designs and efforts ought not to be limited to Vermont. Our Society, as an Auxillary, ought to do much to assist the American Home Missionary Society in planting religious institutions in every part of our extended and extending country. A stream of charity *must*, ere long, run from a fountain within our mountains to the great valley of the Mississippi. Some spots beyond the Alleghanies must be clothed with moral verdure, and made fruitful of holiness by our watering. Rouse, then, ye friends of your country and your God, to this work of benevolence and duty. It must be done—it will be done. Why leave it to the next generation to commence it? Why not begin it *now*? Why not, during the present year, raise *some* amount of funds to send the heralds of salvation to the great valley of the West?

It is not enough for the churches in Vermont—especially after the rich blessings which have been poured down upon them during the year past—to build up their own wastes. True, this work must not be neglected, but must be prosecuted with renewed diligence, vigour, and hope of success. We can supply our own destitute as fast as we can obtain ministers to occupy these stations; and, in addition, help the parent Society in planting Christian institutions among those who are far more destitute than ourselves. We are urged to do this, by a remembrance of what was done for us, in former years, by the churches in the older States. We are urged to do it by the Providence of God, which has opened a way for the establishment of religious institutions in those parts of our extended country which have been more recently settled. We are urged to do it by the *grace* of God, which has watered our own beloved State, in the length and breadth thereof. Where are the new helpers whom God has raised up by thousands, during the year past, to assist in building the walls of our spiritual Jerusalem? Will they not come forward to this work with all the ardour of their "first love?" They will, if their pastors will spread the subject before them; and to do this, is one of the first practical duties of the gospel which ought to be urged upon them."

Number of Missionaries, 28, churches, 35, and upwards of 20 years' labour re-ed. Income $2029.

TWENTY-FOURTH REPORT OF THE
SIONARY SOCIETY.

Whole number of Missionari
come $3582.

"There has been no cou
which has caused the Trustees
gret, than to see the rapidly
population, and not be able to f
with "the gospel of the grace
The Macedonian cry, issuing
mountains and echoing from th
come down upon them with over
interest; *Come over and help*
when they have cast about in th
for an answer, they have seen r
to justify them in giving encou
that the ministrations of religion
made co-extensive with the out
cultivation of the forests. The
population must outrun the
grace. There are men, self-den
who would cheerfully follow th
prising husbandmen, in all their
in upon the wilderness, and p
from their own fastnesses to t
hold of Zion above; and, with th
of heaven, cause their turning t
ness into a fruitful field, to be o
illustration of the spreading in
moral cultivation. But "whc
warfare at his own charges?"
is impossible. Ministers, in th
prise, cannot procure their ow
And the people, scattered, few a
with the wilderness only begun
dued, have to task their indust
uttermost, to sustain themselves
then, they, to whom Providence
mitted this world's wealth, and
the provisions of grace, fare s
ly every day, have hands ope
charities of heaven, and send a
the missionaries of the cross, th
prising citizens, our neighb
friends, bone of our bone, and fl
flesh, who have exiled themse
more cultivated situations, to b
in the peopling of the forests, wi
die, without Sabbaths, without
dinances, without the consolatio
holy religion. Their posterity
up under no shade of Christian
or Christian influence. And wh
posterity that will be, you nee
quire.

But it is as wise to *rejoice* ove
that has been accomplished, a
mourn over what *could not be do*
labours that have been afforded,
succeeded, in an unprecedented
Almost all the churches have
some accession of numbers and

Some of them have witnessed and experienced a "great refreshing from the presence of the Lord." About 400 converts are reported, where missionaries have laboured, most of whom have already joined the churches. Nine, of the sixteen settlements that have taken place since the last annual meeting, are under the patronage of this Society. The Trustees adopted the resolution, funds or no funds, not to arrest the progress of the settlements in the gospel ministry, for the want of pledges of the usual aid, to the new and feeble churches. And six applications are made to the Board, at this meeting, from places where candidates are now under a call, and where, the question whether they shall enjoy the gospel ordinances or not, must be decided by the more highly favoured sister churches. The appeal is made to the benevolent. The gospel carries with it "all that is valuable to man, as the creatures of time and the heirs of eternity. It is the cause of God, and to him we devoutly commend it." By casting in your charities you may extend a salutary influence all over the State. And besides, this Society is auxiliary to, and is a part of the National Institution, whose object is, Home Missions, and which is designed to carry the gospel throughout our whole land. It is a broad field of operation.

We have said that this Society is auxiliary to the institution which is to carry the gospel over our whole land. It is more. It is a part of that system of means that is to evangelize the world. It is identified with the extensive and combined operations which mark the age, and which shall not cease, until the standard of Christ is planted in the four quarters of the world, and in every island of the sea; and the banner of the cross waved over all the nations. These are scenes of no uncertain vision. They are fixed as the throne of God. Heaven may pass away, and earth may pass away; but the word of the Lord shall never pass away. And it is his word which hath said, "I will give thee the heathen for thy inheritance, and the utmost parts of the earth for thy possession." It is his word which hath said, "The isles shall wait for his law." It is his word which hath said, "And they shall be all taught of God."

HAMPSHIRE (MASS.) MISSIONARY SOCIETY—THIRTIETH REPORT.

Owing to the fact that several of the missionaries had failed to report *in season*, the details of this document are imperfect. They are sufficiently full, however, to afford encouragement to the friends of missions to go on and increase their operations.

"Thus God has crowned the year with his goodness in the success which he has given to your benevolence. Let the praise be given to God. And may the wants of the thousands who are at this moment living and dying in this land highly favoured of the Lord, destitute of the ordinary means of salvation, excite in our breasts more ardent desires to fulfil the last command of our Saviour, 'Preach the gospel to every creature.' This command dropped from the same lips that will fix the eternal destinies of men. Of course it binds every man to do something to extend salvation to the perishing. With his silver and his gold, or, at least, with his prayers and his counsels, he may do something to extend the news of pardon to the guilty. And any one that can come, and does not, to the help of the Lord against the mighty, will share in the curse of Meroz! Not without a crime can men hold their money in their coffers, while sinners are perishing for the bread and the waters of life. If we do, they will curse us at the judgment day for our covetousness. It is incurring immense guilt, it is beneath the character of a man, how much more, then, the professed Christian, to prefer gold and silver to the salvation of souls—to hug sordid wealth, while men are rapidly sinking into perdition for the want of that gospel which a little wealth would purchase."

The following will show that our brethren in Hampshire county share in the increasing interest in behalf of the salvation of our country. Would that every Christian in the land might feel the influence of these remarks.

"More missionaries must be equipt, and sent into our western settlements, or the blood of many ready to perish will be found in our skirts. The subject of home missions must excite us to feel a deeper interest, and to act a nobler part, than we have ever yet done. It is the cause of God. It is a cause which excites deep interest in heaven. In the redemption of sinners, in the worship of the Sabbath, in the work of missions, and in all the benevolent operations of earth, angels mingle, won-

der and rejoice. And shall we, who are the subjects of that redemption, at a knowledge of which the angels are made so happy, be indifferent and inactive? Can we dwell on a soil, made sacred by the influences of the Holy Spirit, and worship in sanctuaries consecrated to God's praise and become the recipient of salvation the mysteries of which the angels desire to look into, and still need to be urged to do our duty? If so what must God think of us? Can we have any character in heaven? Shall we not wake to feeling, and action, and prayer? Shall we not join with angels, with the holy martyrs, and all the redeemed in heaven, in the interest they feel in furthering the work of redemption? In no other way can we expect to avert the frown of Jehovah. For it is as true of individuals, as of nations and kingdoms, that will not serve Christ, that will not employ their influence and use their wealth for the spread of the Gospel, that they must be destroyed. It is the revealed will of God, that all be made to hear the Gospel. There is not an individual among us, old or young, rich or poor, on whom the command of God does not fix an obligation. And it will be demanded of us at the day of retribution, why we suffered the destitute in our own land to be lost. When they shall find that they have perished without the Gospel, and that we possessed it —that they could not know its worth, but that we did, and yet never prayed that they might have it, nor sent it to them,—there will open upon them and us a new scene. They will reproach us for ever as far more worthy of death than they. Shall we not then be speechless? Let it then be our earnest prayer and unceasing effort that God would appear for Zion in greater power, that he would comfort all her waste places, make her wilderness like Eden, and her desert like the garden of the Lord, so that joy and gladness may be found therein, thanksgiving, and the voice of melody."

AGENCY IN MASSACHUSETTS.

Our readers have been apprized of the appointment of Rev. R. S. Storrs to a joint agency for the American Home Missionary Society, and the Massachusetts Missionary Society. We are happy to hear, from time to time, that he is prosecuting the work of arousing the churches to the claims of Home Missions, with a high degree of zeal and success. Comparatively few of the churches or pastors have been aware of the importance of this cause, and some time will probably be requisite to bring the public mind to give it an appropriate place among the efforts for the conversion of the world. Brother Storrs, we are happy to say, has long possessed enlarged views and correct feelings in respect to this great work, and from his interest and experience in relation to it, we hope for the happiest effects on the favoured churches of New-England. The following extracts are from a letter written during a tour of Mr. S. through Hampden and Franklin counties.

I have visited *nineteen* congregations, and preached in them all at least once, and found in nearly every one of them male and female associations, auxiliary to the Hampden Co. Auxiliary Domestic Missionary Society. Six other congregations I did not visit, because they were connected with the Brookfield Association Auxiliary. Every where I was received with apparent cordiality.

Several of the nineteen congregations are on the list of our *feeble* churches, and little can be expected from them; but they will all contribute their mites, and thus gather strength against future years, when we shall need their co-operation even more than now.

On my way to Franklin Co. I stopped at Northampton, and consulted with the Committee of the Hampshire Missionary Society as to the measures to be taken in that county for enlarging their funds. I attended a meeting of the Young Men's Auxiliary Society in the evening—their *annual* meeting—and was rejoiced to find an awakened spirit of zeal for Home Missions.

In the county of ——, every thing is at loose ends. We have expended here more than $1500 within two years, and have received from the County short of $700; while $1100 have been raised for Foreign Missions this very year, and $600 for the Bible Soc., and a thousand for the Education Soc. But in five congregations, they have consented to form Mission Associations, and probably the same arrangement will be formed throughout. How is it, that every man, woman, and child, assent to the proposition that *Home Missions are of paramount importance*, and yet suffer them to languish beyond any other branch of the great system?

In regard to the other New-England

tates, I can only say, that whatever Providence shall call me to do, will be done. But there is work enough, and more than nough, to be done in Massachusetts, for year to come, by *one man*. I have yet ollected scarcely any *money*, but it is not o be feared that we shall want for money ong, if we can get collectors enough in notion throughout the state, and put into heir hands the "Home Missionary." I confess that my faith and hope gather strength as days roll on. "Jehovah Jireh" is our motto.

AGENCIES IN VERMONT AND NEW-HAMPSHIRE.

We are happy to add to the foregoing notices, that efficient agents have been secured in both of the above states. Rev. DANIEL O. MORTON, of Shoreham, Vt., has accepted and entered upon the fulfilment of an appointment as joint Agent for the Vermont D. M. S. and the parent Society. From the standing of Mr. M., and his acquaintance with the territory for whose spiritual welfare he is to labour, and also from the characteristic enterprise of Vermont, we look forward with the hope of seeing domestic missions take a high place in the affections and efforts of that state.

In New-Hampshire, Rev. ANDREW RANKIN, of Salisbury, has devoted himself with zeal to the work of a joint Agency for the State Society and the A. H. M. S. There is much l and in that state yet to be possessed; and for want of a man specially designated to the work of visiting and stimulating the feeble and destitute churches and neighbourhoods, and promoting arrangements for introducing and settling ministers, &c., the work of building up the waste places has hitherto advanced but slowly. We trust it will now go forward.

In contemplating these preparations for action, our hearts, which have long mourned over the desolations of Zion in the northern section of the American church, are revived and stimulated to new efforts. And we would call upon our brethren in those states, not to sit still, happy under their own vine and fig-tree, while souls immortal as their own are lying out in the darkness, and perishing for lack of vision.

TEMPERANCE ENCOURAGED.

A friend of Missions, who feels bound to make his contributions to this cause subserve the *promotion of temperance*, has made the following pledges to the American Home Missionary Society, which we now publish for the information of churches aided, or needing aid, from the funds of the Society.

1st. A pledge of

ONE THOUSAND DOLLARS,

On condition that it be given in sums not exceeding *twenty-five dollars* to churches that *have adopted* the temperance principle* in the admission of persons to the communion—such churches being in other respects within the rules of the Society, in respect to applicant churches.

2d. A further pledge of

ONE THOUSAND DOLLARS,

To be paid in sums not exceeding *twenty-five dollars*, to churches that have not only adopted the temperance principle in the admission of persons to the communion, but have also made the use, traffic, or manufacture of ardent spirits by any member of the church a *subject of discipline*, and which church is actually free from all such members; such churches being, in other respects, within the rules of the Society in respect to applicant churches.

TO AGENTS AND AUXILIARY SOCIETIES.

We would respectfully remind the *Auxiliary Societies*, and other patrons of the A. H. M. S., as well as all our *Agencies*, that in order to include their doings and contributions in the next Annual Report, it is necessary they should be received by us several days previous to the anniversary. Accordingly, we desire that all Reports of Societies, which are now, or may become due, during the current missionary year, be forwarded as early in April as practicable. The accounts of the Treasurer will be closed on the first day of May, in order that sufficient time may be allowed the Auditor to examine the various items and vouchers.

Auxiliary Societies are particularly requested to give us the names of their respective officers.

* By this is meant, that before being admitted, members shall be required wholly to abstain from the use, as a drink, of all distilled spirits, and not to manufacture or traffic in them.

Appointments by the Executive Committee of the A. H. M. S., from Jan. 1 to Feb. 15th, 1832.

Missionaries not in commission last year.

Rev. Asa Donaldson, Elkland and Deerfield, Tioga Co., N. Y.
Rev. J. F. Bliss, Pultneyville and Ridge, Wayne Co., N. Y.
Rev. Silas Pratt, Parma, Monroe Co., N. Y.
Rev. S. Haight, Pottsville and Port Carbon, Penn.
Rev. Asa Johnson, Mount Pleasant, Hamilton Co., Ohio.
Rev. Cyrus Nichols, Ralls Co., Mo.

Re-appointments.

Rev. Timothy Stillman, Dunkirk, Chatauque Co., N. Y.
Rev. Seth Smalley, Scipio, Cayuga Co., N. Y.
Rev. John A. Murray, Branch church, 11th Ward, New-York city.
Rev. Sylvester Cooke, Brooklyn, Pa.
Rev. Ansel Bridgeman, Farmington and Southfield, Mich. Ter.
Rev. John Beach, Ann Arbor, Mich. Ter.
Rev. Geo. Hornell, Oakland Co., Mich. Ter.
Rev. Charles G. Clarke, Dexter, Mich. Ter.
Rev. Luther Humphrey, Beardsley's Prairie, M Ter.
Rev. Ahab Jinks, Kingston and Genoa, O.
Rev. Wm. P. Cochran, Columbia, Mo.
Rev. John G. Likens, Tellico Plains, E. Tenn.
Rev. Michael Burdett, East Greenwich, R. I.
Rev. Milton Kimball, Chester, Meigs Co., O.
Rev. J. T. Baldwin, Franklinville and Ellicott N. Y.
Rev. Lemuel Hall, Hamburg, Erie Co., N. Y.
Rev. Samuel G. Lowrey, Sand Creek, &c., Dec Co., Ind.
Rev. Enoch Conger, } Each half the time u
Rev. E. P. Salmon, } the direction of the Bo Co. (O.) Miss. Societ
Rev. Noah Cooke, Plymouth, Richland Co. O.
Rev. Fields Bradshaw, Mount Meigs, Ala.
Rev. P. W. Warriner, Monroe, Mich. Ter.

*The Treasurer of the American Home Missionary Society acknowledges the Rece of the following sums, from Jan. 15th to Feb. 15th, 1832.**

Atwater, Ohio, Aux. Soc., per Rev. W. Buffett, 50 00
Boonton, N. J., Mon. Con. Coll., per J. H. Woodhull, 14 00
Brooklyn, N. Y., Female Miss. Soc., 1st ch., per Miss Van Sinderen, 75 00
Brunswick, N. Y., Th. Coll., per Rev. L. Johnson, 2 17
Campton, N. H., Th. Coll., per J. L. Hale, 5 51
Centreville, Ill., Mon. Con. Coll., per S. Bliss, 5 00
Coal Creek ch., Ind., per Rev. M. M. Post, 3 25
Conway, Mass., Joseph Avery Life Member, bal. 10 00
Catskill, N. Y., Lad. Sew. Soc., per Rev. Dr. Porter, 36 00
Danbury, Ct., Miss Mary G. Ogden, Life Member, 30 00
Goshen, O., Rev. R. Frame, "*Outfit refunded*," 30 00
Granby, Mass., west parish, David Smith, Esq., to const. Rev. Eli Moody Life Member, per E. Williams, 30 00
Granville, N. Y., Rev. J. Whiton, 65; John Franks, 5, per H. Ropes, 70 00
Greenville, Al., per Rev. F. Bradshaw, 10 00
Hartford, O., Rev. H. O. Higley, his own donation, 18 49
Indiana Miss Soc., per Rev. J. H. Johnston, 48 00
Jamaica, L. I., Th. Coll., per Rev. E. W. Crane, 28 75
Mackinaw, Mich., Miss. Soc., (paid last year,) per Rev. W. Jones, 100 00
Madison Co., O., coll. at camp meeting, per Rev. D. C. Allen, 9 75
Middletown, Orange Co., N. Y., Female Benev. Soc. 18; Gent. do. 14; to const. Rev. D. T. Wood Life Member, 32 00
Morristown, N. J., A Friend to Missions, 5 00
Newark, N. J., Mon. Con. coll. 1st Pres. ch., per J. Nichols, Tr. 50 00
Do. 2d ch., Females, per Rev. Mr. Hay, 5, Mr. Coe, 2, 7 00
Do. 3d ch., Mon. Con. Coll., per R. B. Campfield, 11 42; D. C. Berry, 3; J. C. Crane, 0 50; C. T. Day, 5; G. H. Beers, 1; Rev. B. Dickinson, 5; D. H. Burnet, 10, 3
Do. A young man, per Rev. W. T. Hamilton, 5
New Castle, Del., Mon. Con. Coll., per Rev. J. M. Dickey, 2
New-York, Allen-street Presb. ch., R. T. Haines, 300; Isaac Brewster, 50; M. O. Halsted, to const. Miss Mary M. Halsted Life Member, 30; Charles Hall, to const. Mrs. S. W. Hall Life Member, 30; S. L. Kennedy, 10; Job Chandler, 5; F. B. Chandler, 2; Rev. H. White, 5; L. Hart, 5; S. S. Barry, 3; Mrs. Wickes, 2; Miss Rogers, 2; T. Kennedy, 0 75; E. Ritch, 0,12; M. Cornwell, 0 25; Miss H. Thompson, 0 50; C. Wickes, 1 50; Hiram Scofield, 0 50; Mrs. Mulford, 0 50; Maria Eldad, 2; Gertrude Eldad, 2; Harriet Woolley, 0 25; Nancy Forman, 0 50; Mrs Barnes, 0 13; H. Frost, 1; Miss N. Selleck, 0 50; A. Murray, 0 50; N. B. Carpenter, 1; A. D. Voorhees, 1; S. Voorhees, 0 50; E. M. Voorhees, 0 25; C. Baldwin, 2; W. Jaggar, 0 50; H. Knight, 2; R. R. Hollister, 0 50; J. Davis, 0 50; L. K. Smith, 1; Mrs. Carpenter, 0 50; Mrs. Osmun, 0 25; Miss R. A. Wickes, 0 25; Mrs. Stephens, 0 25; Miss Hunt, 1; Mrs. Seavy, 1; Miss Seavy, 1; Miss A. Waterbury, 0 25; Mrs. Shadbolt, 2; M. Waterbury, 0 50; Miss L. Goldsmith, 1; Mrs. Sanford, 0 25; H. Hills, 0 25; Mrs. L. B. Hills, 0 25; D. Van Nostrand, 1; Mrs. L. Sanford, 0 25; M. Bradshaw, 0 25; R. R. Johnston, 1; Mary S. Johnston, 1; Cash, 1; Mr. M'Niel, 1; Hannah Hart, 2; B. Marshall, 0 12; Miss E. Goldsmith, 1; Joshua Foster, 1; D. Bishop, 1; T. G. Sellew, 1; H. Stokes, 0,06; C. Boorum, 1; L. Reed, 1; Mrs. Terry, 1; J. Wood, 1; Mary Pierson,

* Sundry sums received in Michigan and Ohio, by the Rev. D. W. Lathrop, the acknowledgment which has been omitted through our mistake, will be inserted next month.

ss Marshall, 3; Mrs. Dorsey,	
ngeline Smith, 0 25; Mrs.	
0 25; Miss Messenger, 1;	
d'Arthur, 0 25; Miss E. Lee,	
E. Ripley, 1; V. Thompson,	
W. Phillips, 2; Wm. Barker,	
Foster, 2; Wm. Delano, 3;	
n, 0 25, Mrs. Ripley, 1; Mrs.	
0 50; Miss E. J. Walker,	
ss M. Walker, 0 50; Miss S.	
rdus, 0 50; Miss Bunce, 1;	
ey, 1; Miss S. Goldsmith, 1;	
son, 0 50; Phebe Taylor, 0 25;	
atcher, 0 25; W. Jones, 2;	
ney, 0 25; P. Bouton, 0 50;	
vey, 0 25; Mrs. Belch, 1; cont.	
School, 7 70,	523 13
-st. ch. Mon. Con. coll., per	
ur, 7 46; Assoc., cash, 100;	
ef Missions, 25; W. Mackie,	
White, 10; A. R. Rogers, 5,	157 46
. Assoc., a Friend,	10 00
ch. Assoc., A. Tappan,	1000 00
. Assoc., J. Corning, 250; A.	
F. H. M. 5; H. H. Schieffe-	
J. Cram, 20; J. Miller, 3; N.	
um, 3; R. C. Cornell, 5; Edw.	
),	356 00
. ch. Assoc., N. Heyns, 10;	
oung, 100; Wm. Walker, 20;	
nan, 10,	140 00
Presb. ch. Coll. Jan. 15th,	
ssoc., Mrs. Doly, 0 50; C. Do-	
50; Miss Miller, 0 75; Jane	
; H. Page, 5; Mr. Kellogg, 1;	
llogg, 1; Mrs. Kershaw, 1;	
ffern, 5; Miss Egbert, 0 50;	
emus, 0 50; W. B. Humbert,	
L. Storer, 5; Mrs. Muzzy, 1;	
rris, 1 25; Miss Ludlow, 1;	
ey, 2; —— Spader, 0 50;	
en, 1; C. S. De Lenor, 0 50;	
kley, 0 25; J. Chamberlain,	
— Platt, 0 25; E. Lane, 1;	
s, 1; Mrs. Henchman, 2; O.	
, 5; G. Mather, 20; Jane	
5; M. Bigelow, 1; J. Cal-	
A. Robertson, 2,	99 72
st. ch. Assoc., O. E. Cobb, 15;	
10; F. Saltus, 25,	50 00
st. ch. Assoc., a Friend to Mis-	
; John M'Gregor, Life Mem-	
ch. Assoc., John Borland,	
mber, 30; cont. at a special	
30,	40 00
60 00	
nlap, Esq., of Scotland,	20 00
ndividuals, per A. L. Ely,	60 00
. C., Female Soc., per Rev. A.	
	15 00
, Th. coll., per Rev. J. M.	
r,	15 00
, Pa., 5th Presb. ch. Aux., per	
M'Clelland,	150 00
nien, Mich., per Rev. A. Kent,	12 00
. J., Rev. G. S. Woodhull, 1;	
ars, 3; a Free Will Offering,	
O'Hart, 2; Rev. A. Dod, 1; a	
1; J. Van Doran, 5; R. Voor-	
cons. Mrs. Sarah W. Voorhees	
mber, 30,	46 00
children in Sab. Sch., for Val-	
issimippi,	3 55
lle, Ky., Aux. Soc., per Rev.	
r. 22; donation of Mr. T., 8,	30 00
N. Y., Mon. Con. coll. 10 83;	
d,	15 87
y, Mass., Elijah Montague, to	
Mrs. M. a Life Member, 30;	
dies's Dom. Mis. Soc., of which	
ast. Dr. Moses Montague a Life	
, 38 50; per E. Williams,	68 50
Springfield, N. Y., Un. Benev. Soc., per W. S. Bigelow,	6 00
Starr, Ohio, Mon. Con. coll., per Rev. F. Bartlett,	2 56
Stonington, Ct., Fem. Aux. Soc., bal. to const. Mrs. M. Hart Life Member, 5; donation, 5,	10 00
Westown, N. Y., a Stockholder in the "Bank of Faith,"	1 00
Yonkers, N. Y., Van Brugh Livingston,	20 00
Home Missionary,	29 85
	$3672 48

K. TAYLOR, Treasurer.

Sums acknowledged as received by Rev. M. P. Squier, Agent for the A. H. M. S. in the Western part of the state of New-York, from Nov. 1st, 1831, to Feb. 10th, 1832.

Aurora village, coll.	8 00
Batavia, coll.	9 00
Big Flat, Mon. Con. coll.	5 00
Brighton, avails of cloth sold, 5; Benev. Soc., in part, 10,	15 00
Busti, Mrs. Asa Danforth,	3 00
Campbelltown, Aux. and coll.	20 00
Canandaigua, Mrs. G. Shepherd, 5; Widow's Mite, avails of gold beads sold, 2 50,	7 50
Candor, coll.	13 25
Columbia, Sab. coll.	14 00
Dunkirk, to const. Rev. Timothy Stillman Life Member,	30 00
Elmira, coll., bal.	3 00
Fredonia, a tribute of gratitude to the A. H. M. S. for the occasional services of a Missionary,	25 00
Groveland, three Individuals,	1 50
Hector, J. Waldron, 1; C. Scovill, 0 50; M. Pratt, 1 25; A. Ely, 1; J. Scovill, 0 50; F. Van Vleit, 0 25; J. H. Hotchkin, 2; coll. 13 12,	19 62
Jamestown, E. T. Foote, 5; H. Allen, 5; Wm. Falconer, 5; A. Brown, 5; A. Joy, 5; T. Kellogg, 5; coll. 22 40,	52 40
Lansing, coll.	8 00
Ludlowville, Sab. coll.	38 00
Mead's Creek,	2 36
Medina, Aux.	15 00
Milan, Mon. Con. coll.	6 00
Newark, coll.	19 06
North Bristol, Gent. sub., in part,	7 00
North Penfield, by S. Preston, 9 83; by Rev. R. Dunning, 8 50,	18 33
Ogden, Miss. Soc.	8 00
Ovid, coll. and Aux.	57 87
Painted Post, Mon. Con. coll. 4; coll. 10; (also, a Gold Ring, not yet sold,)	14 00
Perry Centre, Lad. Aux.	23 00
Pittsford, Mass., a Lady, in part to const. Rev. Charles Goodrich a Life Member,	11 50
Port Bay, coll.	2 50
Prattsburg, coll. 90; Lad. Benev. Soc. 10,	100 00
Pultney, bal.	4 00
Riga, H. Brewster, 10; Th. coll. 11 30; Lad. Aux. bal. 1,	22 30
Ripley, Aux. 25; E. Hopkins and family, 6,	31 00
Rochester, Lad. Aux., in part, 27 50; Mrs. Laura M. Ely, Life Member, in full, 25,	52 50
Romulus, coll. and sub.	58 38
Seneca Falls, Gent. sub. in part,	7 24
Silver Creek, coll. and sub.	9 10
Sodus, Lad. Aux., 13 25; coll. 12,	25 25
Stockton, coll. 11 10; W. Winchell, 5,	16 10
Victor, Mrs. J. Jenks,	1 00
Waterloo, Gent. sub.	3 37
Westfield, coll. 23; S. Bradbury, 5; J. Lanesworth, 2 G. Stone, 2,	32 00
West Mendon, W. R. Blasdell and Wife, 0 75; W. H. & H. H. Blasdell, 0 25,	1 00
	$520 13

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

BEWARE HOW YOU PRAY.

[Furnished by a Clergyman.]

BEWARE! for God answers prayer in *wrath* as well as in *mercy*—to the *destruction* as well as the *salvation* of men. In proof of this I give the following facts:

A merchant of ———, engaged in a lucrative trade, was convinced by the Spirit of God that he was an heir of hell, but might by repentance, and faith in Jesus Christ, become an heir of heaven. The "god of this world" tempted him with much earthly gain, and God, in the Person of the Holy Ghost, offered him durable riches and righteousness. He was fully convinced, as he said, that the riches of earth and the riches of heaven were set before him, and that he could not obtain both, but might have his choice. He glanced at heaven's durable riches, and then settled his covetous gaze upon earth's glittering gold. He paused, feeling that his choice was for eternity; but strangely, madly said, "Give me my portion here." His prayer was answered. His riches were multiplied. But, said he, "I know that to gain the world I have lost my soul."

Beware, then, how you pray! If you are so contemptuous of Christ's blood bought inheritance, as to ask in preference to it the perishable treasures of earth, God in his anger may grant your request. Beware, also, lest your deceitful heart barter away heaven for earth, while you cherish the hope that both are yours. You may not be as conscious of your doings as the merchant named, and yet may as effectually seal your damnation.

That my note of alarm is not sounded without cause, is further proved by Mr. ——, of G——, in the state of New-York. I give his history as related to me by Deac. T——, who visited him on his dying bed, and urged upon his acceptance Jesus Christ and his free salvation. To the Deacon's kind importunities, he replied substantially as follows:

"About twenty years ago I was convinced of sin; and so pungent were my convictions that life seemed insupportable. Instead of going, as urged by the word and Spirit of God, to Him who gives rest to the weary and heavy laden, I retired to a grove—knelt before God—but instead of pleading for his reconciled favour, prayed that he would unburden my soul, by taking his Holy Spirit from me. My prayer was answered. For I had no sooner risen upon my feet, than my sense of sin and fear of hell were gone. From that day to this, I have had no anxiety about my eternal state. In that grove I prayed away the Spirit of God, and he will never return to offer me pardon and eternal life through the blood of Christ. I know that I shall soon be in hell. Nothing can save me. My doom is sealed. And yet I am quite indifferent to the future." Thus given over to hardness of heart and blindness of mind, in answer to his blasphemous prayer, he died according to his own word, "in hell to lift up his eyes, being in torments."

Oh, then, beware how you pray. Beware, even, of a *secret* desire that the Spirit should depart from you; for that secret, impious prayer, may provoke the searcher of hearts to give you also, over to hardness of heart, and blindness of mind, that you may be damned.

"REFUGES OF LIES."

[Furnished by a Pastor.]

How strange is it, that mankind should ever mistake *self-complacency* for *holy delight!* Should imagine, that that pleasure which *begins and ends in self*, is the same with that which *begins*

nd ends in God! That to be pleased *ith self*, what self has done, and exects to do, is to be pleased with God, leased with what Christ is, and has one, and has promised to do! How trange that the proud Pharisee should nistake that momentary peace which ollows his self complacent feelings, or that solid peace which fills the boom of the humble Christian! In both ases there is peace, it is true—but how ifferent! The security which is felt by the Pharisee is frequently interrupted by the voice of conscience, and by dreadful forebodings. it is like the great calm before an earthquake; it is ominous of coming wrath; and is the more dreadful, in proportion as it is more profound. The peace of the Christian, on the contrary, is like sunshine after a storm: The storm of conviction, after having uprooted the unholy passions of the soul, has passed by; and the rays of "the Sun of Righteousness" now beam upon the heart.

The mistake here contemplated, however, is no less frequent than strange. On this rock thousands are dashed and ruined. How often do we hear the convicted sinner, and the sinner to whom "the gates of death have been opened," promising to do better for the future! How many such vows are extorted by the rack of conviction, the bed of sickness, and the scene of danger! Yet what are these promises but the expression of that very self complacency which we have just described!

Several facts, in illustration of the above remarks, are recollectd by the writer. Two of the most remarkable will now be related:

The first is the case of a young man in A——, the relation of which was given me by himself, as a reason for his hope. He informed me, that, three or four years since, he was taken dangerously sick in the western part of the state of New York; far away from his paternal roof—far from his friends and relatives. In the early part of his sickness, the thoughts of eternity—of the religious instruction he had received and neglected—the sins of his life—these thoughts for awhile filled him with terror. But at length he resolved, that if God would spare his life, he would do better. Soon as he had formed this resolution, his fears subsided—his trouble was gone, and peace filled his mind. He soon recovered, and returned to his friends. After his health was fully restored, he was frequently disturbed with doubts respecting the genuineness of this experience. One professed minister—I hope there are not many such—to whom he made known his case, told him that he *was looking too high;* and must therefore be satisfied with the *small evidence he had.* But who cannot see, with half an eye, that in this experience there is no reliance upon Christ, nor any thing which implies such reliance? Who does not see that the hope of this man was founded upon what he himself expected to do? What Christian does not discover that the joy and peace which followed his resolution, were the result, not of true submission to Christ, nor of sincere contrition for sin; but of the stifling of conscience? He promised to do better. With this promise he was satisfied; imagining that it would satisfy God for his past sins, and be accepted as all his present duty. In reply to a question which I put, he stated that, since his recovery, he had lived just about as he expected to, when he made this promise. Yet he had never made a profession of religion, —never raised his family altar—nor did he regard the Sabbath. When I told him plainly, as in the sight of God, that this hope, unless renounced, would be at last "like the giving up of the ghost;" the warning seemed unpleasant. And after this conversation, he appeared to avoid me as much as possible.

The second fact is also the case of a young merchant in K——, whose sick bed I lately visited. I knew that he had been under serious impressions previous to his confinement—indeed he had once taken the anxious seat. I went therefore the more cheerfully, as there was, to human view, a fairer prospect of success than in ordinary cases. Perhaps I ought also to state, that another encouraging circumstance was, that the prayers of the brethren, in our frequent meetings, seemed to be united in behalf of the sick in our vici-

nity; and I had reason to think that his situation was especially impressed on their minds, as it was on my own. I found him in the room with no one but his mother. I conversed and prayed with him. In the conversation the question was put, whether he had promised himself to do better, provided he should recover? On his acknowledging that he had had such thoughts, I attempted to show him the folly and wickedness of such a promise. Three points were especially held up to his view. First, that in this resolution there was nothing of Christ. He could make this promise just as well without a Saviour as with one: By it he was evidently intending to make some satisfaction to God for his past sins. Secondly, I assured him that God would not accept it as an atonement for his sins, or as any satisfaction. The insolvent might as well think that a promise to get in debt no more, would satisfy his creditor for the debt he had already incurred. I assured him that God would not only not accept it, but would abhor it; inasmuch as it was a virtual rejection of Christ, and his atonement. Lastly, I solemnly declared to him, that if he maintained this ground, and God restored him to health, he would certainly forget his resolution, and turn back to the world. Whilst thus showing him his need of a Saviour, he bowed assent; seeming to understand and feel the force of these remarks. I left him; was absent a week or two; and, upon my return, visited him again. But his language was entirely changed. He could now see that the world had kept him back from Christ, even when he thought he was willing to come. He could now see that he had all along been calculating upon *future* amendment, future repentance, future submission to Christ, whilst at the same time he neglected *present* duty; and whilst, as he now saw, Christ had been knocking at the door of his heart. His heart seemed to be broken for his sins, and filled with love to the Saviour. His conversation was highly satisfactory. His room seemed to me to be "the house of God." He recovered. Two or three months have elapsed, and he still appears well.

L.

"I HAVE NO HEART TO IT."

[Furnished by a Minister.]

Every minister of the gospel who labours many years for the good of souls, passes through some solemn and awful, if not heart-rending scenes. Though I am young in the ministry, I have been called to follow several of my hearers to the brink from which they have taken their departure to another world. An instance which occurred a few days since I will attempt to describe. It relates to a man who was a very constant attendant on my ministry. Every Sabbath he would be in his place, and give such respectful and close attention, as to attract the notice of many. I was several times asked, "Do you think ——— will ever become a Christian?" He was a man of rather more than ordinary strength of mind and independence of character.

I often endeavoured to ascertain what it could be that should cause him to remain unaffected by those truths which he did not pretend to question. But I could learn nothing, except that occasionally he found fault with professors of religion, and it was said he lived on their failings. He attended our protracted meeting, and was interested, but not really convicted. When I said any thing to him, or conversed in his family, he was silent and respectful. I was attending a six days meeting about ten miles from this place when I heard of his alarming illness. I reached his bed side late in the evening. He was calm—had full possession of his reason. He was glad to see me; said he was very sick, but not in pain. After a few moments I remarked, "I have come with some anxiety to know how you feel on the subject of religion," and asked, "have you ever submitted to God, and given him your heart?" His look on me was full of meaning as he replied, "I never have done it." I endeavoured to urge him to do it without delay. The *best* time is gone by: this is better than *no* opportunity. I urged the mercy of God in some of the kindest terms found in the gospel, as affording at once encouragement and a reason why he should throw himself on the mercy of God. He replied to this, "I have no heart to it." I prayed

ı, and said a few words, and left
a time. When I returned I
other interview. He thought
ld not live to see another day.
urged him to give his heart to
placed before him some of the
features of the gospel. But he
mly, though with considerable
replied, "I have no heart to it."
became very anxious to live—
ust be done. It was evident to
saw no other prospect of his
n. Before I left I came to him
d, "I believe I ought to do
ng more to arouse you and lead
ubmit to God. I wish you to
me that you will do it now.
now is the time: will you do it?"
glared again, as he said, "I
ir, but I have *no heart* to it."
'ords were spoken with so much
ınd decision, as to forbid any
rther. I shall never forget that
—the thrill went to my heart!
d two hours, and said little.
assed during the time in his
nd is unknown to us. Thus
he account for the last day, of
ıy people.

A VISIT IN SEASON.

[Furnished by a Clergyman.]

after commencing my labours
lace, I was called to witness a
narration of which may be ser-
to your readers. After preach-
vening lecture in a neighbour-
me distance from the village
[boarded, I stopped for the
the house nearest to that in
ıe meeting was held. On be-
ıcquainted with the family, I
young man 18 or 20 years old,
s quite ill, and apparently in
ıtage of the consumption. He
ı declining for several months,
not renounced all hope of re-
his health. I had a few words
rsation with him that evening,
e was in bed, and not able to
oud, I deferred saying much till
day. In the morning he was as
le to walk about the house, and
the family at the breakfast ta-
ble. When we had attended family worship, I sought an opportunity for further conversation with the young man. He told me he would like to be a Christian, and hoped, that before he died, the Lord would have mercy on him. He manifested no deep and earnest solicitude about his soul. He prayed some, was somewhat anxious, and hoped the Lord would come and meet him "one of these days."

I related several instances where persons with whom I was acquainted, had been able until a few hours, or a few moments before their death, (when their complaint was apparently the same as his,) to be about the room or even walk out of doors, and that he was liable to be taken away suddenly in like manner. I told him that though he might be honest in thinking that he had done all that he could do to become a Christian, yet he was doubtless mistaken in his views of duty. He was urged to be as earnest in becoming reconciled to God as though he knew that he could not live till the morrow's night. "You may be flattering yourself," it was said, "that you are in no danger of immediate death; but you are in danger continually of dropping away without any warning that death is near. I know not but you *may* live some months. It is, however, very doubtful. Your safest course is, to do with your might what your hands find to do. Your present and eternal interest urge you to this. If you wish to know what God requires you to do, and are willing to do it, I will gladly inform you. It is something which *may be done*, even if you are to die in five minutes. Now, will you do it if I will tell you what it is?" *Yes;* was the reply, while a feeling of deep interest began to show itself in his emaciated countenance and sunken eyes. "Well, then, I will tell you: '*Repent of your sins and believe on the Lord Jesus Christ,*' and you shall be saved. To repent is to be sorry that you have done wrong, and to cease from doing wrong. Especially, to be grieved that you have sinned against God: to feel as the Prodigal did when he arose and came to his father, saying, '*Father, I have sin*

ned.' To believe in Christ, is to trust your soul in his hands for salvation: to disclaim all goodness or merit in yourself; and to resign *your will* to *God's will*. Will you *now* do it?" His reply was, *yes*. I soon left him. In three days from that morning I heard that his spirit had gone into eternity. I learned from the friends, that he told them, very soon after my leaving, that he had found the Saviour, and was happy. While he lived, he filled up his time in exhorting his relatives and neighbours to prepare for death and eternity.

Although we would not speak too confidently concerning this case, yet on the supposition that the conversion was genuine, it testifies loudly in favour of urging an immediate compliance with the terms of salvation. As a result of the occurrences narrated above, the parents of this young man have professed religion, and also two sons and a daughter, all the surviving children, have found the Saviour.

GIVING UP ALL FOR CHRIST A TEST OF CONVERSION.

Mr. R. was a man of the world, wholly devoted to its fashions, and deriving no small share of his living from a business which ministered the means of dissipation to the children of folly and vice. He continued this employment for many years, until he became almost disqualified by habit for the pursuit of any other. At length, in a powerful revival, he was apparently deeply wrought upon in view of his sins, and after a season of protracted conviction, was thought to have believed in Jesus.

As he had little property laid up, the lapse of a few weeks brought up the question, whether he would relinquish his old employment, which was manifestly inconsistent with the character of a Christian. For some time the struggle was severe. He had moved in a fashionable circle, and been accustomed to a style of living very different from that which he could support by any other probable means of livelihood. To come down to the very borders of poverty, and labour with his hands for his daily bread, was trying in the extreme to his feelings. Like the young man in the gospel, who was very sorrowful because he was required to give up his great possessions, Mr. R. eventually gave up his Christian profession with the remark—"if religion won't keep me, I can't keep it." He returned to his old employment, and from that time gave no more evidence of piety.

The providence of God, in this case, detected a spurious convert, when it is probable, if he had been able to change his business with ease, or support himself on property previously acquired, he might have glided smoothly through life, no one doubting the reality of his change. Doubtless, had he given up *all* for Christ, and been willing to suffer rather than to *sin*, the promise would have been fulfilled, "*Every one that hath forsaken houses or lands, for my name's sake, shall receive an hundred fold, and shall inherit life everlasting.*" How unspeakably necessary is it that persons in setting out in the Christian course be plainly told that religion implies the giving up of *every thing* to Christ, and that, he who is not willing to follow Jesus through poverty and pain, and even unto death, is not worthy of the kingdom of heaven, and shall never enter there.

Luke xiv. 23.—"*Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.*"

I.

Jesus—I my cross have taken,
All to leave, and follow thee,
Naked, poor, despised, forsaken—
Thou, from hence, my all shalt be!
Perish every fond ambition—
All I've sought, or hoped, or known;
Yet how rich is my condition—
God and heaven are all my own!

II.

Let the world despise and leave me—
They have left my Saviour too;
Human hopes and looks deceive me,
Thou art not, like them, untrue;
And whilst thou shalt smile upon me,
God of wisdom, love, and might,
Friends may hate, and foes may scorn me—
Show thy face, and all is right.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. IV. APRIL 1, 1832. NO. 12.

[WE omit our usual "Monthly Concert" article, to make room for the following, which will not be inappropriate to the occasion, and which the interests of the cause appear to demand.]

AMERICAN HOME MISSIONARY SOCIETY.

ITS OPERATIONS AND WANTS.

Will the friends of Missions in the United States never appreciate, as they ought, the wants of the destitute within their own borders? This is a question of solemn import, and needs to be propounded and reiterated. On behalf of the American Home Missionary Society, we are constrained to urge it with prayerful solicitude.

The object of this Society, as defined in its constitution, is "to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute within the United States." This object has been pursued with unanticipated success, and the operations of the Society have been signally blessed, as a means of advancing the moral and religious interests of our country, especially within the widely extended bounds of the Presbyterian Church. In the five years and ten months, since its organization, it has aided in the support of more than 850 ministers, in congregations and missionary districts, which, without such assistance, must have remained but partially, or not at all, supplied with the preaching of the gospel. These ministers have reported 1250 years of ministerial labour performed in the service of the Society. Sabbath School and Bible Class instruction have been pursued with great success in most of the congregations aided. Numerous and interesting revivals of religion have been enjoyed, and not less than 15,000 souls have been reported, as the hopeful subjects of renewing grace, under the labours of our missionaries.

Of the whole number of ministers, in whose support aid has been granted, 238 have been located and employed west of the Alleghany mountains, which is nearly one half of the present number of Presbyterian ministers on the whole field; thus furnishing religious instruction to many of the new and rising settlements in those frontier states and territories, of which they must otherwise have remained destitute.

In the prosecution of an enterprise so extended, it is apparent that large means are required; yet the Society has no permanent funds, but is dependent entirely on the yearly contributions of the benevolent. Until the two last years, these contributions were sufficient to sustain its operations, but of late they have not increased in proportion to the necessary expenditures of the Society. At the last aniversary, the number of missionaries reported was 463, and the amount of expenditures, during the year, was $17,247. But the receipts of the year, from ordinary sources, fell short of this sum more than $4000, and would have left the Society so much in debt, had it not been for the very providential and timely reception of a legacy of $5000, leaving in the treasury $877, at the end of the year, in May last. Since that time 86 new appointments have been made, making the whole number of ministers, in whose support the Executive Committee is pledged to render aid within the current year, more than 500. These, at an average of $100 each, will require an annual expenditure of more than

$50,000. For this amount we have endeavoured to provide, by the appointment of agents to solicit funds in different parts of the country, and by other means. But notwithstanding these provisions, the payments of the Society, to meet the current demands of the missionaries, have greatly exceeded its receipts. The treasury, on the 1st of January, 1832, was overdrawn $12,000, for which individuals of our own number were personally responsible. This responsibility was assumed only from the necessity of the case. We had conscientiously observed the strictest economy in our appropriations, pledging in each case the smallest amount, which, after due examination, appeared sufficient to answer the object of the Society. But after every possible retrenchment, we were obliged to borrow the above amount.

These facts have been repeatedly published, and, to insure them a more attentive consideration, they were embodied in a circular, and addressed to many individuals, both ministers and laymen, in different parts of the country. But the returns which have been received, have fallen far short of the demands of the objects. The contributions to the Society, since the first of January last, have been barely sufficient to enable the treasurer to pay the current drafts of the missionaries. The treasury is therefore still over-drawn nearly $12,000, for which the Committee are individually responsible, and must remain so, and even increase that responsibility, or curtail the operations of the Society, unless the friends of its benevolent object can be persuaded to increase their contributions. Cannot this be done? Will not Christians ponder these statements in their hearts? How many wealthy professors of religion there are in our cities and flourishing vilages, who might contribute to this object $500 or $1000 each, the present year, without diverting a single dollar from the contributions, which they are accustomed to make, to other objects of benevolence, or denying themselves or their families, a single earthly comfort, which can be purchased with money. How many there are, who might give hundreds, and fifties, and tens! And then what a multitude of those who are less able, might, with a little self-denial, or none at all, pour their ten thousand offerings into this treasury of charity to the poor! O, if the professed disciples of Christ but half do their duty, in relation to this object, the Home Missionary Society would experience no embarrassment for the want of funds. It might, at once enlarge its operations, to the full extent of the wants of the destitute, who now, alas, sometimes plead in vain for their aid.

Will not ministers review these statements, and read them to their people, and tell them, and prove from the Bible, what a privilege it is to give for such a purpose? It is a theme which may be addressed with irresistible force to the hearts and consciences of Christians, and urged by all the tender claims of kindred and country. It is for our fellow citizens, for our brethren according to the flesh. It is for hundreds of thousands of perishing souls in destitute settlements, which are constantly applying for missionary aid. It is a cause full of promise to the dearest interests of man. If ministers and Christians will do their duty, it surely will not be impeded for the lack of a few thousand dollars.

To show how easy it would be for the Christian public to meet the full demands of this object, and how strongly it enlists the favour of Christians wherever it is properly presented, we might instance the amount subscribed by the congregations in this city the current year. In some single churches, the subscription has been from $1000 to 2500. But these are few and insufficient to sustain the enterprise alone. O, that all the churches, according to their ability, would follow these delightful examples. What a privilege to themselves! What a blessing to the land!

Some churches and individuals have done so, in different parts of the country. The following examples are worthy of publication, in this connexion, not only on account of their recent occurrence, but because they are *spontaneous*, and liberal, and worthy of imitation.

WHAT AN INDIVIDUAL CAN DO.

PREACHING THE GOSPEL BY PROXY.

A few weeks since, "*A Friend to Missions*," in Washington City, whose name is unknown to us, addressed a letter to the Rev. Mr. Hooker, Secretary of the Connecticut Missionary Society, offering to support a missionary for two years, and perhaps longer, in the state of Missouri. The proposal was transmitted by Mr. Hooker, to the office of the A. H. M. S., accompanied with the certificate of a clergyman in Washington, that our unknown friend might be depended on to redeem his pledge. Supposing that he intended to supply the deficiency only in a missionary's support, the people contributing a part, we wrote him, stating the amount which his engagement would probably cost him in that state, and inquiring if he would be willing to assume the support of one of the missionaries now on the field? The following is his reply, to the publication of which we presume he will not object, as his name is entirely concealed from us, as well as from our readers.

Washington, 24th Feb., 1832.

Rev. A. Peters, Cor. Sec. A. H. M. S.

Dear Sir,—In writing to Mr. Hooker, it was, and still is, my intention to support a missionary, not for two years only—but, if blest with the ability, to support (unaided by others) a missionary, during my life. Two years were named as certain, because my days may not be prolonged to that extent, and I was willing, in any event, to guaranty a support for that time, even should my days be much shorter than that period.

I have neither space, nor time, nor do I think it requisite, to give all the reasons which actuated me in this matter. I wish to add to the missionary labours already in the field, in Missouri; and cannot accept either of the propositions contained in your communication. I had concluded to devote to that purpose, *one hundred and four dollars* per quarter; however much my circumstances may be thereby straitened, or my deprivations increased. I had determined for two years, if not for life, to *preach the gospel by proxy*, and I am unwilling to be persuaded, however avarice, cupidity, ease, comfort, or convenience, may plead with me, to accede to your proposition, by which the sum to be furnished by me, would be so much reduced; I still feel a desire to have my first object fulfilled, and accordingly renew the proposition to your Society, to furnish the sum as stated above, for two years, provided you will send a missionary to St. Louis, as before requested. The season is approaching when the journey to St. Louis may be made with ease; I wish to be in the field in the midst of the harvest, and trust you will find such a labourer, as accords with the spirit, and views, and hopes, and deserts, of this my proposal. Any aid which the people may give toward the support of the ambassador which may be sent, your Society may apply to the support of those already in Missouri. I wish one of the ablest, and most persevering, and faithful, that can be found, of the Presbyterian faith; and trust, that he who ruleth in all things, will provide a true man and faithful. Your reply will guide me in my further acts in this matter. Respectfully,

A FRIEND TO MISSIONS.

We hardly need to add, that the above proposition was received with the liveliest feelings of gratitude by the Committee, and that we are now in correspondence with a labourer, whom we hope soon to send to that interesting field, in compliance with the request of our "Friend." What an interesting thought! Are there not many other "*Friends to Missions*," who will esteem it a privilege, thus to "*preach the gospel by proxy?*" May the great Head of the Church, raise up many such "*lay preachers*," to hasten by their beneficence the conquests of his grace.

WHAT A POOR CHURCH MAY DO.

A WORTHY RETURN.

The following is from a Church, which received aid from the A. H. M. S. for four years, ending Nov. 1830, amounting in all to $300. Through the blessing of God, on this timely assistance, they have now become efficient helpers.

From Rev. M. Smith, dated Rensselaerville, N. Y. March 7, 1832.

"Dear Brother,—I received the circular from the A. H. M. S., read it to my congregation, and made all the preparation I could to call for subscriptions; and wrote to Dr. Porter, of Catskill, your agent. He came a week ago last Saturday, preached on the Sabbath, and opened the subscription paper on Monday morning. He left us on Tuesday afternoon, with a subscription of *three hundred and twenty dollars*, about $100 of which is collected, and will be forwarded in a few days. This is the greatest kindness you have ever done us. Your Society saved this church by four annual appropriations, and now I do hope that God will make this congregation one of the firm supporters of your dear Society. We are attached to the A. H. M. S. There are a few men in this church, young, wealthy, and *will* be liberal, I doubt not. Oh sir, how interesting has been the history of God's mercies to this church, since the day that I wrote you that supplicating, desponding letter, which you may have forgotten amidst the numerous cries which have reached your ears."

WHAT A RICH CHURCH MAY DO.

INTERESTING ANNIVERSARY AT TROY, N. Y.

The following, dated Troy, March 8, 1832, exhibits a spontaneous and liberal effort, which cannot be too strongly commended to the Churches. Let such examples be multiplied, and the wilderness and solitary places will be glad for them, and the desert will rejoice and blossom as the rose. It is addressed to the Cor. Secretary of the Parent Society.

Rev. and Dear Sir,—It gives me pleasure to communicate to you the cheering result of the Annual Meeting of the Association connected with the 2d Pres. Church of this city, Auxiliary to the A. H. M. Society, which took place last evening, immediately after an interesting lecture by the Rev. Mr. Woodbridge.

The President, Rev. Dr. Tucker, took the chair, and, after the reading of the Secretary's Report, the President and several other gentlemen addressed the meeting. It was evident that the Spirit of the Lord was there; the declaration of the Psalmist, "The earth is the Lord's, and the fulness thereof," seemed for the time being to be realized. I may say, sir, every countenance seemed to testify to this truth.

One gentleman remarked, that he had come to the meeting with his mind made up to give *something*, but after hearing what had been said, he was afraid his offering would be too small. He would, however, give $200. The thrilling though silent effect of this "word and a blow" speech, was soon broken, by others, who came forward with their hundreds, fifties, twenties, and tens, and in a short time $800 was made up by those present, including $70 from the Female H. M. Society. It is worthy of remark, that only the evening previous, the same congregation contributed $1000 to the Am. Tract Society.

And it was to great effect that the Pastor rose and reiterated the language of the pious king of Israel, "*Who am I, and what is my people, that we should be able to offer so willingly after this sort?*"

The following resolutions were unanimously adopted:—

Resolved—"That this Church and congregation highly approve of the operations of the A. H. M. Society."

Resolved—"That we view the interests of this Society not only as intimately connected with the welfare of Zion in our own country, but likewise in *foreign lands*, inasmuch, as under God, the gospel must, to a great extent, be sent from this country to the heathen."

:e thus briefly, sir, given you the proceedings of our meeting of last even-
l trust you will, with us, bless the Lord, for its favourable result, and with
y that "he that watereth, may be watered also himself," even with the
of life. Yours in Christian affection,

S. W. DANA, Sec.

L REPORT *of the Missionary Association of the Second Presbyterian Church, Troy, N. Y. Auxiliary to the A. H. M. S.*

AMERICAN HOME MISSIONARY SOCIETY has grown in favour with the
es both at home and abroad. It may safely be said that no institution of
d exists, in which so great an amount of good is done, with so limited an
of means. The strict and rigid economy which has marked the course
Society from its commencement—its indefatigable and diversified opera-
extended over a vast field of labour—with the signal success which has
d the labours of many of its missionaries—all combine to procure for this
ion the fervent prayers and liberal support of Christians. The last
Report of the Parent Society exhibits a most interesting and cheering
its operations, and from which the following facts are gathered.

Missionaries and Agents employed during the past year - -	463
Congregations and Miss. Districts aided - - - - - -	577
Sabbath Schools under care of the Missionaries - - - -	500
Scholars under S. School instruction, not less than - -	20,000
Bible Classes under the immediate care of the Missionaries -	203
Bible Scholars, upwards - - - - - - - - - - -	5,500
Reported as added to the Churches aided by this Society - -	2,532
Churches blessed with revivals during the year - - - -	53
Auxiliaries, increased the last year from 273 to - - - -	390

briefly is an outline of the operations of the A. H. M. Society, to which
the privilege of being connected as an Auxiliary.
ave every encouragement to labour for our Master, and this Association
s a most excellent medium through which to labour. Contemplate for a
the vast field over which the operations of the Parent Society are spread
n which their Missionaries are sowing the good seed—look at the vast
of the Mississippi, not less than 3000 miles by 1400 in extent, embracing
states and parts of states—and containing not less than 745,000 square
with a population of 3,600,000, which 22 years ago was but 1,078,000.
ratio of increase, 45 years will give to this great valley 32,700,000 souls.
portant then for the churches in these older parts of the U. States to be
doing—how responsible!—who can tell—who can estimate the weight of
bility resting upon the churches and upon individual Christians, to be
sending the Word of Life and planting the Gospel Standard in that
d fertile valley—so *full* of God's bounty, and yet so *empty* of his praise.
e this Report by quoting a passage from an address delivered before the
Society at its anniversary in May last.
er did this Society, in my view, occupy so important a place in the grand
nts of Zion, as at this anniversary. From the commencement of its
ns, a thousand eyes, out of Europe, have been watching its progress, and
ches of the Old World have been influenced by the example of its zeal,
akened to greater exertions in the great and blessed cause, by its un-
d success."

fficers of this Auxiliary are—

Rev. Dr. TUCKER, President.
Mr. JOSEPH RUSSEL, Vice President.
Mr. CHARLES LYMAN, Treasurer.
Mr. S. W. DANA, Secretary.

l Meeting, 2d Wednesday in March.

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES, &c.

CORRECTION.

Extract of a letter from Winchester, Ten.

In the "Home Missionary" for January, at page 156, you publish an extract of a letter from a lawyer in S——, which is calculated to give your readers a very erroneous opinion of the religious state of the society inhabiting the tract of country about which he writes. Mr. ——, of S—, no doubt intended well in writing the letter in question. I presume I know him well, and take pleasure in bearing the most decided testimony in favour of his moral worth;—and would not be understood as wanting in friendly feeling towards him, when I correct his statement.

The writer says, "In the whole region from Huntsville, Ala., to Pulaski, Ky., from north to south, and for many miles east and west, there is but one Presbyterian preacher, viz. Mr. Lawrence, of M'Minnville, who, it is believed, is not permanently located in that place. The moral desolation that prevails throughout these bounds is truly lamentable. We rarely hear a gospel sermon preached, except when some travelling preacher chances to pass through the country."

From the above extract, taken together, the reader at a distance is left to believe that "the whole region from Huntsville, Ala., to Pulaski, Ky., from north to south, and for many miles east and west," is a "moral desolation," and that that the people in all that wide extent of country "rarely hear a gospel sermon preached, except when some travelling preacher chances to pass through the country."

[Our correspondent in Winchester goes on to say, that throughout all the tract of country described, there are many Baptist, Methodist, and Cumberland Presbyterian preachers; some eminent for talents, and many of them possessing excellent understandings, orthodox principles, and sound piety.] "Your correspondent's remark," he continues, "was too general if he intended to overlook the existence of other denominations. In Giles, Lincoln, Bedford, Rutherford, Wilson, and Sumner counties, there are Presbyterian ministers. In this county, Franklin, although there is no Presbyterian minister, it may unquestionably be assumed, that the general *intelligence and morals* of the people are *equal to those* of any county in the state; and in the town of Winchester a tone of religious intelligence, feeling, and action, not equalled by any village in the state, as I have heard admitted by several of the best Presbyterian ministers."

We publish the foregoing, as the only means we have of correcting the false impression, if any was made, by our correspondent in the January number. Our own opinion, however, is, that in that communication, the words "moral desolation which reigns throughout these bounds," are intended by the writer to refer, not to the *whole region* before described, but to the *neighbourhood* from which the letter was written. This explanation we think will make the matter clear, and remove the objection of our Winchester friend.

A COMMON CASE.

There are quite a number of small churches which need some one to go in and out before them, and yet they are unable to afford any considerable means for the support of ministers. A larger portion of the members in some of these churches are old professors, who have long lived without the preached word and ordinances, and feel a morbid, inefficacious desire, to secure the labours of a minister; at least, in part, rather than the active fortitude which will do something towards the attainment of the object. "We are poor, and for this reason need help—we are stupid and astray, and need some one to arouse us, and set us in the right track. We are too stupid to go far to listen to the simple words of truth, unless there are other motives than the simple love of truth to draw us out." Spiritual sleep resembling death is to be awaked and stimulated into life. Old iniquity unrepented, is to be cleansed by the tears of repentance. Connected with such little churches, a widely scattered, wicked, and wayward people, are to be called from their wanderings, and sabbath-breakings, and probed by the sword of the Spirit, before the cloud of our darkness will permit the rays of heavenly light to descend upon us.

"*More labourers—give us help!*"

Wherever we look, there is a rich field open for moral cultivation; but our cultivators need the vigour and courage of the labourer who is appalled and disheartened by no extent of forest which he must prostrate, and by no luxurious growth of

ıings which he must root out soil. I cannot look over this country without the deepest in- r look at the foes and obstacles ountered, without deep feeling. our number have gone to the nd us more. We have work for nds, and a very rich reward for who *love* their work—the exalted of seeing the desert rejoice and as the rose under judicious cul- a rich inheritance beyond this toil and pain.

MISSOURI.

. Hiram Chamberlin, Boonville, Mo.

IOUSE OF WORSHIP NEEDED.

squired to notice the *success or* s which I may meet with. The nce of *success* which I am able ı, is the *small* but *frequent* addi- .e church. I now find *difficulties* now not how to meet or avoid— s which have a most important ın our enterprise in this state. ot divided among ourselves. We *d*, and, I hope, a *praying* church. re wrangling with others.

s is our difficulty. WE HAVE NO WORSHIP IN. And we are really *build without help.* We did n the court-house, but have been

We meet now in a school- here Sabbath after Sabbath per- e to hear the word of God, and vain effort to obtain seats, and way unblest. This room, alrea- ll and inconvenient, is soon to ed more so, by a partition. This ally drive us out of it.

these difficulties are pressing without the prospect of relief, lenomination, sustained by fo- l, in part, are building a sanc-

oonville is a place of importance, ourly becoming more so. It is St. Louis, in its location on the t in population. It is the centre ıost densely populated part of

Business is pouring into it with idity. And already this young ending *caravans* of merchandise lexican neighbours. Its moral , of course, have a wide influence.

Presbyterian church be crushed n other places? Brother P. reti- Franklin; brother H. from Fay- ıd now we present almost the er to the destruction of the Pres- *Missionary Churches in upper* Missouri. *Without a house of worship, we cannot long be sustained.* With it, it is morally certain we may be, and we may then help to sustain others. With a good house of worship, a good minister would soon receive a great part of his support from the sales of pews, and pew rent, and thus the Home Missionary Society be relieved from their present burthen. Without it, he must abandon his post, or be sustained by charity.

But I said we *could not build without help.* I do not ask help from your city. For one application of this kind has already passed without notice. And I do not know that it would be right to make another. I only state the difficulties with which we are environed, that the committee may know them fully.

A *brick house*, suited to our congregation, may be built for $1600. I am convinced that $800, and not more, could be obtained here. To raise this sum, your missionary will pay from his small salary $100, so soon as his debts are paid. Could we obtain from the "bank of faith," $800 more, that sum might be vested in pews, to be rented for the support of a minister, and the relief of your Society.

ILLINOIS.

From a former Missionary of the A. H. M. S.

RESULTS OF A FEW YEARS EFFORT.

When I reflect that the time your society has been operating at the west, is but short, I am constrained to say, "What hath God wrought?" You have to go no farther back than to 1814, to the time of the solitary visit of the first missionaries, passing transiently through the western states. Nor was it until several years after, that our church at the east began to be suitably awake to the claims of the new settlements in the west. That claim has now begun to be answered.

The Illinois Synod, as you already know, held its first meeting in September last. We could all sympathize with that father among western missionaries, who has spent most of his life on the outer posts of our Zion, and who not long since wrote to you thus: "I bless God, that I have lived to see a Synod meet in great love and peace, where in 1817, no messenger of peace of our order could be found."

The first churches were organized in Bond Co in 1829, by the Rev. Salmon Giddings, who now rests from his labours, doubtless, in the rewards of his divine

Master. Most of the other churches in the state were formed several years later. Yet such is their increase as to demand devout gratitude to God. The following churches, planted by missionaries from the A. H. M. Soc., have all been in existence *less than four years*. The Sangamon church, organized with 18 members, now consists of 80. Others are expected soon to join. The Hillsboro' church, constituted with 7, has now near 50 communicants. The church at Quincy was formed one year since, when the number of communicants was 15; now it has 32.

This may be taken as the just representation of such of our churches as have enjoyed the regular administration of the word and ordinances of God. I speak particularly of our church in the northern and middle parts of the state, most of which have been formed by missionaries from your Society. The Jacksonville church was organized in 1827, with thirteen members. In July, 1828, was held the first communion season after obtaining a Pastor. At this time the number of members was increased to 28. The number of additions since has been 120.

Thus has the Lord smiled on the labours of his servants, and calls on us to render gratitude and praise; and to engage in his service with renewed devotedness and confidence in his future blessing.

Three years ago we had neither Presbytery, nor Synod, nor College, in our state; not scarcely a meeting-house, except one or two temporary log buildings. Within that brief period, you may number 9 or 10 frame and brick buildings, finished or in progress, designed for the worship of the Triune God; and the little band of eight missionaries, who, in 1829, were formed into a Presbytery, have seen, with joy, three Presbyterian churches erected, and the number of ministers increased to more than thirty.

From Rev. Asa Turner, Quincy, Ill.

Although the weather has been extremely cold, still we have cause of gratitude to God for his goodness. Some few souls, we hope, have been brought to the knowledge of the truth. Our meetings are uniformly solemn, and, to me, interesting. A number profess to be anxious for their souls; so that on the whole we may say that we have many tokens of good. I believe for the year past, the Spirit of the Lord has never entirely forsaken us; some few have always been found willing to inquire, "what shall we do to be saved?" Our little church has now increased to *thirty-two*, seventeen of them added on profession of their faith.

Our temperance cause is advancing. The Sabbath School in town has this winter about fifty scholars. We have formed a County Union, had *seven* schools last summer, and have chosen an agent to visit every family in Adams, Pike and Hancock counties, and establish Sabbath Schools in every place where it is practicable. The field here is truly "white for the harvest," but the labourers are few. These three counties embrace a territory 90 miles by 30,—population between 7 and 8000, and increasing in a ratio of between 25 and 50 per cent. per ann. The land is universally good, and generally well supplied with water, timber and stone coal, &c. The prairies are high,—scarcely a section of land, except on the margin of the river, that is in any season too wet for the plough. I have mentioned reasons enough to show that the number of souls on this territory will soon be very great. Some with tears in their eyes have entreated me to send them a *minister* of the Gospel. In one place four persons were willing to pledge $100 per ann. to support preaching, and in the same village from $50 to $100 more might be expected. Could you, and could the friends of our dear Redeemer, realize the vast importance of having these counties supplied in their infancy with the preached word, our cry would not be in vain.

From a Missionary in Illinois.

In going around and distributing bibles, I have sometimes been amused at the surprise many would exhibit at the cheapness of our bibles. They had verily believed the A. B. S. was a scheme of speculation, and it seemed as if they could hardly believe their eyes, when they saw them selling such testaments at 12½ cents, and bibles so well made at 50; and giving away many besides. There are multitudes in this region, who have had strange ideas about the benevolent operations of the east; and their prejudices can be removed only by a long and thorough acquaintance.

KENTUCKY.

From Charles A. Campbell, Scott County, Ky.

In this county we have Presbyterians, Baptists, Campbellites, Methodists, and New Lights. The founder of this last mentioned sect lives not far from Cherry Spring, one of the churches to which I

ıch. His influence has been great, and ıgh his church is declining, that influ- e is still felt. The Presbyterian cause ch was several years ago in a prosper- condition, had declined, and whilst ır parts of God's vineyard were refresh- luring the late glorious revival, barren- s prevailed in this quarter, and the ıght continued until the churches ly existed. But a new day has lifted n us the dawn of hope, and we are per- ted to rejoice in the mercy of Zion's g.

he congregation of Cherry Spring in ner days was large, and many members ınged to her communion. When I ıe among them the church was almost inct, and but seventeen members were , most of whom were far advanced in . They had been destitute of regular aching, and, disheartened, they wept en they remembered Zion. In the clay church, there were but six mem- s, five females and one male.

The date of my commission embraces last day of a sacramental meeting ich I held at Cherry Spring. This was eason of refreshing to this declining ırch. Eleven persons, on a profession their faith, united themselves to the ırch, whilst many others were deeply ressed. Christians were comforted; se, whose hands were hanging down, ewed their strength, whilst the tongues those who had been predicting, and e exulting in the anticipated ruin of church, were put to silence. Since meeting two others, professing to have nd deliverance, have united themselves h God's people.

In the Saturday before the first Sabbath December last, at a three days meeting ch I held in the Barclay church, the d was still graciously present. Not- hstanding the weather was intensely l, and the building very open, on Sab- the congregation was large and mn. Three persons, on a profession heir faith, joined the church, whilst rs came to the anxious seat, requesting nterest in the prayers of God's people. the first Sabbath in October, I held a ament in this church, when eight per- professed religion, and joined the rch, whilst many others were awaken- The cloud of mercy was still hanging us during the last communion. Since last meeting we have also received, their profession, two more into the munion of the church. I could relate very interesting circumstances in nexion with *these meetings*. *In the of what God has done for us we have* every reason to be humbled, and to praise his holy name, because he has remembered us in our low estate. Our prospects are brightening, and I trust, from every appearance, that we are to experience still more largely the divine favour.

I have with much difficulty organized two Sabbath Schools, one in the Barclay church, the other at Cherry Spring. Both schools are supplied with libraries. Since their organization, two of the teachers in the Barclay school, and one in the Cherry Spring school, have made public profession of religion.

I have also been enabled to form a Temperance Society at N. a small village in view of Cherry Spring. In this attempt I have received the countenance and active support of several influential persons in the neighbourhood. I formed, in the same place, an Anti-Swearing Society, that is, a Society for the suppression of profane swearing. This is the first society of the kind ever established, to my knowledge, but I believe it has done much good. Our ears are now but seldom pained with oaths and curses, and I trust the people are becoming ashamed of indulging in this *disinterested* sin.

INDIANA.

From Rev. J. R. Wheelock, Greensburg, Decatur Co.

I have continued to preach one half of the time in this place, and the remainder at Mill Creek, and occasionally at different settlements in this county, whenever I have found a disposition on the part of the people to attend. Though I have not found my ministrations as yet attended with any special revival, yet I find much to encourage me to go forward in the work. Wherever I have made appointments, the people have turned out well, and have given a respectful and serious attention to the word. I have reason to hope that my labours have not been altogether in vain, but that the hearts of the few scattered righteous have been encouraged and their faith strengthened, that the prejudices of many are yielding to the force of divine truth, and a spirit of inquiry respecting the fundamental doctrines of the gospel is increasing, which, by the blessing of God, I cannot but hope will result in a glorious harvest of souls. I have received from the American Bible Society a supply of Bibles, sufficient, it is thought, for the destitute in his country, and have, with Br. Lowry, for some weeks past, been engaged in carrying this "bread of life" to the destitute. I wish I could say hungry—though

some are such. I have found this a very pleasant and useful employment, though the severity of the winter has been such, and the roads frequently so bad, as much to hinder us. Our Tract Society has continued its monthly distribution, with a constant increase of distributors, and with facts constantly occurring to encourage us in this very important work. Had I time and paper, I would relate some interesting results of perseverance in this labour, on the part of some of our distributors.

Our Sabbath Schools continue to prosper; the cause is advancing, and we hope in the spring to form several new ones. We had a temperance meeting last evening, and though the weather was very unfavourable, the house was crowded, and several timely resolutions were adopted, and twenty-five new members received. This cause is making a steady advance. Not one of our four stores keep spirits, although we have five groceries, or dram shops, one of which sold a barrel of whiskey in four days.

OHIO.

From Rev. J. W. Eastman, New Petersburg, Highland Co., O.

Although we have before made copious extracts from the Reports of Mr. Eastman, we give his retrospect of his first year's labour in the west, under the impression that it will be gratifying to our readers generally, and particularly to his numerous friends at the east.

One year ago, I was engaged in preparing to remove to this great western valley. The sacrifices which I was obliged to make in disposing of the little which I possessed in Massachusetts, and the expenses before me, which the removal of my family must incur, added to the pangs of tearing myself from the society of those whom I had tenderly loved, rendered my case an afflicting one. At times, I felt as though I must abandon the enterprise. But a settled conviction that *duty* required me to come here, induced me to go forward. And I think I feel grateful for it; for my heavenly Father has not left me to labour in vain. I have had the satisfaction of introducing sixty-four members to this church since I came here, and of hearing from about twenty others the language of hope for pardoned sin. Several others at Bainbridge and Ebenezer, where I preach one fourth of my time, have become hopefully pious. So that I *have reason* to believe that my emigration to the west, has, in consequence blessing of God upon my poor s been instrumental in the conver about 100 precious souls:—and th still goes on.

Several of the Presbyterian chu this region have shared largely effusions of the Holy Spirit. Blythe of Hillsborough has admit brother J. H. Dickey, of Salem, O ther Wm. Dickey, of Bloomi more than 100. Your missionarie Messrs. Fullerton, Gage, and B are acceptable and useful.

After mentioning several vacancies nee sionary labourers, he adds,

These appear to me to be fields white for the harvest. And if my warm-hearted brethren in the whom I left behind me at the eas out charge, had the same views have, of the wants of the west, an good which they, under God, w likely to accomplish, it appears to they would turn their attention country. And if the pious ther *only conceive* how their poor breth sisters in the Lord in our destitut *hunger* for the bread of life, they so patronise your Society, as not relieve you from your embarras but to enable you to prosecute yo with redoubled ability. Some churches are of their "penury" c ting their "mites" to this object.

Ministerial qualifications for the

But ministers who think of co the west, should count the cost. must not calculate on living a life for every minister sees more work him, than a dozen men could poss Labour, constant, hard labour, his pleasure, and doing good his or he will not enjoy himself here.

From a Missionary, called in Pr to leave his field of labour

In proposing to relinquish, for sent, my connexion with the A Home Missionary Society, suffe express to you, and your associate management of that Society, my gratitude for the assistance I have while endeavouring to lay the fou of religious institutions in this pl

Could all the friends of Home M at the east contemplate the situ these western churches, with the of one whose actual observation condition interests deeply in their

-could they witness the results assistance fords for a few years, I am confident ey would not become weary in this de- rtment of benevolent effort.

From Rev. A. Boutelle, Lost Creek township, Miami Co., O.

The members of my congregation reside four different townships, some of them ring eight and nine miles from our house worship. I have spent considerable me in visiting their families, in all of hich I have been cordially received. I ve preached in and around the con- egation, attended weekly prayer meet- gs in different places, besides giving se- al familiar lectures on the customs and nners of the ancient Jews, in the meet- g-house, which were attended with great terest.

The Sabbath schools were given up for s winter, before I arrived; still Mrs. B. d myself have each of us an interesting ble Class, of young men and women, st of whom are pious.

MISCELLANEOUS.

MMITTEE OF CORRESPONDENCE IN ALABAMA.

The following persons have been con- uted a Committee of Correspondence the A. H. M. S., for Montgomery co. l the vicinity, Alabama, in order to af- d a medium between congregations in t section of the state needing aid, and Society. Donations, to the A. H. M. requests for missionary aid, applications missionaries for employment, &c., uld be directed to the committee, com- ed of the following persons—viz.

LLIAM SAYRE, Montgomery, Alabama, Chairman and Treasurer.
. ALEX. N. CUNNINGHAM, do. Cor. Sec.
E SAMUEL GOODE, do.
. ROBERT HOLMAN, Autauga.
. FIELDS BRADSHAW, Mount Meigs.

The following, received from a former Missionary of the A. H. M. S., enclosed the sum of $4.

Having read in the last number of the Pastor's Journal the wants of the A. H. M. Society, I have, from my own present necessity, (having been engaged in building,) ventured to send a mite. You may receive it as the interest in *part* of what the Board voted to the support of the gospel in J. C. while I was Pastor of the church; and I hereby pledge myself, ***God willing***, to refund all of that sacred donation with interest, so soon as I shall have become delivered from my present pecuniary embarrasment. I am fully assured if there is any missionary effort now making, more emphatically the cause of Christ than another, it is made by your Society. I pray the great Head of the Church to bless it more abundantly than he has as yet done, and to say to the Board, in the efficiency of his grace, "***Be strong.***"

"THEIR POVERTY ABOUNDED TO THE RICHES OF THEIR LIBERALITY."

From a friend, with a remittance.

Mr. ————, is a very poor man, with feeble health and a feeble wife;—has four or five acres of land with a neat little house upon it,—all the avails of his own industry for a few years past. And although he has just now paid off the last incumbrance upon it, (the whole cost of his plantation and the building of his house being originally about $700,) yet he has regularly devoted a part of this land for several years to charitable objects, of the avails of which you have annually received $1, and other societies the same amount; sometimes, however, he is enabled to make a greater "raise" upon it, and then two, three, or four dollars, goes to gratify the pious feeling of his heart.

pointments by the Executive Committee of the A. H. M. S., from Feb. 15th, to March 15th, 1832.

Missionaries not in commission last year.

Conrad Ten Eyck, Rush, Monroe Co., N. Y.
Samuel Perry, Eden, Erie Co., N. Y.
John Gr.y, Livingstonville, Schoharie Co., Y.

Re-appointments.

Samuel Dunton, Florence, O.
Hosea Ball, Highlands of the Hudson, N Y.
Wm. Franklin, Smithfield, Pa.
Samuel White, Pultney, Steuben Co., N. Y.
Rev. James H. Hotchkin, Hector, N. Y.
Rev. B. B. Smith, Campbelltown, Steuben Co., N. Y.
Rev. Malthy Gelston, jun., Medina, Orleans Co., N. Y.
Rev. A. Judson, Villages of Philadelphia.
Rev. M. A. Remley, Bono, Lawrence Co. Ind.
Rev. Luke Dewitt, Fearing and Salem, O.
Rev. Hugh S. Fullerton, Union, O.
Rev. N. W. Fisher, Burlington, Lawrence Co., O.
Rev. Wakefield Gale, Eastport, Me.

The Treasurer of the American Home Missionary Society acknowledges the recei of the following sums, from Feb. 15th to March 15th, 1832.

Albany, N. Y., Fem. Miss. Soc., per Rev. Dr. Spra..ue, 50 06
Alexandria, D. C. Coll. in 2d ch., per J. Douglass, 112 83
Bath, N. H., Ira Goodell, Life Mem., per Rev. A. Rankin, 30 00
Blooming-grove, N. Y., sundry old subscriptions, per H. W. Howell, 20 00
Catskill, N. Y., A Lady's thank offering, per Rev. Dr. Porter, 5 00
Chillicothe Presb. O., per Rev H. S. Fullerton, 50 00
Danville, Ky., M. G. Youse, 5 00
Delhi, N. Y., Homan D. Gould, Life D. 100 00
Detroit, Mich., E. P. Hastings, Life Member, 30; Jonathan Kearsley, Esq., Life Member, 30; Dr. S. C. Henry, 10; A. M. Hurd, 5; H. Griswold, 1; H. V. Disbrow, 2; J. Williams, 1; W. A. Fletcher, 3; Stephen Wells, 5; John J. Deming, 3; Mrs (Gen.) Brady, 6; T. H. Stephens, 3; D. Lamson, 3; Edward Bingham, 5; Pinckas Davis, jun., 5; per Rev. D. W. Lathrop, 112 00
Durham, N. Y., Josiah Bassett, Life Member, by his friends, 30; Harvey Chittenden, Life Member, 30; John Hull, Life Member, 30; Abijah Pratt, Life Member in part, 10; Zenia Whittlesey, Life Member in part, 12; Wm. Hart, Life Member in part, 5; Jehiel Cooley, 5; per Rev. Dr. Porter, 122 08
Do. Part of *Legacy of Hezekiah Baldwin*, 200 00
East Haven, Ct., per A. Tappan, 21 09
Elyria, O., Mon. Con. Coll., per Rev. D. W. Lathrop, 23 21
Greenville, N. Y., Mrs. Daniel Miller, Life Member, 30; Rev. J. Hovey, Life Member in part, 10; per Rev. Dr. Porter, 40 00
Hampshire Miss. Soc., (from ch., in French Creek, Va.) 6 14
Harlaem, N. Y., Rev. C. C. Vermeule, D. D. Life Member, by members of his cong. 30 00
Hillsdale, N. Y., Rev. Leonard B. Van Dyck, Life Member, by friends, 30; Jehiel Anable, Life Member in part, per Rev. Dr. Porter, 20, 50 00
Jamaica, L. I., Mon. Con. Coll., per E. Wickes, 23 93; Gen. Van Wyck Wickes, 10, 33 93
Jefferson, O., per Rev. C. M. Putnam, 5 00
Jersey, O., per do., 2 50
Lyme, N. H., Thomas Hamilton, Life Member, per Rev. A. Rankin, 30 00
Mackinaw, Mich., Dr. Satterlee, 20; and Wm. Mitchell, 20; to const. Rev. W. M. Ferry, Life Member; David Stuart, (per his father, Robert Stuart,) to const. Rev. Morris White, of Mass., a Life Member, 30; Michael Dowsman, Life Member, 30; A Young Lady, 2; per Rev. D. W. Lathrop, 102 60
Middletown, Ct. Richard Hubbard, L. M. 30 00
Middletown, N. Y., N. Bailey, 5; David Corwin, 3; Dr. D. Hanford, 5; B. Woodward from avails of a missionary field 1, balance, 0 80, 14 80
Montrose, Pa., per Rev. S. Cooke, 70 00
Moriches, L. I., coll. and mon. con., per Rev. A. Ketchum, 7 18
Morristown, N. J., Two Ladies, 10 00
Newark, N. J., Legacy in part of Miss Frances Furman, of 2d ch. per Rev. P. C. Hay, 300 00
Do. Third ch., per R. B. Campfield, M. Robert, 10; S. Southard, 0 50; L. G. Cobb, 3; H. Parkhurst, 2; S. Foster, 1; A. Day, 0 50; M. Dickinson, 2, E. D. Baker, 0 50; L. A. Pennman, 2; C. Mead, 0 50; E. J. Brant, 0 50, M. Johnson, 0 50; S. Cooley, 1; V. Johnson, 0 50; H. Johnson, 0 25; A. Meeker, 0 25; N. Roberts, 0 75; M. Halsted, 0 50; Mrs. Conant, 0 25; Miss Campbell, 0 25; Mrs. Britton, 1; M. Day, 1; I. E. Huntington, 1; Cash 3 90, 34
New Marlborough, Mass., A School Instructress, 2
New-York, Allen-street ch., mon. con. coll. 6 66; C. H. 2 46; M. O. H. 2 46, 11
Do. Bleecker-st. ch. Mon. Con. coll. per M. Wilbur, 10
Do. do. Assoc. I. F. Parmelee, 5; Rev. A. Peters, to const. Mrs. H. Harriet Peters Life Member, 50; —— 25, 80
Do. Branch ch. coll. per Rev. J. A. Murray, 37
Do. Brick ch. Assoc., Micah Baldwin, 150; Duncan Phyfe, 30; J. D. Holbrook, 10; Eli Goodwin, 30; John M'Comb, 50, 270
Do. Central ch. Assoc. Elmeda Hanks, 0 50; Mary Simonson, 2; Miss S. S. Baldwin, 1; Mrs E. H. Baldwin, 0 25; C. Pelouhet, 0 50, 4
Do. Garden-st. Assoc. O. Holmes, 100; F. Olmsted, 100, 200
Do. Laight-st. Fem. Assoc. per Mrs. H. C. Paton, 161
Do. Pearl-st. Ladies of the cong. to const. their Pastor, Rev. B. H. Rice, Life D. 100
Do. do. Assoc. Hugh Aikman, 15
North Milford, Ct., per A. Tappan, 14
Ogdensburg, N. Y., Mrs. Sophia B. Ford, per A. Richards, 5
Otisco, N. Y., Lydia H. Cowles, per Rev. R. S. Corning, 2
Princeton, Mass., Mon. Con. coll. in Orthodox ch., per A. Phillips, 10
Rensselaerville, N. Y., Jonathan Crocker, Life Member, 30; A. Dayton, Life Member, in part, 15; Alpheus Dwight, Life Member, in part, 15; Gideon Cornell, Life Member, in part, 10; L. M. Dayton, Life Member, in part, 5; W. Campbell, 5; Nathan Dayton, 1; per Rev. Dr. Porter, 8
Salem, N. Y., Fem. Benev. Soc. per S. J. Proudfit, 10
Smithfield, Pa., per Rev. W. Franklin, 1
Home Missionary, 3

$270

K. TAYLOR, Treasu

Sums acknowledged as received by Rev. M Squier, Agent for the A. H. M. S. in the We part of the state of New-York, from Feb. to March 12th, 1832.

Auburn, Gen. sub., in part, 15
Bethany, East. coll. 1
Bristol North, Lad. Aux. 28 20; Gent. Sub., in part, 24 61, 5
Cato and Ira, Presb. cong. 2
East Groton, coll. 1
Genoa, 1st Presb. cong. 70; 21 Po. do., 10, 8
Leroy and Bergen, Cong. Society, Aux., 1
Marcellus, by Rev. Mr. Parsons, 1
Moravia, Th. coll. 3 54; Aux., 5, 1
Orangehill, Lad. Aux., 7; coll. 12, 1
Ovid, Miss E. Sanford,
Pompyra, Th. coll. 23; Gent. sub., in part, 7 25; J. S. Fenton, esq., Life Member, in part, 10, 4
Port Byron, coll. by J. Wilson,
Richmond, coll.
Rochester, avail's (in part) of Gent. Assoc., in 1st ch., 100; do. in 2d ch., A. Crompton, 150; J. Seymour, 20; D. Sibley, 10; Mr. Lyon, 5; S. Mathews, 5; Mr. Schermerhorn, 5, 2
Scipio, 1st Presb. con.
Woodsport, coll.
Western, (Berkshire and Newark,) coll. 26 33; Lad. Aux., 21,

THE

AMERICAN PASTOR'S JOURNAL,

OR,

RIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

'BY THE GRACE OF GOD I AM WHAT I AM."

[Furnished by a Clergyman.]

In the fall of 1821 Mr. ———, of the nterior of Pa., entered the Sophomore Class in Dickinson College, Carlisle, Penn. He was a wild and thoughtless youth; much prone to dissipation. Though religiously educated, he had idopted as his code of morals, what are ometimes called the laws of honour. At this time, there was very little piety n college. The next fall there was a ery considerable accession to the umber of students, but little or none o the religious influence. Now wickdness reigned predominant;—order ould scarcely be maintained:—every ight more or less mischief was done. n the very height of this wickedness, J. f., who was graduated at the previous ommencement, and was engaged in eaching the Grammar School, sickned and died. He was an amiable oung man, beloved by all who knew im, yet not religious. He was taken ery suddenly, and was deranged from ie commencement of his sickness till s death. On Sabbath he was conigned to his cold bed: an immense ncourse of people paying the last ibute of respect to his memory. All e students walked as mourners. The ev. Mr. M'C., of New York, made an ldress of some length at the grave; arly every student was affected to ars; Mr. ———, and one or two of s companions were the only exceptons. As he has since said, he felt sgusted with the preacher, and looked on his fellow students with contempt, r being affected at what Mr. M'C. id said. This commenced a work of race in college and in town. Mr. —— was among the scoffing opposrs, sometimes most shockingly blasemous in his expressions concerning e revival. At length one of his comnions in vice became *affected; this* caused him to think there was some reality in the work, for he had confidence in his friend.

On Sabbath morning, a friend, who roomed in the adjoining room called for ——— to go to church. They went together. As they passed down, they overtook a number of the serious young men, concerning whom they made some invidious remark. When the service commenced, he thought he would listen to the prayer; not with any intention to unite,—this he scorned. When the psalm was read, he took up a book and looked over it; he did the same when the chapter was read, and also in the second prayer, and next psalm. When the preacher announced his text; which was John xi. 28. "The Master is come, and calleth for thee;" the question immediately presented itself to the mind of ———, "does he inquire for me?" His trouble became so great, that all who sat near him perceived that he was awakened. He supposed that the minister was describing his character, and that it was intended as a personal thing. He determined not to sit, and be abused before the congregation; and was on the point of going out, during the whole course of the sermon; but seemed to lack power. As soon as the congregation was dismissed, he darted out, and went as fast as he could to college. Two of his friends came out after him, and hailed him in the campus; and asked him "if he was going to turn Methodist?" he answered with an oath, "No, I am sick;" but did not stop. He went into his room, locked his door, and attempted to pray; his wicked heart rose in enmity to God; he felt a greater disposition to curse God, than to ask for mercy. He unlocked his door and sat down by the fire. His room mate came in and spoke to him; he made him no reply; he spoke again, and in a jesting manner asked him what was the matter.

He gave him some surly answer, and felt very much disposed to get up and vent his unholy feelings by personal violence. He was in a bad humour with every thing. He went down to dinner, but could eat nothing. Coming from the refectory, he fell in with some of his companions. He went into one of their rooms, and there spent the afternoon, laughing and talking, and drinking brandy; (there was no Bible Class that afternoon, the President being indisposed;) and his religious impressions now all left him. After supper, one of the inmates of the room where he spent the afternoon, asked him if he would not go to church that night, and hear Mr. M'C., he *swore* he would not; he did not want to hear him rant. He insisted on his going, and went and got permission for him to go. Mr. ——— still refused, and was determined not go. He was, however, prevailed on to walk by the church, and see the people going in. Crowds of people were flocking from every direction. He went in. No sooner had he seated himself in the church, than all his awful feelings returned. During the whole of the service he was in an agony, sometimes trying to sleep, and again to go out of church, but all in vain. Mr. M'C. said "the sinner's hilarity was like the maniac's dancing to the music of his chains and imagining himself free." This seemed to clank upon his soul. His distress was intense. He returned to college full of anguish. He was afraid to go to bed; he thought that if he fell asleep he should certainly awake in hell. On Monday a number of his wicked companions came to his room, to laugh him out of his seriousness; it was now too late for that. When accused of being serious, he still denied it, and would endeavour to shake off his seriousness, as he had done on Sabbath, but he could not succeed. His wicked companions now forsook him; and the religious students seemed to shun him. It was reported that he was only feigning seriousness, for the purpose of imposing upon the pious students. He was now left alone. On Wednesday evening he was taken by the arm by a pious student, who asked him to walk. He determined in *his own mind that* the student should not know his exercises. They commenced talking, and before he was aware he had communicated the state of his mind. They continued walking for a considerable time. This was the first time the Saviour was presented to his mind. Now another conflict ensued. Satan suggested, that if he became pious he could not become a *lawyer*: but must be, what he then most despised, a *poor minister of the Gospel*. He would, for a time, determine to go back to the world: then *eternity* would present itself to view in all its dread horrors. Now was an awful struggle between the flesh and the spirit: sometimes the one seeming to prevail, and then the other. At this time he conversed freely with several of the religious students, and was persuaded to attend a meeting of inquiry. He went; it was an awful place; every countenance was solemn, and every heart full. After the meeting the clergyman walked up to the college with him, urging him to submit to the Saviour. Now it was that light began to break into the dark chaos of his mind. He soon entertained hope. All was now joy; he was enraptured; he could think of nothing but Jesus, so much was his mind engaged, that he would walk through the streets, and not notice any thing that was transacting. He now thought that he could certainly persuade all his old companions to embrace the Lord Jesus, as he is offered in the Gospel; but soon found that it required a greater power than he possessed. From this time his room became the place where the pious and serious assembled every evening for worship.

Now the opposition to the revival reached its acme. One and another having left the ranks of rebellion, those who remained seemed determined that no more should be taken. Twelve young men were in town one night at an oyster supper, and were by a very wicked man of the town, who was in company with them, named after the twelve Apostles. One night these twelve young men assembled, and gave out a song and sung it. The chairs then moved, as though they were kneeling to pray—a voice was heard going the others were groaning and shouting

nd calling *Amen!* not one of these oung men became subjects of the re-ewing grace of God at that time, nor, o far as I know, since; and I know the ondition of several. It seemed as hough they had grieved the Holy Spirit, and were given over to hard-ess of heart and blindness of mind.

P.

A FAMILY ALTAR ERECTED.

[Furnished by a Clergyman.]

The reader is doubtless aware of the great cross which some men take and bear for a season, when they first enter upon a religious life. I allude to their trial in erecting the family altar, and offering thereon the sacrifice of prayer and praise; especially, if they have been delinquents until they have reared up families to witness their incipient attempts at devotion. I will relate one scene, which occurred within the sphere of my own labours the last season, the particulars of which are derived from an undoubted source. The gentleman to whom I allude, is under sixty years of age, has devoted the greater part of his life to mercantile pursuits, and, having acquired an ample fortune, he, a few years since, relinquished trade, and was followed in business by his son, who still resides under the paternal roof. But his long established habits of industry, and his powers of discrimination on almost all subjects, did not permit him to repose on the bed of ease and indolence the remnant of life, but his own concerns, and the often repeated demands of the state and county for his services, seemed to require all his time and talents; and although he was moral in every department of life, yet the world was evidently first with him, and he was saying to the Spirit of all grace, "*Go thy way for this time!*"

He stood at the head of a numerous family of children, most of whom were adults, and who had received from him all the means to render them intelligent, useful and happy, which a fond parent could bestow; yet they did not inherit a parent's prayers, and but two of them cherished a hope in Christ. At this time a protracted meeting was talked of, and the time *was fixed for* the convocation, and prayer-meetings were appointed for the church to meet and supplicate the God of heaven for his grace. When this meeting was first announced, this gentleman felt an unusual interest in it, and, I believe, he attended the conferences and prayer-meetings, which were introductory to the protracted meeting, except when necessarily detained from them. It may suffice to say, that before the week had expired, he was rejoicing in hope of a better life through the merits of his Redeemer, and by the power of the Holy Ghost! Saturday's sun dawned upon him, a newly regenerated man, as he trusts, and he awoke to fellowship with his God and Saviour. It was now, for the first time in his life, the thought, that he had never consecrated his house to God; or taught his children, by his example, to lift their eyes, or their hearts, to Christ for salvation, arose in its true importance to his view! He at once resolved on the attempt to discharge this duty, whatever might be the sacrifice of feelings on his part. That he might divest himself of the embarrassment of introducing this subject to his children for the first time, at the moment when he was to lead them to the throne of grace, and that *they* might be prepared to derive benefit from a season so novel and affecting, he took a previous occasion, with his adult children, individually and privately, to communicate to them his views and feelings, and his resolutions in respect to his future life. "My son, I have taken much satisfaction in watching over your earthly interests, and in providing for your comfort, your usefulness and respectability; nor have I failed altogether to impress upon your mind the importance of morality to your peace and prosperity in this life; but, my child, I have learned at this late period, that I have failed, both in my example and instructions, in respect to the great *essential*, I mean—*Religion!* I have not felt so deep an interest for the eternal well-being of your *soul*, as I have for your temporal interest. This is my great sin in regard to my family, for which I seek the forgiveness of God, and of you, my son. Can you forgive me?

Can you forgive me!" Being answered in the affirmative, he proceeded to say, "I have always had the satisfaction to see my children studious of my happiness, which has more than remunerated me for all I have ever done for them: and now, when I feel, too late, the duty I owe to God and my family, if I should attempt to discharge it, I hope to witness in my children, the same kind regard to my feelings which I have hitherto received; and if I am enabled to take up my cross, and to enter upon family devotion, I hope this cross will not be rendered the more oppressive by reason of any opposition from them, or on account of any improprieties committed by them: but the rather, should I find the duty a pleasure, that pleasure may be increased by witnessing the interest which my children may feel in me, and the cause of God. And I have one request—it is a *father's* request,—that my children pray for me, that I may be assisted in the performance of this great duty." It was now on the evening of the Sabbath, between the public exercises at the sanctuary, that the whole family was gathered into the parlour, the scriptures were read with a tremulous voice, and then all arose, and simultaneously dropped upon their knees before the throne of God, whilst the father's voice ascended in prayer and praise, consecrating himself, his family, and his house, to *the Triune that bear record in Heaven, the Father, the Word, and the Holy Ghost*—and all *for ever*. When they arose, the daughter, of twenty-two years of age, who had been secretly praying, several years, for such a day as this, came forward, and with a soul that could contain itself no longer, she threw herself into her father's arms, saying—"*Oh father, this is the happiest hour of my life!*" They both sunk back into the chair, and, to use the very words of the narrator—"We wept, and rejoiced, and wept." I will just remark, in conclusion, that since that hour, three of the family, the mother and two daughters, have obtained a hope of a saving interest in Christ. Five of the family have already made a public profession of religion, another is rejoicing in hope. Reader, art thou a husband, or a father, *Go and do thou likewise*.

N. N.

A DYING MAN'S GOD.

[Furnished by a Clergyman.]

I knew the old man, he was rich, and his riches were his God. I rode in company with him a considerable distance through his possessions. I sought means to turn the conversation from his groves, and his orchards, his fields, and his treasures, to something more serious and profitable. But no,—his heart was on these things: they engrossed his thoughts and his affections. He was between eighty and ninety years of age, and yet I could not bring him for a moment to speak of leaving his earthly inheritance. To the Sabbath and the sanctuary and all the things of God he was an utter stranger.

It was painful to see an old man, just ready to close his eyes on all that belongs to earth, refusing to admit into his mind a single thought of death, and that eternity so shortly to be his home. With a kind of melancholy satisfaction, I saw him take a different road from myself, thus releasing me from my fruitless efforts to direct his mind towards that world where his real interests lay.

Not long after this interview, disease attacked his mortal frame, giving no doubtful intimation, that the machine which had been in motion more than fourscore years was about to stand still. As he lay struggling with death, he spoke of fields of corn, and then said he'd given my bundle of *Notes*. Inspecting one of them he said with earnestness, "I believe we shall not lose it," or to that effect. While he thus lay holding his notes and obligations before his face, in his withered hand,—he *died!*

THE

HOME MISSIONARY,

AND

AMERICAN

PASTOR'S JOURNAL.

Go,.....PREACH THE GOSPEL.....*Mark* xvi. 16.
How shall they PREACH except they be SENT ?.. *Rom.* x. 15.

EDITED BY

REV. ABSALOM PETERS,

CORRESPONDING SECRETARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

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THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. MAY 1, 1832. NO. 1.

MONTHLY CONCERT.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

PRESENT MORAL CONDITION OF THE WORLD.

In the commission given by our Lord to his disciples, what an immense field did he open for the exercise of Christian philanthropy and heroic enterprise! "Go ye into all the world; and preach the gospel to every creature."

But what is *now* the spiritual condition of our race?—Five hundred millions, it is notorious, remain to this hour pagan idolaters, and one hundred millions more are the followers of the impostor Mohammed. Two hundred millions only are left wearing the Christian name, i. e. living in Christian countries; and in order to make the calculation respecting the real state of this remnant as favourable as possible, we will suppose the place of your residence to be a fair epitome of the whole Christian world. Is there one person in four there who appears to be brought decidedly under the influence of Christian principles? I fear not. We have then less than 50,000,000 of real Christians on earth at any given time, and all the rest (750,000,000) are living and dying without God in the world! And this is not the picture of the worst, but of the best period of time, next to the days of the apostles. Perhaps there never existed more good men on earth at one time than there are at present; and yet this leaves more than fifteen out of sixteen of the human race unacquainted with the salvation which is in Christ Jesus;—and this havoc made by sin and death has continued without interruption, day by day, and hour by hour, through all the ages since the fall.

If in this fearful condition the world is not to remain—if a brighter destiny, a most glorious transformation awaits it—and if the command "to teach all nations," has never been repealed nor suspended, then there must have been a most shocking neglect of duty somewhere.

Seeing so many prophets had painted this brighter period in the most glowing colours, and had raised their loftiest, their sweetest strains to usher in the reign and universal conquests of the Messiah; and seeing our Lord himself repeatedly referred to these halcyon days, and directed his disciples to a universal dissemination of his gospel, and to the work of universal teaching,—how shall we account for Christians having left, for seventeen hundred years, in a state of perfect brutality and crime, seven hundred and fifty millions of deathless minds, committed to their especial care by the Great Head of the church?

What makes this neglect the more strange and unaccountable is, that the command comes from the highest possible authority—that this command is most express, and its meaning most palpable—that the Being who issued it said, at the very time it proceeded from his lips, "Mark! I am with you, even unto the end of the world."—that this Being has "all power in heaven and upon earth."—that this command is closely connected with the eternal condition of all these successive swarms of men, eight hundred millions composing each generation—and that every one of those to whom the execution of this commission is confided, is supposed to possess the mind that was in Christ Jesus, who came "to *seek* and to save that which was lost," and to have, as the distinguishing feature of his character, an overwhelming sense of the value of the human soul.

How, with a *provision perfectly commensurate* with the extent of the com-

mission—with a command, from the Being who was himself the atonement, tha every creature should hear the gospel—with such proofs before us that this gos pel is the power of God to salvation—how, with all these facts staring us in th face—how is it, that we have never attempted to carry these glad tidings be yond the walls of our own churches?

The cause of this total abandonment of effort, under such a leader, unde such an inspiration, and with such prospects, is one of the most singular, an yet one of the most important inquiries, which Christians at this day can possi bly institute.

It will be said, that for many centuries those who felt the genuine force o Christian principles, were in too depressed a state to make efforts for the spread of the gospel: their whole strength was required to preserve any portion of unit ted existence. They were in the situation of men in a besieged fortress; attack upon the territories of the enemy were out of the question. This defence, to a certain extent, must be admitted. But will He "whose eyes are as a flame o fire, and his voice as the sound of many waters," accept this as an apology fo the indifference and inactivity of the last two hundred years—for the apathy o the present hour? *Ward's Letters.*

CHINESE PASSING THROUGH THE FIRE.

This afternoon we rode about six miles in the country, and attended a Chines ceremony, which reminded us of the rites of "Moloch, bloody king." It occur on the birth-day of the Taou gods, and is performed by running barefoot, throug a heap of ignited charcoal. The fire covered a space of about 10 or 12 fee square, and was probably about 18 inches in height. It threw out a swelterin heat, and kept the spectators at some distance. The concourse was large, an the crash of gongs almost deafening. When we arrived, we found two priest standing near the fire, earnestly conning a book, and performing a variety of act which its pages appeared to prompt. One of them held a cow's horn in his han with which he occasionally assisted the noise. The other was more actively engaged in burning paper, making his obeisance, sprinkling water upon th heap, and striking it violently with a sword. During these ceremonies, he fre quently bowed to the ground, and gazed upwards, with an expression of mos intense earnestness. There was something striking in the whole appearanc and conduct of the man. It was very evident, that if not himself fully persua ded of the presence and power of the being he invoked, he well knew how t produce this persuasion in the minds of the ignorant around him.

The prescribed rites being performed, the priest approached the pile, wen through a number of antics, and dashed furiously through the coals. A passag was kept clear from the adjacent temple, and as soon as the signal was given b the priest, a number of persons, old and young, came running with idols in thei hands, and bore them through the fire. Others followed, and among them a old man who halted and staggered in the very jaws of death. The scene wa one of mad confusion, but its continuance was short, and the crowd soon disper sed. It is thought a test of the character of those who attempt it. If they have a "true heart," and confidence in the gods, they cannot receive injury Some of them pass through the fire in fulfilment of a vow made in time of dan ger or necessity. One of the votaries last year fell in the midst of the fire, an was severely burned.

After the confusion had in a measure ceased, our budget was produced, an the tracts disposed of without delay. The madness of their minds rendere them so rude, that it was thought expedient to check the violence with whic they snatched the books away. The Lord in mercy dispel their delusions, an grant them the light of life.

A CONVERTED INDIAN,

At Sault Ste Marie.

Among those who give evidence of a saving change, are two or three Indian young men. In a conversation with one of them, 17 years old, I asked him how he used to feel before he heard of the Christian's God and the Christian's Saviour? He replied, "When I was a boy, very small, as we were moving from one hunting ground to another, the old men used to collect the children at night and spend the evening in telling them what they had heard from their fathers. One thing they told us was that the Great Spirit, who made heaven and made earth, and made all the people on the earth, would one day destroy all that he had made. This made me feel very bad, and I would go away, and lie down, and cover my head in my blanket, and cry all night, and could not sleep. Sometimes I would wish I never had been made, if I could live only a few days and then must die. But now, since I have heard of the true God, and of the Saviour, and of heaven; and since I have loved God, I am willing to live while God has any thing for me to do, and I am not afraid to die, for I hope then to be with God and the Saviour. My friends laugh at me because I pray, and try to tell them what I have heard about God; but I do not mind that; I cannot help pity them, and pray more. And when I think of my father and mother, my brothers and sisters, who do not love God, I feel so bad I cannot help crying and going away and praying for them."

Having proceeded thus far, I said to him, I am soon to write my friends; have you any word you wish me to say to them? "Yes," replied he, "tell them I am glad that God has sent you to my people, and I wish you to ask your friends to pray for me, that I may love God more, and that he will give me a heart to serve him till I die. I am only a little child, very small, very weak; his eyes are just open; he is just getting up and learning to stand; he can only walk a little; he has heard a little, and he knows only a little. But your friends have always heard of God; they know how to pray for me."

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES, &c.

MICHIGAN.

From Rev. Jeremiah Porter, Sault Ste Marie, at the foot of Lake Superior.

In the March number of the Home Missionary, page 191, we gave a brief extract of a letter from a highly respected Correspondent, stating that Mr Porter had arrived at his destined station, and commenced his labours. We are now permitted to publish the following extracts from a letter received by a friend of Mr. P. in the Princeton Theological Seminary. It was not intended for publication, but as it gives an interesting account of his journey and reception, we are disposed to give an opportunity to his acquaintances and the friends of Missions generally, to share in the pleasure which we have ourselves derived from the perusal.

With eight days travelling I was at Detroit, every thing working for my comfort. We had a delightful trip across Lake Erie, after a few hours roughness, the lake and sky were delightfully calm and mild. Heber's missionary hymn, sung by moonlight, on the upper deck, when the sky and the waters bounded our prospect, was highly grateful to my feelings. Ten days I tarried in Detroit, waiting for a passage up the lake. I found delightful Christian society there, some indications of a revival. I sailed, after "being somewhat filled with the company" of the pious, on the 1st November, in a fine schooner for Mackinac. Our progress up the river was slow. Books, pleasant society, attempts to do good to the officers and men, with the killing of a noble deer that was attempting to cross the river before us; with occasionally an Indian lodge, sending forth its degraded occupants to utter the only word the white man ever taught him, and call for the greatest curse the white man ever gave him, "whiskey," "whiskey;"

and with these, the loss of my hat overboard, from standing under the rigging carelessly, gave variety and interest to the passage. On the fourth day, after dining at Fort Gratiot with a devoted and faithful Christian, we entered the expanded Huron. This is another ocean, and a most beautiful body of water. The Lord still smiled on us. On the evening of the seventh day from Detroit, we approached Mackinac, passing the lighthouse at the extremity of the Straits just at sunset of a beautiful day. As we turned the eastern extremity of the island, and entered the beautiful crescent bay on the south, on the edge of which stands the village, and over which, on an elevation of a hundred and fifty feet, is the fort—we were charmed by the grateful sound of the church bell. It was ringing for the monthly concert. How happy was I to be thus welcomed upon missionary ground! On the last similar evening I was in New York.

Mackinac, in nature, in art, and in morals, is a charming spot. Ten years ago, they hardly knew there was a Sabbath. Now, Mr. Ferry (the superintendent of the mission) has a church of about eighty members, and his influence is felt through all the Indian country. It is most gratifying to see what God hath wrought by his means. The Catholics, fearing his influence, have erected their chapel near his beautiful church. I was astonished to find so much christian refinement, such exalted piety, and such generosity. Their Sabbath and infant schools are models. I passed sixteen of my happiest days in this pleasant community, preaching and exhorting. But two Sabbaths have passed since I left Princeton, in which I have not preached. My way to the Sault seemed now hedged up. The last vessel had gone, and the men who could carry me out in a canoe were absent on the fishing grounds. And they at M. wanted my services through the winter; besides, Bro. Boutwell, from Andover, Missionary for the west of Lake Sup rior, was at the Sault, acquiring the Ojibwa language, and could preach, though it would make inroads on his time. So I waited for Providence to direct. In the mean time they had providentially heard at the Sault that I was at M. They soon sent off a canoe, which was overtaken by a severe snow storm and driven back. The people despatched a second. This reached me, and on the 23d November I embarked, in an Indian bark canoe, with every necessary for a voyage of ninety miles in such a vessel, and at such a season. men were French, who could talk English than I could their with one black man, in all five board. In this new mode of co at first, apparently so frail, I soo fectly safe and happy—read, tr French, admired nature aroun splendid lake while we were in beautiful river afterward, with forests on its banks, and the snc shores. At night, encamped in before a fine fire, every thing fortable. I took my cup of tea in my tent with as much s as Tecumseh could ever ha his lodge. I had continually the Lord for carrying me forwa perously, and to plead with hi would make me faithful in th which I am entering. How w without the blessing of the Lor strong with it. He is good to will praise Him. We were ou nights. They were very cold forming hard by the shore, but clear. Yet I did not suffer, a this in perfect health on the 26 ber. Their winter had comme S. invited me to his house, in w now enjoying all the comforts genteel families. I find christ ready to engage in every g Temperance, contrary to my ex had made great progress, throug tions of the Rev. Mr. Bingham Missionary to the Indians, in v a kind Christian brother. Ab are now members of the society hope to exclude whiskey from None was allowed to go into country last summer, except t vidual. Not a drop is sold in th The commanding officers ar friends of the cause, and I have ble class among the soldiers. united with Mr. Bingham's chu is now an interesting religious among the Indians. It is de hear them pray and sing the God in their own language. T ment began under the exhor John Sundy, a native, Christi educated on Grape Island, I Bingham continues to labour with them. There have been teresting conversions. At t meetings held for the good of th one of the ladies is my inte have thought often how happ would have been if he had ha cilities when he commenced his

help me to praise the Lord for his goodness, and pray, and beg your friends to pray, that the Spirit may descend to make this a garden of the Lord, and that I may be a faithful labourer in it.

My fellow voyagers reported me as speaking French, so I have tried to do something for the Catholics. About forty met me last Tuesday evening, when I read them a French tract, and a passage of Scripture. They seem pleased, and I shall continue the exercise, hoping the Lord may bless this simple means.

MISSOURI.

From Rev. J. M. Sadd, Farmington, St. Francis Co., Mo.

Since my last report things have been in no way discouraging, but, on the contrary, an evident change has been produced for good; and especially have the minds of the people been changed in view of the prospect of greater good yet to be done. The winter has been unusually severe, so as to render it very difficult to get about much, and to do much here in this place. We have as yet no comfortable house for preaching on the Sabbath. We have sometimes had preaching at my own hired house, though quite inconvenient, and sometimes at a little school room, occupied by Mrs. Sadd in teaching a female school, though this too is very small and uncomfortable. I have rode thirty-two miles nearly every month to preach to my other congregation, where, as I observed in my last report, a great change has been produced, and where there is a pleasing prospect at present.

In this place (Farmington) we have established a monthly tract distribution. A small subscription has been received from each family, about enough to cover the cost of the tracts. There is as yet no objection to the measure in this immediate neighbourhood; though some individuals a little distance from here are opposed to the distribution of tracts altogether.

A new interpretation of Scripture.

One man, professedly a preacher of the gospel, I understand, calls tracts the *stings* in the tails of the scorpions, spoken of in the book of Revelation; the tails in which the stings were fixed he calls *missionaries*, and the society by which they are aided, probably he calls the scorpions. He thinks their power is limited; they are to hurt men only for a *season*. *Tracts have* done, I feel quite sure, a great amount of good to this section already. I have distributed them all around me for 100 miles or more. One revival of religion commenced about 100 miles west of me, through their instrumentality. On the subject of temperance they are doing a silent but certain work. I have in contemplation the organization of a Presbyterian church here this coming spring, if the Lord will. The materials are few, but some good ones. When I came here there was a general idea in the mind of every one, so far as I can learn, that nothing could be done for this place; that the people could never be roused from their lethargy. But an old lady, beloved by every one, and a very pious Presbyterian woman, told me a day or two since that there was a very different feeling now.

An agent of A. S. S. U. from the Baptist denomination, has just visited this county. I rode with him and assisted him all I could a number of days. We succeeded in every attempt, and commonly beyond our expectations. In this place, where there was much opposition previous to our meeting, it seemed to be nearly all lost afterwards.

The Catholics are not so numerous just about here: I am not therefore hindered by their influence much at this place; but they are not at rest around me; they are making great exertions to extend their dominions and sentiments. What will become of this country, I know not, unless some better means of education are enjoyed by the people generally. There is no public school south of St. Louis, and not any good district schools; that is, nothing where a good common education can be obtained. A good seminary, under the care of two or three good teachers, would be well sustained, I think, and be the means of doing great good.

TENNESSEE.

From a Missionary Report.

My plan for *catechetical instruction* is this: I have prepared questions for the present on the doctrines of total depravity, regeneration, and election, obtained their printing to the amount of as many copies as would be needed, circulated them, not only among Presbyterian families, but among others that could be induced to receive them; visit as far as I have had opportunity all such families for private instruction, and appointed more public examinations in all the most suitable places, calling together at such places as many as live near, preaching to them,

and then publicly catechising them all on the same list of questions. Such a course I do hope has already been, and no doubt will be, greatly blessed to their edification and growth in grace. I am now at this business, and hope to have gone through by the first of April.

A call for "Working Men."

Dear sir, can you not send us a *working man?* I do believe there is scarcely another field where an active experienced man could do so much good, as in this section of country. Let me detail a few facts. About twenty miles from this place is the congregation of N., large, wealthy, and the oldest in the county, but now vacant. A large unoccupied field is just opening before brother ———. He told me a few days since, that he had ground enough, fully, to occupy the time of another preacher; and I know this to be the fact, and that souls are perishing for want of preaching. He preaches every day, and is almost broken down.

I saw a letter a few days since from ———, requesting Presbyterian preaching half of the time. I know of no field where an active, prudent, self-denying man, could do more good, but he must be a man willing to go into the highways and hedges. A man that is willing to be useful and to labour for souls, will find work enough, and he shall not want a home so long as a few of us have a shelter.

OHIO.

From Rev. Stephen Peet, Euclid, O.

From the annual schedule forwarded by Mr. P., we learn that during the past year a revival of religion has been enjoyed, which has resulted in the hopeful conversion of *fifty* persons, forty-five of whom have been added to the church, besides six who have joined on recommendation from other churches. Mr. P. remarks, "The congregation on Sabbath is increasing, and the privileges of the gospel are in a good measure appreciated."

From Rev. N. Cooke, Plymouth, O.

When I went to *Richfield*, the church consisted of thirty-four members;—there were added, in August, *one*, and in November, *thirty-five;* number of conversions about *forty*.

In this place, (Plymouth,) there have been twenty-five hopeful conversions, and *twenty-three* added to the church, under the ministry of Rev. Mr. Salmon.

From Rev. M. Kimball, Chester, Meigs Co., O.

I am again permitted to speak of the loving kindness of the Lord to the dear people with whom he has cast my lot.—He has not taken his Holy Spirit from us, but has continued his work. The revival which commenced about a year ago, has recently received a new impulse, and a number have been brought into the kingdom of the Lord. My labours have been continued as usual. We know the Lord is with us, from the fruits of the Spirit which are manifest in peace, christian zeal and brotherly love; not that we would boast, but we would glorify God, who hath done great things for us, and pray that by his grace we may abound more and more in the fruits of the Spirit. At our last communion the Lord added to our number six, of such as, we trust, shall be saved; making in all during the year thirty-nine.

PENNSYLVANIA.

From Rev. Joel Campbell, Honesdale, Pa.

REVIVAL.

The last quarter of this year has been one of special interest among us. The Lord has come nigh by the outpouring of his Spirit, and revived his work. The church has been greatly encouraged and strengthened, and a goodly number of souls have been hopefully converted to the Lord Jesus Christ. Some of these souls have already made a public profession of their faith, and others will, no doubt, follow their example soon. Our meetings, both on the Sabbath and through the week, are well attended, and seem to say by their solemn aspect "the Lord is in this place."

The Sabbath school has shared largely in the precious blessing of heaven on us. Several teachers and scholars are among the number of hopeful converts. Yesterday, being our communion, we had the pleasure of seeing some of our little children come out from the world, and enter into the full communion of Christ's visible church. They did appear to be indeed the *lambs* of Christ's flock, and they will need the sincere milk of the word, that they may grow thereby.

èmale Bible Society undertook
nths since, to supply every child
llage and township, with a New
nt. They have given out about
ndred copies, and will no doubt
vith their labour of love until
ild around us shall have a copy of
Testament.

v. J. H. Noble, Carbondale, Pa.

you an account of the results of
in this place. We have had two
of gentle refreshing from the pre-
the Lord, and present appearan-
ery encouraging. We have add-
three to our little church. Con-
about *thirty*. Both Monthly
are regularly observed. Our
School and Bible Class are inte-

NEW-HAMPSHIRE.

v. J. S. Winter, Bristol and Danbury, N. H.

REVIVAL.

with gratitude to God I read of
ss of many whom your Society
s pastors and missionaries, which
he wilderness to rejoice and blos-
he rose, and the desert to become
l field; and while the hearts of
e cheered when they hear of the
of the cross; it is confidently
at my report will not diminish
. God has done great things for
reof we are glad; it has been a
he right hand of the Lord.

commence with Danbury. Here
urch, in March last, of 27 mem-
was then in a low state; but few
mbers appeared to feel the impor-
a revival of religion. This state
y was but too apparent for a num-
onths. Protracted meetings were
he neighbouring towns, and the
f the Lord was poured out co-

In August and September it
rent that the Spirit of the Lord
ering over us. Some desired to
protracted meeting; one was ap-
to commence the eighth of
er, which was well attended and
d, and it was manifest the Spirit of
was there. The anxious seats
owded, and a goodly number
ained a good hope that their peace
with God. Twelve have united
church by profession, and proba-
bly twice that number have expressed a hope. Some have connected themselves with other churches, and some others will soon come forward. The church has received a new impulse and is advancing.

In Bristol. I have spent half my time in this place. I entered this new field of labour about the middle of March last. Here I found a small church of 24 members. Some had left town without any expectation of returning. The male members were only 3, and though it appeared that there was a living church, it was too apparent they were in a cold state. About the first or middle of June, there appeared some evident tokens that the church felt the importance of prayer. At this period, I felt some encouragement. Some of the conference and prayer meetings were solemn in a degree I seldom ever witnessed, and the Spirit of the Lord was evidently present in his convicting influences. Some particular providences, as sudden deaths, occurred about this time, which had a tendency greatly to increase the solemnity; and some inquired anxiously to know what they must do to be saved: some in the most influential families in the town. Attornies, merchants, and mechanics, cheerfully left their professions and occupations to attend our prayer meetings and conferences, to know what they must do to be saved. These meetings soon became thronged, and we had to repair to the meeting house for sufficient room. We saw the little cloud rise and expand, and a shower of divine grace poured forth. The Lord has wrought great things for us. As the fruits of the revival, nineteen have united with the church since the first of October last, and five by letter.

From Rev. Joseph Lane, Meredith Village, N. H.

I commenced my labours in this place the first of March, 1831. When I came here the church and society were in a very weak and discouraged state; they had made two efforts to establish the gospel within a few months, but were unsuccessful. The church then consisted of 40 members, only thirty of whom were living within the limits of the society, the others having removed to other places; but since then, God has smiled upon us, and we have *more than doubled* our numbers. There are five stores in the village, all of which have been engaged, the last year, in dealing out to the people, either

by the glass, gill, or gallon, alcoholic fire; but very probably this "palsy, plague, and fever," will not be found in more than one store the present year, as the others are determined to stop the business of poisoning their fellow men.

REVIVALS IN CONNECTICUT.

From Rev. Daniel Jones, Monroe, Ct.

The past year has been one of unusual religious interest in this place. God has graciously poured out his Spirit on this thirsty hill of Zion, and many precious souls have been hopefully converted. We enjoyed two protracted meetings last year, one in the spring, and another in the fall, both of which were attended with great good; previous to these meetings, in a period of seven years, only seven persons had united with this church, and in that time the deaths and removals had reduced the church one third. But during the last summer and fall, a goodly number have been added to the church, and many others have united with the Episcopal church, who mostly received their religious impressions in consequence of attending our protracted meetings. Of those who have united with us, there are 14 heads of families, mostly young, and 15 males, who are principally in the morning of life. I presume there are not less than 55 or 60, who have become professed christians, of which two thirds, or more, are of our own denomination. This number is large, compared with the congregation, which, on an average, does not exceed two hundred persons. Yet, small as is now our number of hearers, it is more than half as large again as it was five years ago, when 70 would be thought a large congregation in this place. The smallness of the congregation will be easily accounted for, from the fact, that the society was left for 15 years without a settled pastor.

From Rev. S. Topliff, Middletown, (Westfield Society,) Ct.

After many months of apparent coldness, and want of spiritual life; early in the spring of last year, the church began to awake, and to deplore their unfaithfulness, and to seek after God. Soon a small number of young persons were found to be serious—then anxious—and in a few days began to hope. A few hopeful conversions occurred during the summer. In the month of August, arrangements were made for a protracted meeting, to be held the first week in September. Then christians sought the blessing of God with expectation; and their expectations were more than realized. God was manifestly present by the power of his Spirit. The influence of the revival reached most of the families in the place, and continued during several weeks with much interest. As the result of this work of grace, somewhat more than fifty are numbered as hopefully converted to God; about one half of this number are in middle life.

During the past year *twenty-eight* have united with the Congregational church, and twenty-three with the Baptist church. Some who have hope, have not yet made a profession.

From Rev. Reuben Torrey, Eastford, Ct.

A refreshing season commenced in August, the fruits of which have made to our church the addition of nearly *fifty* members. The features of this work were such as are ordinary in revivals. A protracted meeting was much blest in the promotion of the work. My labours, as a matter of necessity, have been multiplied during the season, though not above what I have had strength given me to endure. I think the time is not far distant, when we shall, with a divine blessing, be able, not only to discontinue your aid, but return you good interest. The two good causes, Sabbath school and temperance, have never been so popular and interesting as at present, the latter especially. Our reformed *drinkers* have, in a number of instances, become reformed *sinners* during the awakening.

From Rev. Wm. Ely, North Mansfield, Con.

This church has shared, in some degree, in the effusions of the Holy Spirit, which have been shed down so abundantly upon every part of our land; yet the addition made to our number has been small, compared with the accession to many other churches.

Preparation for a protracted meeting, which was held on the 18th of August, was made the means of calling up the attention of the people to the subject of salvation; and the Sabbath before the day arrived, it was apparent that a revival had commenced. The first appearance of special solicitude was manifest in the Sabbath school while the pious teachers were

ıpon their pupils the importance
liate repentance.
ercises of the special public meet-
deeply solemn, as even the infi-
estify; but the Sabbath follow-
ı the throng had dispersed, and
›r was left alone with his own
› presence of God was still more
›ly witnessed.
ıany weeks, frequent religious
were held in different neighbour-
ıd individual cases of solemnity
ained; but most of the instances
rsion occurred during the first
ree weeks of the revival. But few
n middle life were in any consi-
egree awakened.
:se, which was proposed to the
:ion of Tolland county, and by
ommended to the churches with-
connexion, was pursued among
people, I believe with the happi-
s. About thirty persons mani-
hristian hope, were, agreeable to
ı wishes, formed into "a class,"
›ry to the sacrament. This class,
›n to other meetings, assembled
veek, with such others as chose
sent, and were instructed by the
n the prominent doctrines of
idences of piety, and the nature
rdinances of baptism, and the
:pper.
communion season in Novem-
persons were received into the
who had given evidence of piety
:al years. Early in February,
›e persons, all in youth, mem-
the preparatory class, and all
ıl years connected with the Sab-
›ol or bible class, united with the
These persons were between
of twelve and twenty-five years.
a great division in this region on
ct of baptism; yet all who have
ith the church within the year,
ı baptized in infancy, with the
ı of seven. It was thought im-
hat those who had been baptized
ground of their parent's faith,
:pressly acknowledge the act of
›nts, and thus make it their own

REVIVALS IN NEW-YORK.

From Rev. Zenas Riggs, Newark, N. Y.

ny last report ten have been add-
church in this place as the fruit
›vival then in progress. More
› forward as soon as an opportu-
›resented. The work has been
eral in this place, and has not
›sided.

From Rev. E. Mason, Le Roy, N. Y.

I am happy to inform you that my labours have not been in vain in the Lord. The first part of this year was distinguished for a great and glorious revival; more than 100 were hopefully renewed unto God. There has been a good state of things ever since. The conclusion of this year has also been blessed. Since I last wrote to you we have been favoured with a revival which has added to Christ, as we trust between thirty and forty. Ten joined the church last Sabbath, and many more soon will do the same. When, three years ago, I first came here as your Missionary, the church consisted of between twenty and thirty members. There are now on the books 240, some of whom have died in the Lord, and a few have removed. We are now able to support the gospel independently; not because we are richer, but because we are more disposed to contribute of our substance to the Lord. During the course of last year this society have contributed, in addition to supporting the gospel among ourselves, rising of $400 for benevolent objects. This church and society feel grateful for the aid you have afforded. The temperance society is doing great things for us, and is saving more money to this society than all we have done as yet for the gospel of Christ.

From Rev. Isaac Headley, New Lisbon.

[The following, though written a number of months since, did not come to hand until very recently.]

There have been, as is charitably hoped, since the year commenced, more than 100 precious s uls brou ht into the kingdom of Christ, some of whom have united with the Methodist, a number with the Baptist, and a few with the Episcopal church. Twenty-five have been added to this church, and perhaps there are as many more who will unite with this church at some future period. Al classes and characters have shared in the blessed work, from the open opposer, to the strict moralist; and from the age of 40 down to 7 and 8.

Revival Facts.

One circumstance should be noticed and recorded to the praise of Abraham's God, who has evidently in this as in many other instances, remembered his everlasting covenant. For every family except three, which is in covenant with God and this church, has participated in the blessed work; some whole families of children, and 4 or 5 in a family, in a number of in-

stances: and *two* of those families mentioned as exceptions, are aged persons, and their children all gone from under the paternal roof, and in the other the children are all small.

Another circumstance connected with this revival is worthy of notice—almost all the members of the Temperance Society, Bible class, and Sabbath school, have been subjects of the work. The means used for promoting the revival have been, fervent prayer, and a plain and pointed exhibition of gospel truth, urging Christians to a holy and persevering importunity with God; and showing sinners their criminality and danger, and pressing them to immediate submission. Convictions have been generally pungent and short; conversions pretty clear, and distinctly marked.

There have been but a very few cases of any thing like deep conviction but what terminated in hopeful conversion.

From Rev. Samuel Scott, Lebanon, N. Y.

There had been no revival of religion amongst this people for the last ten years, previous to my coming. The church, which formerly comprised about a hundred members, was reduced to forty-five. About the middle of January last the showers of divine grace, which were descending upon neighbouring churches, began also to fall upon the church in Lebanon. The church was excited to pray for the influences of the Sp rit. The prayers, we believe, were heard and answered by blessings on her children, the most of whom began now in earnest to seek an interest in Christ. It is thought that between 40 and 50 found peace in believing; mostly young persons, and children of the church. Twenty of them have united with the church, and three others by letter.

From Rev. D. Van Valkenburgh, East Richfield, N. Y.

Since my last report, Oct. 1st, 1831, a considerable change has taken place in the religious aspect of this congregation. On the first Sabbath in December, fourteen were received into the church, all by examination. There are some others who probably will unite soon. When compared with the numerous conversions frequently attending such meetings, and the large additions made to the churches, the above indeed appears small. Yet when we consider the smallness of this congregation, and the extensive influence of the most destructive errors, we have occasion to say, "The Lord hath done great things for us, whereof we are glad."

Our Temperance Society has increased considerably during the last quarter.

From Rev. O. Eastman, Volney, N. Y.

At the date of my commission, which was the 15th of May, 1831, this church consisted of forty-eight members. Since that time there have been fifty-six added. Eight of this number united by letter, and forty-eight from the world. Twelve of this number united on a hope of from two to eight years standing, and thirty-six were new converts. There have been more than seventy hopeful conversions in my congregation, during the year 1831, and more than fifty since I received my commission. There are now between thirty or forty belonging to my congregation, of the fruits of the revival last summer, who have not yet united with the church; but there are more or less coming forward to the church at every communion season. This church is now composed of one hundred and four members; of the number who have united with the church since I have been your missionary, thirty-two are heads of families. I have attended five protracted meetings in the town of Volney, during the fall and summer past. All of them have been blessed, to the hopeful conversion of more or less sinners. I should think that not less than three hundred immortal souls, have been hopefully brought out of nature's darkness, into God's marvellous light, during the past season, in this town. The Lord Jesus has humbled the pride of man among us, and got unto himself a great name in magnifying the riches of his grace. I have visited schools and families in my congregation, and elsewhere, all the time I could find to appropriate to that part of the labours prescribed in my instructions. We have had Sabbath schools in nearly all the districts in our congregation, during the summer and fall.

From Rev. W. K. Talbot, Parishville, N. Y.

Since my residence here, the Lord has greatly blessed us. About sixty were added to my church a few Sabbaths since, and the work is now progressing. We have formed a church library of religious publications. A stone meeting house is in contemplation.

Appointments by the Executive Committee of the A. H. M. S., from March 15th, to April 15th, 1832.

Missionaries not in commission last year.

Rev. P. V. Bogue, Wolcott, Wayne Co., N. Y.
Rev. Wm. A. Richards, Lansing and Genoa, N. Y.
Rev. Isaac Bliss, West Linckiaen, N. Y.
Rev. H. Martin, Andover, (Westmoreland) N. Y.
Rev. Heman Colton, Russell and Edwards, N. Y.
Rev. Samuel Scott, Lebanon, N. Y.
Rev. Edward Fairchild, Liverpool & Orville, N. Y.
Rev. Joseph A. Pepoon, Greene, Mecca, & Bazetta, O.
Rev. J. Lee, Tecumseh, Mich. Ter.

Re-appointments.

Rev. B. B. Gray, Sheridan, N. Y.
Rev. Ebenezer Raymond, Shelby, N. Y.
Rev. Jepthah Pool, East Linckiaen, N. Y.
Rev. Solomon Williams, jun., Massina and Waddington, N. Y.
Rev Joseph Hurlbut, Heuvel, N. Y.
Rev. D. R. Dixon, Mexico and Parish, N. Y.
Rev. J. Goodell, Deerfield, N. Y.
Rev. J. Waters, Schuyler, N. Y.
Rev. Stephen Peet, Euclid, O.
Rev. S. Woodruff, Strongsville, O.
Rev. Gilbert Fay, Wadsworth, O.
Rev. Charles Danforth, Mantua and Bainbridge, O.
Rev. Wm. Beardsley, Jefferson and Andover, O.
Rev. Joel Campbell, Honesdale, Pa.
Rev. Thomas Brown, Hiwassee Dist., E. Ten.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th to April 15th, 1832.

Andover, Mass. S. N. Manning, 62
Bennington, Vt. Stephen Hinsdale, Life Member, 30, Benev. Soc. 10, Do. to const. Rev. E. W. Hooker and Mrs. F. T. Hooker Life Members, 60, through Vt. Dom. Mis. Soc., Mrs. P. Patchin, 4, 104 00
Blairsville, Pa. Wm Sterlin, 3 00
Bloomtsville, Tenn. S. Rhea, per Rev. A. Peters, 5 00
Boston, Mass. G. Leonard, 3 00
Brooklyn, N. Y. Mrs. S. N. Lewis, per J. Nitchie, 5, C. M. Rockwell, 30, 35 00
Carbondale, Pa. Fem. Aux., per J. H. Noble, 43 83
Catskill, N. Y. Rev. D. Porter, D.D., to const. John A. Porter, Wm. A. Porter, and Edward Collins Porter, of N. Y. Life Members, 100, Rev. Thomas Smith, to const. John Smith and Mary Smith Life Members, 60, Orrin Day, to const. Mrs. Mary B. Day, Edgar B. Day, Samuel S. Day, Julia R. Day, and Mary H. Day, Life Members, 150, per Rev. D. Porter, 310 00
Charleston, S. C. Charles M'Intire, per C. M. Rockwell, 20 00
Canaackie, N. Y, H. M. Soc. per Rev. Dr. Porter, 146 00
Danbury, Ct. 1st Cong. ch., per Isaac Ives, 80 00
Elbridge, N. Y., N. Munroe, 10 00
Fairhaven, Vt., Alpheus I. Smith, Life Member, through Vt. Dom. Mis. Soc 30 00
Fayette, Ind. Rev. J. A. Carnahan, don. of bal. due him, 5 00
Greenwich, Ct. 2d Cong. ch. subject to the order of the Con. Mis. Soc., 75, Rev. I. Lewis, D.D., per Z. Lewis, 20, 95 00
Hempstead, L. I. Fem. char. Soc., per I. Eastbrook, 10 00
Indiana Miss. Soc., per Rev. B. C. Cressy, 40, per Rev. L. Cobb, 69, 109 00
Jordan, N. Y. Mrs. Wm Stevens, 3 00
Keene, N. H. 1st Cong ch. and Soc. (of which 100 to const. Rev. Z. S Barstow Life Director, 165 50, Eli Metcalf Life Member, 30, 195 50
Keene, N. Y. Aux., per Rev. Ira Manley, 16 06
Kennebunk, Me. Mon. Con. coll., 5 00
Lexington, Ky. Sub., 5, J. M'Dowell, 5, per J. H. Todd, 10 00
Lexington Flats, N. Y. coll. by Ladies, to const. Rev. William Fraser Life Member, per Rev. Dr. Porter, 30 00
Lynchburgh, Va. Rev. J. D Mitchell, 1 50
Meredith, N. Y. Benev. Soc, per Rev. Mr. Fisher, 75
Middletown, Ct. Fem. Miss. Soc. to const. Rev. Harvey Talcott of Chatham Life Member, per Eliza Colton, 30 00
Middle Island, L. I., Rev. Ezra King, 20 00
Newark, N. J. Ladies of 3d Cong. to const. Rev. Baxter Dickinson Life Director, 92 50
New-Canaan, Miss Loundsbury, 50
New-Haven, Ct. A Lady, per Miss Peters, 5 00
Do. East Dist. Asso. (of which 20 is from a friend) per H. E. Hodges 100 00
Newport, Tenn. Rev. N. Hood, don. of bal. due him, 23 00
New-York, Bloecker-st. ch. J Brewster, 200, G. Hallock, 25, R. M. Blatchford, 10, 235 00
Do. do. Fem. Assoc. per Mrs. Roosevelt, tr. 148 00
Do. do. Mon. Con. coll. per M Wilbur, 9 67
Do. Brick ch. Jasper Corning, bal of sub., 250*, J. Woofendale, 5, A. W. Ives, 25, S. Knapp, 20, N. Littlefield, 25, N. H. Dering, 10, 335 00
Do. do. Fem. Assoc. per Mrs. Holden, Tr., 190 75
Do. Bowery ch. Assoc. per J. A. Davenport, Tr., 275 50
Do Cedar st. ch. Fem. Assoc. per Mrs. C. Mulligan, Tr., 30 of which from Mrs. Codwise, to const. Rev. Mr. Thayer, Life Member, 165 00
Do. do. Sab. Sch. Assoc per Mr. Hinsdale, Tr., 200 00
Do. do. Mon. Con. coll., 63 38
Do. Central Presb. ch., S. Coleman, 1 00
Do. Garden-st. ch., J. B. Wilson 5 00
Do. Laight-st. ch., J. Leavitt, 100, C. R Robert, in full of sub., 25, W. A. Tomlinson, 50, W. A. Booth, 20, C. A. Booth, 25, J. Marsh, 10, A. P. Jones, 5, C. E. Pierson, 5, J. High, jun., 1, T. G. Fletcher, 3, L. A. Mills, 3, S. B. Hamilton, 5, J. Russell, 2, A. W. L. Scott, 5, G. Lathrop, 10, T L. Jackson, 1, W. Goddard, 1, A. J Spear, 1, W. F. Salter, 2, E. Wainwright, 20, Cash, 0 50, sundry subscriptions, 44, 338 50
Do. do. Fem. Assoc., 18 91
Do. Murray-st. Levi Coit, 10, Dr. D. Rossiter, 5, 15 00
Do North Presb. ch. J. L Mason 50 00
Do. Rutgers-st. ch. G. Fenn, 5, Individuals to const. Rev. J. Knobs Life Member, 30 35 00
Do. Union Presb. ch., to const. Rev. Herman Norton Life Director, 200 00
Do. Miss Emily Metcalf, 1 00
Northampton, Mass. Young Men's Dom. Miss. Soc. per E. Williams, Tr. Hamp. Miss Soc., 134 82

* This amount, with $250 acknowledged in March, is to constitute the following persons Directors for Life of the A. H. M. S., viz.—Rev. Aaron W. Leland, D.D., Charleston, S. C., Rev. Joseph Brown, do., Rev. Freeman Osborn, do., Rev. Joel H. Lindsley, and Rev. Samuel Spring, Hartford, Con.

Oxford, N. C. Rev. N. H. Harding, Life Member, by a few female members of his cong., 30 00
Philadelphia, Pa., 1st Presb. ch. Miss. Assoc. per W. Davidson, 350 00
Do. 5th Presb. ch. Miss. Assoc. 2 payments, per G. W. M'Clelland, 207 17
Do. Rev E. S. Ely, D.D., Life Director 100 00
Rehoboth, Mass. Mon. Con. coll. per T. Vernon, 20 00
Rensselaerville, N. Y. to const. Mrs. Prudence Smith Life Member, per Rev. Dr. Porter, 40 00
Rising-Sun, Ind. Aux. 6. Con. coll., 2 29, 8 29
Rome, N. Y. Timothy Jarvis Life Member by J. B. Jervis, of Albany, 30 00
Sandy Hill, N. Y. Home Miss. Soc., 20, Little Girls' mite Soc., 1 25, 21 25
South Salem, N. Y. A few individuals per Mr. Mead 4 50
Spencertown, N.Y. Young Lad. Sew. Soc. 5 00
Springfield, Ga. Rev. J. S. Olcott, 4 00
Starkey, N. Y., O. H. Hamblin, 4 00
Stonington, Ct. Fem. Aux per Lucy Ann Sheffield, 18 00
Troy, N. Y. 1st ch. per J. Tracy, 200 00
Do. 2d ch Aux. Gurdon Grant, to const. himself and Rev Mark Tucker, D.D., Life Directors, 200, Gurdon Corning Life Director, 100, I. T. M'Coun Life Director, 100, Joseph Russell Life Member, 50, R. D Silliman, 50, Alsop Weed, 50, Alfred Slason, 50, James Wallis, 30, Samuel Gale Life Director, 100, Sundry persons, 217 28, Fem. Assoc., 70 22, 1017 50
Upper Greenburg, N. Y. Fem. Miss. Soc. per Rev. D. Remington, 20 88
Worcester, Mass., legacy of Abigail Holcomb, per Rev. Samuel Russell, 400, Three Sisters, per mail, 100, 500 00
Friend, 1 00
X. Y. Z, donation, 2 50
Home Missionary, 70 00

$6547 88

K. TAYLOR, Treasurer.

Sums acknowledged as received by Rev. M. P. Squier, Agent for the A. H. M. S. in the Western part of the State of New-York, from March 12th to April 12th, 1822.

Albion, Lad. Aux., 60, A. Ward, 2, C. C. Thurston. 1, 63 00
Angelica, Lad. Aux., 10 00
Auburn, Lad. Aux. 1st ch. (of which 70, in full, to const Rev. Josiah Hopkins Life Director, and 30 to const Mrs. Wm. Parsons a Life Member,) 100, Rev. J. Richards, D.D., 10, Rev. H. Mills, 5, J. C. Lord, 3, J. B. Shaw, 1, Mr. M F., 1, J. H. Beach, 5, I. Hopkins, 3, Cash and sundry subscriptions, 11,50 139 50
Brighton, avails of cloth sold 2 63
Busti, Coll., 8 00
Canandaigua, N. Howell; 10, Mrs. Greig, 8, J. Wilson, 5, O. Phelps, 10, L. Phelps, 5, J. Parrish, 5, Eliza Chapin, (half to the valley of Mississippi,) 20, H. W. Taylor, 3, I. Chapin, 10, Lad. Aux, Th. Coll., and sund. sub., 187 76, 263 76
Castleton, Lad. Aux., 21 62, Coll., 4 38, 26 00
China and Freedom, Aux., 25 00
Conewango, (Rutledge,) Coll., 10 00
Fredonia, Aux., 25 00
Geneva, Young People's Aux., 82, D. Cook, 5, Rev. M. Squier, 10, J. B. Hall, 5, C. A. Cook, 10, H. H. Seelye, 30, F. W. Crittenden, 2, R. Robbins, 2, M. Hall, 4, J. C. Wood, 1, S. Wood, 1, G. H. Haskell, 2, G. Seelye, 2, A Whitney, 1, Wm. More, 1, W. Brewster, 1, Mrs. Day, 1, A. B. Hall, 5, Rev. E. Phelps, 3, Cash, 6 29, Hannah Mix, 5, W. Kirkland, 5, J. Bogert, 5, Rev. E. Lathrop, 5, Charles Butler (30, to const. his mother, Mrs. — Butler, Life Member,) 50, R. Simpson, 2, Rev. H. Dwight, 1000, (Coll. on Sabbath before reported, in all this year, 1327 79) 1253 29
Hammonds port, in part to const. Rev. I. Flagler Life Member, 10, Mon. Con., 5, 15 00
Ithaca, Lad. Aux., to const. Rev. Wm. Page a Life Director, 100 62, Coll. and Sub., 110 38, 211 00
Livonia, Th. Coll., 12 50
Mayesville. Coll., 10 57
Painted Post, Lad. Cent Soc., 10, Mon. Coll., 5, Rev. D. Higgins, 5, 20 00
Phelps, Rev H. P. Strong, 5 00
Port Bay, 4, Gent. Assoc., 6 16, Lad. do., 5 60, 15 76
Richmond Th. Coll., 2 25, do. by T. Williams, 3 75, 6 00
Ripley, Aux., 25, Coll., 11 42, 36 42
Scipio, 2d ch. Coll., 3 00
Seneca Falls, Lad. Aux., 21 04, Gent. Sub., 6 25, 27 29
Silver Creek (in all, 12 72.) 2 00
Trumansburg, Cong. by R. G. Stone, 43 00
Waterloo, Sub. and Aux., 27 75
West Dresden, Aux., 35 00
West Lodi, Aux., 20 00

$2202 87

The amount acknowledged from Auburn in the April Number was received from the following — H. Cooly, 5, J. C. Bartlett, 5, H. Hills, 10, E. Hills, 20, C. B. Hotchkiss, 10, S. H. Mason, 2, E. Penn, 5, M. C. Reed, 5, R. Steel, 10, A. Walcott, 3, A. Fish, 10, Rev. J. Hopkins, 3, Sundry Sub., 55 25,—146 25

The following sums are reported as received at the Office of the Central Committee of Agency for the Western States, at Cincinnati, O.

Chilicothe, O. per Rev. W. Graham, viz. N. Sawyer. 5, Mrs. P. Sawyer, 5, R. Long, 3, W. Graham, 3, Miss S. A. Searns, 3, Mrs. S. Massie, 4, M. Tagart, 1, W. H. Douglass, 1, J. Jones, 1, J. Carlisle, jun., 1, S. Swearingen, 1, G. Renick, 3, O. T. Reeves, 1, F. Campbell, 1, T. Jacob, 1, J. L. Williams, 1, J. M'Lean, 1, D. Wells, 1, H. Fullerton, 1, G. Wood, 1, S. Edwards, 1, Mrs. M. M'Furland, 1 50, W. Ross, 1 50, H. Brush, 1, J. Madeira, 1, D. M'Collister, 0 50, W. R Drury, 0 50, 40 00
Circleville, O per do., James Torbert, 5, S. S. Denny, 3, J. Johnson, 1, R. Foresman, 1, Agnes M'Crea, 3, Ruth Bell, 2, E. B. Olds, 2, J. Bell, 2, L. Huber, 1, A. Huston, 3, Mrs. E. M. Gregg, 2, L H Gibson, 2, J. Olds, 2, J. Grace, 1, W. M'Cullock, 1, J. Ruckman, 0 50, 31 50
Concord ch., per do., 5 00
Union ch., per do., 2 50

$85 00

The Rev. W. Graham, Chilicothe, O., acknowledges the receipt of the following for the A. H. M. S., viz.—

Rocky Spring ch., Ohio, per Rev. J. W. Eastman, 13 00

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE SUICIDE.

[Furnished by a Clergyman.]

During the course of my ministry, I have generally found the boldest sinner is, in reality, the greatest coward. That he who most fearlessly despises God, during the day time of his prosperity, trembles and is terrified most, when the night of death begins to spread its darkness over him.

"Our Infidels are Satan's hypocrites;
Pretend the worst, and at the bottom fail.
When visited by thought, (thought will intrude,)
Like him they serve, they *tremble and believe.*"

Hence it is, that I have oftentimes been called to the chambers of men, during sickness, who, while in health, I knew, "cared for none of these things." In all my experience, however, I have never been invited into the presence of a *suicide* but once, and, my heavenly Master make it the last! The very message—the mere invitation, caused a thrill of horror to pass through my heart. And, when I arrived at the place, oh! how I was agitated to behold a fellow creature with his throat severed from ear to ear, and literally gory with his blood, which his own right hand had drawn! He was ghastly and bloody;—his eyes were languidly wild, and his pale cheeks formed a striking contrast to his blood-stained vesture. His hands were just as if he had washed them in a basin of blood; or rather, he appeared as if he had come out of a gory bath, all but his face, and it was as the face of a corpse, except that the eyes were open, and, being full of the horrid expression of madness and despair, they cast a woful light over the ghastly features, more painful far to look upon than death. And yet the poor wretch was perfectly conscious and sane. There was no forgetfulness or aberration of intellect, for he knew why we were all around him. Yes, and he could speak too; but horrible, most horrible, when his lips moved, to hear the sound coming out under the chin, as if the wound had lips and a voice given it, to witness against the murderer;—and in his anxiety to articulate, he put a handkerchief to the orifice, and pressed it close; but still, like a rent in a pair of bellows, part of the air would puff out.

As his downhill journey was rapid, so his history is brief. He had been reared by parents who brought him, in infancy, to the baptismal font, and, wretched as he was *now*, he was *then* dedicated to his God. Oh! what a contrast—then he was an innocent little babe, and dedicated to the Father, Son and Holy Ghost; now he had grown up into the years of manhood, was old in guilt, and bathed in his own blood, which was clotted over him. But his parents were not faithful, for though they went over the form of presenting him to God, they neither travelled the path of righteousness themselves nor pointed it out to him, and consequently, he *followed them* in the downward course, surpassed, and finally "double distanced" them in the career of iniquity.

First, he was forgetful of his God, and consequently did not respect the Sabbath. In order to spend this idle day, he repaired to the *tavern*, where he learned to swear and drink; and to the midnight haunt of Satan, where he was initiated into the damnable mysteries of gambling. In this place he was taught to cheat, and, to avoid detection, he learned to swear to a lie, and call upon the Holy One of Israel to support and substantiate his falsehood. From the gambling table he went to the bed of adultery, and from thence to defraud his neighbour of his goods. He soon arrived, however, at the summit of his guilt, beyond which he could not go. He was detected in the very act of larceny, and was about to be brought before the tribunal of public justice, when he crowned his guilt and infamy by cutting his throat. Medical aid was in attendance;—his throat was sewed up,

and covered with an adhesive plaster;—sustenance was administered to him by means of a tube, and several days elapsed without any visible change. During this time I attended him constantly, and anxiously did I hope and pray that he might live, for the poor wretch's heart was seared, and I saw there was "a lie in his right hand," and if he died so, he must die as "the fool dieth." I talked to him, and prayed with him, but there was no tenderness, and repentance came not, for his heart seemed as hard and barren beneath his life of guilt as the sandy, verdureless desert upon which neither dew nor rain ever falleth. In truth, I had never seen such an instance of a man left "alone" by God; for when he spoke he uttered no anxiety, he expressed no fear, nor did evince any very great desire to live. All I could say or do was like pouring water on the bare and barren rock, to produce vegetation. And hence it was, that I wished so earnestly that he might live; but God had ordered it otherwise. In a few days a fever came upon him, and he sunk beneath it. I saw him a few minutes before he entered eternity. He was perfectly composed. He spoke to me, and gave me to understand that he was dying, but he exhibited neither hope nor fear. His face—oh! the poor suicide's face was frightful and unearthly; the cold, clammy sweat of death lay thick and heavy upon it; his glassy eyes, as if riveted by the near approach of death, moved not, and when he spoke he had to press a cloth to his throat, for still his crime had a voice to witness against him.

It was a clear bright Sabbath day in early spring; without, all things were light and lovely; every spray was vocal, and the young flowrets were beginning to peep forth, as it were to greet the little songsters of the grove; and the "sons of God were going to present themselves before the Lord," as the poor suicide was summoned to make his appearance in eternity. I talked to him, but I had no heart to talk; I prayed, but I had no pleasure in praying. There were no tears nor sobs of sorrow around his dying bed, for as if prayers and tears were unavailable, and sorrow criminal, the feelings of every heart which had been keenly alive became gradually more and more frozen, as the poor victim crept nearer to the bar of judgment. The Sabbath bell warned me that I had another part to act, and I took my leave of him until the morning of the resurrection, and in a little while, during the time of public worship, the Sabbath breaker, and the swearer, the gambler, the debauchee, and the suicide went, *apparently, unrepentant*, into the presence of his God, to "give an account of the deeds done in the body."

THE "LABOUR OF LOVE" AND THE "PATIENCE OF HOPE."

[Furnished by a Lady.]

It was early on a pleasant Sabbath morning, when the children were assembled for reading, instruction, and prayer, that the thrill of disappointment passed across my feelings, in hearing a loud rap at the door.

The stranger was admitted, and he was apparently one of those who are sacrificing all which can render existence valuable, to the demon Intemperance; for his garments were tattered, his face red and bloated, and reason was beginning to lose its place in his intellectual powers.

He wished to trade in the store. I told him this could not be, as we were commanded to keep the Sabbath holy. He pleaded the example of a friend—I could not but condemn the practice, however near, and however dear this friend might be. "The fourth command was written with the finger of God on a table of stone, and its authority was infinitely above the example of any man." He urged his poverty—"that he had come fifteen miles, and could not afford to lose his time by coming again." I told him if he would defer his business until the Sabbath was past, I would *engage*, and *dared* to promise, that he would not be a loser. After a time he reluctantly consented. We prepared him breakfast, and from the charity of a much loved society, he received a Bible, being, as he said, destitute, also some Tracts suited to his case. He departed, promising to pay more regard to the Sabbath.

ot expect to see him again, but
rt morning he was here, wish-
trusted at the store. I knew
of his appearance, and habits.
:t no goods on credit there, and
elf involved in difficulty; but
he pledge given him yesterday
redeemed, therefore managed
e for him the articles which he

After confessing that he *had a loser*, and promising to re-
he Sabbath day, he again took
, and I expected to see him no
ut it was not many weeks be-
ame again, and wanted assist-
d this he continued to do for
n two years, until I began to
it would be very imprudent to
other engagement of this kind.
nce was much tried, for his
was very disagreeable, and I
sed upon, by the disposition
manifested, yet was encou-
the thought that it afforded an
ity of giving him good counsel
:ing tracts in his family, and
n all, with the hope that he
t be led by the Holy Spirit, to
the Saviour of sinners."

hope I was enabled to perse-
always to answer his expec-
:ither in giving, or in trading
myself, for some little articles
wife had sent, such as dried
flaxen thread; never sending
store when I knew he would
eed as he wished; for I still
convince him that there was
lost by "resting on the Sab-
, according to the command-
At length he ceased to come
time, and when he did again
appearance he was wholly
is former self—he was well
-reserved—and asked for no-
As there was company in the
made no errand, and soon
depart, yet seemed to linger,
company left the room first,
a very humble and impressive
he said, "I have called to tell
hat you will like to hear: it is,
what you have said, one of
ly has become a praying cha-
I eagerly asked him "which?"
" was his reply. I made him
d tell me more of this, and now
regret that he had not related a particular account of his experience; but his stay was short; yet he spoke the language of Canaan in a manner which, I think, the Holy Spirit must have taught. Had I done ten thousand times as much, the happiness which this event afforded would have been a rich reward, and in my darkest hours this has ever afforded me the sweetest consolation—that my Heavenly Father should have been pleased thus to bless such feeble and imperfect means.

I inquired respecting his worldly circumstances. He said that "once he was behind all his neighbours, but now he was prospered more than they."—There was now a degree of candour and simplicity in his appearance which I had never before observed. If indeed these traits were natural, they had been wholly obscured by intemperance and vice.

He lived so far, and now came so seldom, that I had little opportunity of becoming intimately acquainted with his real character, but all which I afterwards saw, during the space of four years, afforded as much evidence as could well be obtained. His neighbours also gave a good account of his reformation. His errand now was generally to borrow some good book. "Baxters' Saint's Rest," "Rise and Progress of Religion," and "Pilgrim's Progress," were books to which he was much attached. In his former state he could have had no relish for them.

The "Pilgrim's Progress" he had used and returned. He came in a few months for it again, and said "he hoped his wife had now obtained religion, and he wanted it for her;" adding, "she will now understand it." He appeared to rejoice much in her conversion—said "it was well he had religion first, or he should have used her ill, and might have turned her out of doors."

When I saw him again he had been in pursuit of his eldest son, who had run away. After a search of some days, he told me, "he arrived where he was, but did not see him until the next day, which was sabbath." His son expected severe treatment, but he let the matter rest until Monday, when, he says, "now the *sabbath* is *past*, I can

talk with you." He reasoned the case mildly, and induced his return.

He told me at another time of some very bad treatment which he had received. "Once," said he, "I should have been very angry, but I can bear it now."

At a store I saw him once receiving a few articles on credit. After he went out, I said to the merchant, "once you did not trust that man." "No" was the reply; "once he was a poor worthless character, but now he is a decent man, and generally has money." He little knew how deeply I was interested in his testimony.

A long time passed, and Mr. W. came no more, and on inquiry we learned that he had died of the small pox. Again how delightful was the thought, that God had enabled me to become thus useful to this departed soul!

After some months, a stranger came, and it was his widow. She came at his request on his death bed, to return the Pilgrim's Progress. She said she had never seen so great a change in any person as in her husband at the time of his conversion; that his life was uniformly pious, and prayerful, and that their circumstances were much improved, and he had left his family comfortably provided for.

In his last sickness he was in great distress, and could not say much—had no hopes of recovery, but was much resigned. Seeing her weep, he entreated her "not to be troubled, for he was not troubled." He could leave his wife and children in the hands of God, and for himself he had no fears.

While enjoying the rich consolation which these events afford in the review. I find much cause for self reproach. I had too little faith and too little patience. It was preventing grace alone which saved me from giving him offence, and thus counteracting all which had been done. Another cause of humility is, that while labouring much, I prayed too little for this man's conversion. O, could we more fervently look to God for his blessing on our endeavours, we should not so long and so often labour in vain.

He was diffident and reserved, and much I fear that he was not always treated with the attention due to a disciple of Christ. If we remembered that the most obscure and lowly Christian will soon be a glorified saint in heaven, an inhabitant of those mansions which Christ hath prepared for those who love him, methinks we should forget the distinctions of rank, remembering what Christ hath said; "inasmuch as ye have done it unto one of the least of these ye have done it unto me." When we have an opportunity thus to do good to one of his flock, it may be the *last time*. O had I known that this was the last time when this lowly disciple was here, how many things should I have said and done, which must now for ever remain undone.

A PARAPHRASE ON PART OF PSALM CXXXIX.

[*From the London H. M. Mag.*]

If I ascend to heaven, and there,
Of all its hosts alone,
Madly attempt to hide behind
Thy light pavilion'd throne,—
A thousand angel melodies
Their rapturous witness bear,
With every ransom'd spirit's song,
That thou, O Lord, art there.

If on the deepest lake of hell,
I make my billowy bed,
And all its ever-thick'ning gloom,
Were wreath'd around my head;
The fearful flash of quenchless flame,
The shriekings of despair,
Speak with tremendous emphasis,
The God of vengeance there.

If on the morning's purple wing,
I soar the world around,
Or wander o'er the ocean-sands
Of earth's remotest bound—
Thine eye, thine all-pervading eye,
Would o'er my path appear;
Thine arm, thine all-sustaining arm,
Would reach and hold me there.

Or did I ask the moonless night,
At her meridian hour,
To hide me from the dreaded sight,
And shield me from thy power,—
When thou should'st bend thy lightning glance,
In scrutiny severe,
Darkness would kindle into light,
And day would brighten there.

C. W.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

OL. V. JUNE 1, 1832. NO. 2.

UR readers will excuse the absence of our usual *selection of intelligence for our month-ncert*, which we omit the present month, in order to make room for a more extend-iotice of the *Sixth Anniversary* of the American Home Missionary Society.

SIXTH ANNIVERSARY.

he American Home Missionary Society held its sixth anniversary, in the Chatham-et Chapel, New-York, on the evening of Wednesday, May 9th, 1832. The Hon.)hen Van Rensselaer, LL. D., President of the Society, took the chair, and the ting was opened with prayer by the Rev. Thomas M'Auley, D.D. LL.D., of Phila-hia.

he President made the following opening—

ADDRESS.

he success which, under God, continues to attend the various institutions of Chris- benevolence, in our country, places *all* under peculiar obligations to the *Giver of ood.* With what gratitude and praise should we regard the bountiful Author of mercies, when each succeeding year adds new testimonies to his loving kindness, to his watchfulness over the interests of his church. The friends of Home Mis-, are under special obligations to the King of Zion, for the success which has fol-d their efforts: they have encouragement to persevere, and to enter upon the ations of another season with renewed zeal, and awakened energy.

is my object, briefly to notice some of the encouragements which are presented e friends of home missions to persevere in sending the *living messenger* to the des- churches.

ie *first sign*, is the *great good* which has been achieved. Our society has been in ation for six years; and, within that short period, has supplied with the stated trations of the word, many churches, which else would have been without pastors. s afforded timely assistance to many others, benevolently co-operating with them eir exertions to maintain public worship in their sanctuaries. In this manner an nt of good has been accomplished, which eternity alone will disclose. The num-f churches thus relieved and supplied, during the year which is now past, is 745; the number of ministers employed to labour in these different churches, 509. such truly gratifying results, how much encouragement have the friends of our to persevere.

ie *second sign* is the gradual *increase* of means, and a corresponding enlargement r operations, which have regularly taken place in each succeeding year. This e seen by the Report. Whilst we continue to receive such pleasing and substan-vidence of the approbation of the Christian public, we have reason to rejoice.

other great encouragement is, that *God's blessing* has been specially manifested rious ways. Not only has the God of all grace enabled us to enlarge our plans of lness, but has watered with spiritual blessings, many portions of his vineyard, h we have been permitted to superintend. Many revivals of religion have follow-e labours of the ministers we have employed, and many members have been added church of Christ. The number of revivals the past year was 187, and the num-f communicants added, 7490.

then, we are allowed to interpret the indications of God's providence as the mani-ions of his favour, how much cause have the friends of Home Missions to re-their strength, and to persevere! The principles on which our Society is founded, ls us much encouragement to proceed. It is free from that rigid sectarianism, h too often obtrudes into measures and plans of benevolence of every kind. That stians who think alike on fundamental points, should refuse to co-operate and act

together in the good work of advancing the cause of the Redeemer, is truly lamentable. We conceive it clear, that Christians who agree on all essential articles of faith, can accomplish more by union and active concert, than by separate associations. Nothing is more injurious to any church, than that feeling which would perpetuate sectarian divisions within the walls of Zion, and introduce a spirit not characteristic of the gospel. Let every one, however, be fully persuaded in his own mind—let us continue to act on the same principles which have hitherto governed our conduct. They are principles which the Christian community will one day more fully embrace.

Another encouragement is, that the home missionary cause is closely connected with the *future prosperity of the church*. It is in vain that we have churches, unless we have ministers to perform the solemn duties of the sanctuary. The preached word is the great means which, under God, is made effectual to the salvation of souls. Without the stated ordinances of the Gospel, Zion can never prosper. It is this important means of proclaiming the offers of salvation, that the Home Missionary Society undertakes to afford. The importance of its object, ought to encourage all its friends to come forward with increased zeal, and aid in its work of benevolence. The cause of our Master appeals to us for support, and shall we not answer the appeal by the vigour of our future efforts!

The last motive I shall mention, as urging us to persevere in our efforts to supply destitute churches, is the fact that *so much remains to be done*. The friends of Home Missions have a wide field open before them; their labours are but just begun. There cannot be less than 1500 churches in the three denominations of which this Society is composed, who have no means of enjoying the ordinances of the Gospel. What a powerful inducement to a Christian community to come to the help of the Lord, and to build up the walls of Jerusalem! Let us derive encouragement instead of feelings of despondence! May this spirit animate our zeal, and let the operations of the Society another year, testify that they discerned the "signs of the times.

The *Treasurer's Account*, with the certificate of the Auditor, was read by Mr. Knowles Taylor, Treasurer. The whole amount of receipts during the year, ending May 1st, 1832, $50,299 25. Expenditures, $52,808 39. Balance against the treasury, $2,509 14.

The Corresponding Secretary then read the—

SIXTH REPORT,

Of which the following is an abstract.

The year to be reviewed, at the present anniversary, is distinguished in the annals of the world. It has been, at once, an "*acceptable year of the Lord*," and a "*day of vengeance of our God*." Even our own republic has been moved with conflicts, which have led some of little faith, to predict its disruption, while, in the older nations, thrones have tottered, and political structures, whose walls had been cementing for ages, have been rent by convulsions, which have agitated the whole fabric of civil society.

The moral world, also, has been moved with conflicts of high, and decisive, and momentous bearing. On the one hand, infidelity of every grade has been combining its energies with the mighty power of "the man of sin," the "son of perdition," to roll back the car of salvation. On the other, the faith of Christians has fastened, with more than its former strength, upon the promises of God to his people; and the great enterprise of reclaiming the whole world to the rightful dominion of the Saviour, has been pursued with greater energy, with larger preparation, and more glorious success, than ever before. While the enemy has come in like a flood, the Spirit of the Lord has lifted up a standard against him. This has come to pass, not only in the increased energy and extension of benevolent efforts throughout Christendom, for the conversion of the world, but especially in the new and extraordinary manifestations of the power of the Holy Ghost, in the revival of religion in the churches of the United States.

It is estimated, that two thousand churches, of different denominations, in the United States, have been visited with revivals of religion, within the last twelve months, and that not less than one hundred thousand souls have been converted. Here is exhibited the brightest aspect of the providential government of God over this world. And here has been especially felt the influence of the AMERICAN HOME MISSIONARY SOCIETY. While the field of its operations has been much enlarged, and the number of its missionaries in-

creased, it has been chosen of God, as the instrument of salvation to many souls. So signal, in this respect, have been its triumphs, that the EXECUTIVE COMMITTEE, in presenting their SIXTH ANNUAL REPORT, would not feel that they had duly honoured the divine grace, which has accompanied their operations, should they fail to designate the year which is now past, as characteristically a YEAR OF REVIVALS OF RELIGION.

[Here follows, in the Annual Report, the alphabetical list of Missionaries, Congregations, &c., which are omitted in this place.]

Whole Number of Missionaries, &c.

From the preceding details it appears, that the whole number of missionaries and agents employed by this Society during the year, is 509; and the number of congregations and missionary districts, aided in their support, 745. Of the missionaries and agents enumerated, 351 were in commission at the commencement of the year; a large proportion of whom have been reappointed, and are still in the service of the Society. The remaining 158 have been new appointments, during the year, making, in all, 509.

Extent of Fields, and amount of Labour Performed.

Of the whole number, thus employed, 347 are settled as pastors, or are employed as "stated supplies," in single congregations; 131 divide their labours between two or three congregations; and 31, including agents, have been employed on larger fields. Thus distributed, the missionaries of this Society, during the year, have probably preached the gospel, with more or less frequency, to more than 700,000 people, and to a large portion of these, their ministry has been constant. The amount of ministerial labour reported as performed within the year, in the service of this Society, is 361 years and 5 months.

Amount of Expenditures.

To sustain these extended operations, even on the strictest plan of economy, has required a large pecuniary expenditure. To diminish as much as possible this amount, the Committee have made their appropriations with the utmost caution; and, on a review of their doings for the year, they are convinced that, in most cases, their grants have rather been below than above the righteous claims of the needy upon the bounty of the Christian public. Their invariable rule has been, to appropriate, in each case, the smallest sum, which, after due inquiry, has seemed sufficient to enable the congregation aided, to sustain the minister of its choice; and so strict has been their adherence to this rule, that the support afforded to most of the missionaries, in their arduous labours, has been such as would have been complained of, as inadequate, by any but self-denying men, who count it a privilege to make sacrifices to preach the Gospel to the poor. But, notwithstanding the studied economy of the Committee, the increase of missionaries has required a correspondent increase of expenditures. The amount actually paid out from the treasury during the year, including office rent, Secretary's salary, and all the incidental expenses of the Society, is $52,808 39, which is more, by $5,550 79, than the payments of the previous year. Yet, this amount distributed among 509 missionaries and agents, would divide the average sum to each of only $103; and, deducting the amount paid to several agents, and to a number of missionaries in distant and frontier stations, who derive almost their whole support from the Society; it affords not more than about $100 for each year of ministerial service actually performed. The amount expended, therefore, though large in comparison with the payments of former years, is small in comparison with the increased number of missionaries employed, and of congregations aided, and smaller still, when viewed in connexion with the glorious results of which we shall speak in the sequel of this Report.

State of the Treasury, and the means of replenishing it.

At the commencement of the year, May 11, 1831, there were in the treasury $877 13. This was the whole amount of our stock in hand for the enterprise before us. At the same time, the Committee were under engagements to missionaries and agents, then in the field, to the amount of $36,785, which they were bound to pay within the year. Thus destitute of resources, excepting in the confidence of the co-operation of the Christian public, and the manifested favour of God, they entered upon their work, as they had done in former years, trusting only in the blessing of him who is head over all things to the church.—That blessing has not been withheld; but the Committee are constrained to report, that, during the whole progress of the year, their faith has been more severely, and they hope, more profitably tried, than in any former year, in relation to the pecuniary means of sustain

ing the enlarged and constantly increasing operations of the Society. From the 11th of May to the 1st of December, the disbursements from the treasury were $20,236 67, and yet, during that whole period, its receipts were only $8,616 29. This left the treasury, at the latter date, overdrawn $11,619 88; for which individuals of the Committee had become personally responsible, that there might be no failure in the prompt payment of the drafts of the missionaries.

Thus embarrassed, the Committee were constrained to pause and deliberate, whether they ought not to withhold further appropriations, until they should be possessed of the means of going forward in their work, without the necessity of increasing their own pecuniary responsibility. But, even under the pressure of this apparent necessity, they dared not to curtail, in any important measure, the operations of the Society. The spirit of the enterprise forbade it. Every lesson of their past experience, and the accumulating and extraordinary blessing of God upon the labours of the Society's missionaries, forbade it. They therefore commended the cause to the mercy of the Saviour, and determined to go forward. They invited a meeting of a number of the friends of the object in the city of New-York, before whom, they exhibited the financial condition of the Society, and were much encouraged by their liberal pledges and subscriptions. They also addressed the public through the religious newspapers, and issued a circular to individuals in different parts of the country. These were answered by a few liberal returns to the treasury, and the agency of the Corresponding Secretary, and the efforts of other agents, began soon to be more productive; and we report, with gratitude, that the result of a continued and laborious effort, to the present time, has relieved, in some measure, the responsibility of the Committee. The receipts of the Society, during the last year, as appears from the Treasurer's Report, have exceeded those of the preceding year, $2,174 52, and the expenditures have increased $5,550 78. This leaves the treasury overdrawn at the present time, $2,509 14; and in addition to this, the Committee are under engagements to missionaries now in the field $36,644 50, making the whole amount, a part of which is now due, and the whole of which is pledged to be paid within the coming twelve months, $39,153 64.

Remarks on the state of the Treasury.

This is a state of the treasury which, we are aware, would be discouraging, were it not for the increasing evidence, in the results of its operations, that this Society is owned of God. But "*he that observeth the wind shall not sow; and he that regardeth the clouds shall not reap.*" What, then, are these shadows of discouragement, while the eternal sun-light of the divine favour to his own cause is falling upon the eye of faith, and will certainly, in due time, ripen the fruit of every labour of love? It cannot be that the present deficiency in the treasury of $2,509 will be permitted to retard the steady advancement of an enterprise which appeals so directly to the interest of our whole country, and to the heart of every American Christian. There are pecuniary means enough in the hands of the friends of this Society, and ten times more than enough, to push on this enterprise to the full extent of the wants of our country; and if we have not entirely mistaken the spirit of our holy communion, in the several denominations who have combined to accomplish it, there is *piety* enough to contribute all that may be needed.

The Committee, therefore, should they be longer intrusted with this work, will not hesitate to go forward.

TABLE.—*Exhibiting the amount of receipts from each state, the number of congregations and missionary districts aided, and the number of missionaries employed in each state within the last year, and the amount pledged to each state for the year to come.*

States and Territories.	Income.	Cong. & Miss. Dist.	Missionaries.	Pledged.
1 New-York, $14,832 23				
Do. City, 10,592 14	$25,424 37	204	156	$10,013 75
2 Ohio	877 03	132	74	6,514 50
3 Maine	3,570 14	75	62	601 00
4 Vermont	1,668 94	37	32	
5 New-Hampshire	2,870 21	46	40	500 00
6 Indiana	152 54	53	24	2,567 75

States and Territories.	Income.	Cong. & Miss. Dist.	Missionaries.	Pledged.
7 Connecticut	5,984 38	26	25	———
8 Illinois	27 56	46	20	3,936 00
9 Michigan Territory	350 00	35	16	1,458 00
10 Pennsylvania	1,718 97	14	11	1,004 50
11 Kentucky	45 00	20	13	905 00
12 Missouri	———	25	12	2,455 00
13 Tennessee	72 00	10	7	365 00
14 North Carolina	118 00	2	2	100 00
15 Rhode-Island	———	3	3	150 00
16 South Carolina	67 00	2	1	40 00
17 Alabama	40 00	5	3	300 00
18 New-Jersey	1,044 53	2	2	100 00
19 Virginia	6 50	3	2	275 00
20 Mississippi	———	1	1	———
21 East Florida	———	1	1	100 00
22 Louisiana	———	—	—	———
23 Upper Canada	———	3	1	80 00
24 Massachusetts	3,807 25	—	1	———
25 Georgia	14 00	—	—	———
26 Delaware	65 00	—	—	———
27 Maryland	———	—	—	———
28 District Columbia	162 83	—	—	———
Scotland	20 00	—	—	———
"Home Missionary," &c.	1,206 70	—	—	———
Miscellaneous	119 12	—	—	5,179 00
		745	509	36,644 50

From this TABLE it appears, that while the operations of this Society have encouraged and strengthened the efforts of its Auxiliaries in the older states, to aid the needy within their own bounds respectively, the Executive Committee have not failed to concentrate as much as could be obtained of the resources of the older states, both in men and in the means of their support, to supply the wide spreading wants of the western and southern sections of our country. The state of New-York, for instance, has contributed $14,159 88 more than has been expended in sustaining the missionaries and agents within its bounds; and each of the New-England states, excepting Maine, has supplied something to our treasury, besides the amount required for the support of their own missionaries. This has been appropriated to the newer and more needy states and territories.

In the southern states, it is true, we have planted comparatively few labourers. The reason is obvious; but few labourers have been found, of suitable qualifications, disposed to remove to those states. The Committee, therefore, have regarded, with deep solicitude, the claims of their southern brethren, while, for the lack of labourers to be employed, they have *done far less* for their supply, than they have ardently desired.

The whole number aided by this Society, west of the Alleghany mountains, since our last anniversary, has been 177; and the whole number employed there, since the organization of this Society, has been 240; which is nearly one half of the Presbyterian ministers on that extended field, embracing eleven states and parts of states, with a population of nearly 4,000,000, in several sections of which, nearly their whole supply has been derived from this Society. In Missouri, there are now 18 Presbyterian ministers, and 13 of them have been sent there, or aided by the A. H. M. S. Illinois has now 32 Presbyterian ministers, and 23 of them are, or have been missionaries of this Society, and 19 are now in commission in that state. Michigan Territory has 18, and 15 of the same have been sent there, or aided from the same source; and in other large sections of the west, the proportion is nearly as great.

Results.

But the number of missionaries employed, of congregations aided, and the amount raised and expended in their support,

though items of interest and importance to be embraced in an Annual Report, compose but a small part of the material of our rejoicing and encouragement at this anniversary. The Committee are aware, that the friends of this Society desire most of all, to be told of results accomplished by their contributions, and of good effected in answer to their prayers. In answering this desire, it is impossible to speak with entire accuracy. If we had time to communicate all that has come to our knowledge, of the blessing of God upon the labours of 509 ministers of Jesus Christ, in 745 congregations, and other fields, we should even then have occasion to pause, and exclaim "Lo! these are parts of his ways!" But the length, and the breadth, and the height, and the depth, of those eternal results, which are beginning to flow from these causes, must still remain unfathomed, and unfathomable by finite minds.

The number of Sabbath Schools actually reported, has been 544, embracing 19,690 scholars. The whole number of children and adults thus instructed, under the care of the missionaries, has probably exceeded 30,000.

Bible Classes, also, have been gathered in the congregations aided, almost without any exception. The number of such classes reported, has been 239, embracing 3,711 pupils, and more than 7,000 have probably been thus instructed.

The cause of temperance has also been promoted by our missionaries, and by most of them, with a degree of zeal and success, which affords the most animating prospect of its entire triumph, on most of the fields occupied by this Society. Temperance Societies have been organized in most of the congregations assisted, and 36,402 subscribers to the principle of total abstinence from intoxicating drinks, have been reported. More than 60,000 have probably been thus enrolled, within the field of our labours.

Benevolent efforts for the circulation of the Bible and religious tracts, and in aid of education for the ministry, and of foreign missions, have been sustained by many of the poor to whom it has been the privilege of this Society to minister. Thus there have been planted by our missionaries, and are growing up under their culture, many trees of righteousness, whose leaves are, even now, for the healing of the nations.

But these results of the Society's expenditures, it may be said, are only *preparations* for doing good; they exhibit no souls converted, no sinners saved; and *this* is an age of the world, when, if the churches give, and Christians pray, and ministers labour, they look for the grace of God which bringeth salvation. To attain this result, to secure the salvation of the increasing millions of this land, and through them to act upon the destinies of man universally, is the grand purpose, and the single *ultimate* aim of this Society, and of the kindred institutions in harmony with which it labours; and it is with devout gratitude to God, that the Committee report a more rapid advancement towards this glorious consummation, since the last anniversary, than in any previous year. *One hundred and eighty-seven* of the churches reported have been blessed with special revivals of religion, which have resulted in the hopeful conversion of more than 8,000 souls. The whole number of conversions reported, under the ministry of our missionaries, is 9,432, of whom 6,126 have been reported already added to the churches, on profession of their faith. The number reported as added by letter has been 1,364, making the whole number reported as added to the churches aided, during the last year, 7,490. But these reports have been necessarily very defective. The probable number added to the churches aided, since our last anniversary, has been more than 8,000, and the number of hopeful conversions, under the labours of our missionaries, not less than 10,000.

Such are the results, of a single year of this Society's operations, already visible, upon the cause of salvation. Considered alone, and apart from those attendant and consequent blessings, which are more than we can number, they are great beyond expression. But viewed in connexion with the small amount of Christian effort and expenditure by which they have been effected, they are greater still; and in comparison with the results of the labours of former years, they afford the most animating proof that this Society, like the "righteous, shall hold on its way," and like him "that hath clean hands," is destined to "be stronger and stronger." The following is a brief

TABULAR VIEW

ESULTS OF THE YEAR, IN SEVERAL PARTICULARS, COMPARED WITH THOSE OF THE PRECEDING YEARS.

	First year	Sec. year.	Third yr.	Fourth yr.	Fifth year	Sixth yr.
.....	$18,130,76	$20,035,78	$26,997,31	$33,929,44	$48,124,73	$49,422,12
.....	13,984,17	17,849,22	26,814,96	42,429,50	47,247,60	52,808,39
issionaries.....	169	201	304	392	463	509
ionary Districts.	196	244	401	500	577	745
ools reported....	Not rep.	206	289	369	500	544
reported.....	Not rep.	100	134	203	200	239
ar performed....	110	133	186	274	294	361
he Churches rep.	Not rep.	1000	1678	1959	2532	6126
s & Associations	Not rep.	189	241	273	385	456

ociety has not laboured alone. s have been in operation, in ith this, to produce still greater other organizations connected t denominations of Christians ave put forth their efforts, and them" not, "because they fol- ith us." It is ours to rejoice rt which tends to salvation; operation of all these causes, n churches have been blessed vivals of religion, and 100,000 ted, within the last year, we nd praise God the more, be- sults of our own efforts, great are, are rendered compara- by reason of this accumulation and of glory which excelleth. *thousand* souls is nearly one the whole increase of our po- the same time, and probably ne half of the annual increase the United States. What an thus provided, to act on the nd to gather the children and ie land into Sabbath schools asses; and thus train them up fear the Lord! How many of thousand may soon become salvation, while each of the er will exert an individual in- onvert others. And if God ans, he will bless each of these fluences, and thus the work of ill advance in a geometrical less than half a century the all become righteous, accord- ediction of the Prophet of Is- nce shall no more be heard in asting nor destruction within

sed that nearly three thousand e present on this occasion. m the stage, the eye fell upon anks, rising as they receded, st remote were seen far under the distant ceiling. As the spectator glanced at this immense concourse of human countenances, beaming intelligence from thousands of eyes, and remembered that *three times as many* as were there present, had, under the blessing of God on the Society's labours, been hopefully converted the *last year*, it was impossible not to feel the moral majesty of the enterprise, or to refrain from giving thanks to God for his abundant blessing. As soon as the Report was ended, the feelings of the audience broke forth in the following highly appropriate hymn:

Hail to the Lord's anointed!
Great David's greater Son;
Hail, in the time appointed,
His reign on earth begun!
He comes to break oppression,
To set the captive free;
To take away transgression,
And rule in equity.

He shall come down like showers
Upon the fruitful earth,
And love and joy, like flowers,
Spring in his path to birth:
Before him, on the mountains,
Shall peace the herald go,
And righteousness in fountains
From hill to valley flow.

For Him shall prayer unceasing,
And daily vows ascend;
His kingdom still increasing,
A kingdom without end:
The tide of time shall never
His covenant remove;
His name shall stand for ever;
That name to us is—Love.

1. On motion of the Rev. D. L. Carroll, of Brooklyn, N. Y., seconded by the Rev. Hugh Barr, of Courtland, Alabama.

Resolved, That the Report be adopted, and printed, under the direction of the Executive Committee.

2. On motion of the Rev. George A.

Baxter, D. D. Professor in the Union Theol. Sem., Virginia, seconded by the Rev. Sylvester Eaton, of Buffalo, N. Y.

Resolved, That, in view of the extraordinary influences of the Holy Ghost, manifested especially in the numerous revivals of religion reported, and the large number of additions to the churches under the labours of the Missionaries of this Society, the last year, devout gratitude is due to Almighty God.

3. On motion of the Rev. W. M. Thomson, Missionary to Palestine, and a native of Ohio, seconded by the Rev. Samuel H. Cox, D. D., of New York,

Resolved, That the large pledges of the Executive Committee, in aid of the destitute, for the year to come, meet the approbation of this Society, and demand increased contributions from the friends of missions.

In support of the foregoing resolutions, addresses were made, by the Rev. Mr. Carroll, Dr. Baxter, Mr. Thompson, and Dr. Cox. The meeting was also briefly addressed by Mr. L. Tappan, of New York, and the Rev. Heman Humphrey, D.D., President of Amherst College, Massachusetts.

The great congregation then united in singing an appropriate hymn, after which the benediction was pronounced by the Rev. J. M. Mathews, D. D., of New-York.

The Society then proceeded to the election of officers, for the ensuing year, and unanimously made choice of the following, viz:

PRESIDENT.

Hon. STEPHEN VAN RENSSELAER, LL. D., Albany.

VICE-PRESIDENTS.

Rev. Archibald Alexander, D. D., Prof. Theol. Sem., Princeton, N. J.
Rev. George A. Baxter, D. D., Prof. Theol. Sem., Prince Edward Co., Va.
Rev. Lyman Beecher, D. D., Prof. elect, Theol. Sem., Cincinnati, Ohio.
Rev. Calvin Chapin, D. D., Rocky Hill, Connecticut.
Rev. Thomas Cleland, D. D., Harrodsburgh, Kentucky.
Rev. John Codman, D. D., Dorchester, Massachusetts.
Hon. Theodore Frelinghuysen, Newark, N. J.
Rev. Francis Herron, D. D., Pittsburgh, Pennsylvania.
Rev. James Hoge, D. D., Columbus, Ohio.
Hon. Samuel M. Hopkins, Albany, N. Y.
Hon. N. W. Howell, LL. D., Canandaigua, New-York.
Hon. Samuel Hubbard, Boston, Mass.
Hon. Charles Marsh, Woodstock, Vermont.
Rev. E. W. Gilbert, Wilmington, Delaware.
Rev. Samuel Miller, D. D., Theol. Sem., Princeton, New-Jersey.
Hon. David Lawrence Morrill, Concord, New-Hampshire.
Hon. John Murphy, Alabama.
Hon. Jonas Platt, New-York.
Rev. Ebenezer Porter, D. D., Theol. Sem. Andover, Massachusetts.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Alexander Proudfit, D. D., Salem New-York.
Robert Ralston, Esq., Philadelphia.
Rev. James Richards, D. D., Theol. Sem Auburn, New-York.
Hon. John Cotton Smith, Sharon, Conn
Rev. Nathaniel W. Taylor, D. D., The Prof., New-Haven.
Rev. John Thompson, Springdale, Ohio.
Hon. William Wirt, LL. D., Baltimore, Maryland.
Rev. Leonard Woods, D. D., Theol. Sem. Andover, Massachusetts.

DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.
Rev. Joshua Bates, D. D., President Middlebury College, Vermont.
Rev. Nathan S. S. Beman, Troy, New-York.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. Gideon Blackburn, D. D., Versailles, Kentucky.
Thomas Bradford, Jun., Esq., Philadelphia.
Hon. Benjamin F. Butler, Albany, New-York.
Oliver D. Cooke, Esq., Hartford Connecticut.
Rev. James Carnahan, D. D., President Princeton College, New-Jersey.
Rev. John H. Church, D. D., Pelham, New-Hampshire.
Rev. Charles Coffin, D. D., President of College, Tennessee.
Roswell L. Colt, Esq., Baltimore, Maryland.
Rev. C. C. Cuyler, D. D., Poughkeepsie, New-York.
Rev. Henry Davis, D. D., President Hamilton College, New-York.
Rev. Jeremiah Day, President Yale College, Connecticut.
Rev. William R. De Witt, Harrisburgh, Pennsylvania.
Rev. Henry Dwight, Geneva, New York.
Rev. Justin Edwards, D. D., Boston Massachusetts.
Rev. Ezra Fisk, D. D., Goshen, Orange County, New-York.

W. Gilbert, Wilmington, Dela-

halet Gillet, D. D., Hallowell,

uel L. Graham, North Carolina.
). Griffin, D. D., President Wil-
College, Massachusetts.
l Hawes, D. D., Hartford Con-
t.
Hillyer, D. D., Orange, New-

nan Humphrey, D. D., President
st College, Massachusetts.
ert R. Livingston, D. D., Phila-
t.
han Lord, D. D., President Dart-
College, New-Hampshire.
mas MacAuley, D. D. LL. D.,
lphia.
n M'Dowell, D. D., Elizabeth-
New-Jersey.
illiam A. M'Dowell, D. D.,
ston, South Carolina.
iam M'Murray, D. D., New-York.
id Nelson, Palmyra, Missouri.
phalet Nott, D. D., President
College, New-York.
M. Palmer, D. D., Charleston,
Carolina.
ter M. Sherman, Fairfield, Con-
t.
mas H. Skinner, D. D., Philadel-

mith, Esq., Peterborough, New-

rad Speece, D. D., Staunton,
a.
jamin Tappan, D. D., Augusta,

pan, Esq., Boston.
son, Esq., Hillsborough, Illinois.
rk Tucker, D. D., Troy, New-

nnet Tyler, D. D., Portland,

ob Van Vechten, Schenectady,
ork.
Wilder, Esq., Brooklyn, New-

ert G. Wilson, D. D., President
niversity, Athens, Ohio.
. Wisner, D. D., Boston.
lrew Wylie, D. D., President of
, Bloomington, Indiana.
n C. Young, President of Centre
, Kentucky.

TREASURER.
Mr. KNOWLES TAYLOR.

AUDITOR.
Mr. ARTHUR TAPPAN.

CORRESPONDING SECRETARY.
Rev. ABSALOM PETERS.

RECORDING SECRETARY.
Mr. ABIJAH FISHER.

EXECUTIVE COMMITTEE.

Mr. John D. Keese, Chairman.
Rev. James M. Matthews, D. D.
Rev. Benjamin H. Rice.
Rev. Elihu W. Baldwin.
Rev. William Patton.
Rev. Cyrus Mason.
Mr. Eleazar Lord.
Mr. John Nitchie.
Mr. William M. Halsted.
Mr. Jasper Corning.

MEMBERS EX-OFFICIO.

Mr. Knowles Taylor, Treasurer.
Rev. Absalom Peters, Corresponding Secretary.
Mr. Abijah Fisher, Recording Secretary.

ASSISTANT SECRETARY AND ASSISTANT TREASURER.

Rev. CHARLES HALL.

CORRESPONDENCE.

REVIVAL IN ST. CHARLES, MISSOURI.

From the Rev. Geo. C. Wood.

During the two first months of the last quarter, I preached as before reported, confining my labours to Saint Charles, and its vicinity. Our meetings were always well attended, but no special interest appeared to be manifested at that time. Brs. Douglass and Potts visited us from the revival in Saint Louis, and we had a four days' meeting. The Lord appeared to bless the means that were used, for it was soon manifest that his Spirit was here. Christians began to feel that it was "high time to awake out of sleep," and in proportion as they came up to the help of the Lord, in the same proportion were sinners awakened. Since that time God has been with us, and has magnified the riches of his grace, in the conversion of his enemies. Meetings have been attended almost every day or night, in some parts of the congregation; thirty-five have united with the church; a number of others hope in Christ, and many are beginning to say, "What shall I do be saved?" Last Sabbath night between forty and fifty occupied the anxious seats, while the members of the church *retired* to another room for prayer. The

help here; for although many yearly lend a helping hand, yet their number does not keep pace with the increasing wants of the population. Here every accession to the heralds of the Cross—every Gospel sermon, only makes the cry for help more imperious and affecting.

Appointments by the Executive Committ 15th to May 1

Re-Appointments.

Rev. Dewey Whitney, Mount Sterling, &c., Ky.
Rev. A. T. Rankin, Felicity and Ebenezer Chs., O.
Rev. D. C. Allen, London, Madison Co., O.
Rev. H. O. Higley, Hartford, Licking Co., O.
Rev. Asa Brooks, Clarksburg, Va.
Rev. Jno. Thalimer, Henrietta, N. Y.
Rev. Wm J. Willcox, Rutledge, N. Y.
Rev. J. M. Babbitt, Liberty, N. Y.
Rev C. L. Watson, Illinois.
Rev. Chester Chapin, Russell and Newbury, O.
Rev. J. B. Wilson, Thompson and Le Roy, O.
Rev. X. Betts, Clarksfield and Wakeman, O.
Rev. Joseph Stevenson, Bellefontaine and Cherokee Chs., O.
Rev. J. A. Carnahan, La Fayette, Ind.

The Treasurer of the American Home receipt of the following sums, from

Received previous to the Anniversary, May 9th.

Baltimore, Md. A. B. 1st Ch., 50; G.B. do., 20,	70	00
Bennington, Vt., Fem. Home Miss. Soc., per Mrs. B. Squire,	3	00

Ill. Rev. T. Baldwin,	8 50
Rev. Cyrus Comstock, L. M.	30 00
, Mass., Mon. Con. coll., per	
Hooker,	7 50
oc.,	3530 14
s., a Lady, to const. Rev. Oe-	
: Life Member, through Mass.	
	30 00
I., 1st Presb. ch., per C. J.	
iq., Willliam Rankin, Life	
; Israel W. Clark, 30; P. H.	
Baldwin, 10; W. Hedges, 3;	
, 1; A. Beach, 10; Wm. Tut-	
s, 1; A. Johnson, 1; W. Gath-	
Baldwin, 10; C. J. Graham,	
s, 5; A. Linn, 2; R. Cornwall,	
ord, 1; J. W. Poineer, 1; E.	
l; J. C. Hornblower, 5; J. H.	
; L. A. Smith, 1; C. Baldwin,	
ylor, 10; P. Jacobus, 10; C.	
; James Bruen, 5; J. Nichols,	
1; O. H. Boyden, 1; C. Park-	
D. Coe, 1; M. B. Coe, 1; S.	
Nichols, 1; R. Nichols, 1; C.	
3; A. W. Corey, 3; W. Ni-	
J. Nichols, 1; J. I. Baldwin,	
son, 1; Sundries cash, 12 50,	221 50
re Miss. Soc., reported by	
	2454 17
t., East. Dist. Aux. Assoc.,	
dges, Tr.,	95 00
Fem. Miss. Assoc., per H. E.	
	62 00
en., Rev. N. Hood,	23 00
llen st. ch. Mon. Con. coll.,	4 00
t. Male Assoc., Rev. J. Hurl-	
r. Smink 1,	51 00
Assoc., per Mrs. Roosevelt,	5 00
Fem. Assoc., Mrs. T. W. Pat-	
liss Hannah Enchus, 2;	22 00
Assoc., A. L. Ely,	50 00
ssoc., Rev. W. Patton	10 00
esb. ch., J. C. Smith, 3; Mr.	
1; H. Owen, 1; Mrs. Thomp-	
ss H. Gilbert, 2; Miss E. Gil-	
liss M. Hunt, 1; W. Smith,	
ingle, 3;	16 00
Mon. Con. coll., per A. Ogil-	
ding John Baker's subscrip-	
29,)	21 50
t. ch. Fem. Assoc., per Mrs.	
	77 12
tgomery,	2 00
ton,	1 00
[. Y., "A Prodigal son,"	30 00
Individuals, from H. M'Neil,	7 00
5th Presb. ch., per W. David-	
s.	50 00
ss., Lemuel Pomeroy, Life	
	50 00
Ga., Mrs. Jane Dunweody, per	
ody,	5 00
d., Aux. 6, coll. 2 29, per Rev.	
s,	8 29
ch., per Rev. L. Shaw,	1 98
, per do.	4 28
1st Presb. ch., per Mr. Free-	
	10 00
. Y., Rev. T. S. Wickes,	10 00
Mass., Fem. Assoc., Bay par-	
ester, for valley of the Missis-	
Miss Nichols, Treas.	27 62
'. Fem. H. Miss. Soc., per Rev.	
tock,	5 00
d, N. Y., coll., per Rev. J.	
	8 18
.., Fem. Cent Soc.	11 00
Mass., 1st Soc., to const. Rev.	
Austin Life Member, through	
ss. Soc.,	30 00
South Hadley Canal Miss. Soc., for the valley of the Mississippi, through Mass. Miss. Soc.,	36 00
Townsend, Mass., of the estate of Mr. Samuel Stone, by gentlemen appointed to distribute the same, through Mass. Miss. Soc.	200 00
Troy, N. Y., Legacy of D. W. Walker, deceased, per R. D. Silliman,	50 00
Vermont D. M. S.	1398 19
Waterbury, Ct., Fem. Benev. Soc., to const. Rev. J. R. Arnold Life Member 30, Mon. Con. coll. 15, per H. Hotchkiss,	45 00
Wilmington, Del., avails of industry of Miss. J. B., per Rev. E. W. Gilbert,	10 00
Friend, for Sab. Schools in the valley of the Mississippi, through the Hamp. Miss. Soc.,	3 25
Home Missionary,	123 29
	$14,257 45

Notwithstanding the foregoing receipts, the balance due to the Treasurer, on the 9th May, was *two thousand five hundred and nine dollars.*

Received since the Anniversary, May 9th.

Albany, N. Y., Rev. John Ludlow, D. D. Life Member, by an Elder in his church,	30 00
Augusta, N. Y., S. Moss,	3 00
Big Hollow, N. Y., Antrim Hitchcock, Life Member, in full, per Rev. Dr. Porter,	10 00
Blooming Grove, N. Y., Fem. Miss. Soc., per Rev. J. Arbuckle,	44 00
Bottle Hill, N. J., Aux. Soc., Mrs. E. Britton, Treas.,	10 00
Cattskill, N. Y. Amos Cornell, Life Member, 30; Rev. T. M. Smith, Life Director, by young men of his Bible class, 100, per Rev. Dr. Porter,	130 00
Clintonville, New Sweden, N. Y., Fem. D. M. S.,	25 00
Cummington, Mass., Fem. Miss. Soc., in part to const. Rev. R. Hawkes Life Member,	17 50
Fryeburg, Me., John Bradley, Esq. and Rev. Carlton Hurd, Life Members,	60 00
Goshen, N. Y. Mrs. Catharine Wells, per Rev. Dr. Fisk,	3 00
Grass Creek, cong., Granville Co. N. C., per Rev. S. L. Graham,	5 00
Great Barrington, Mass. Miss S. Kellogg,	2 00
Greenwich, Ct., Young Men's Miss. Soc., per S. Mead, Pres't.,	70 00
Hampshire Miss. Soc., per E. Williams, Tr., 522 22; *Granby West Parish*, to const. Mrs. C. K. Moody Life Member, 30; *Hadley*, to const. Rev. William Porter, Deac. William Dickinson, and Nathaniel Coolidge, jun., Life Members, 90; *Granby East Parish*, to const. Rev. Joseph Knight Life Member, 30,	672 22
Harford, Pa., Three Young Ladies, each 1, per Rev. A. Miller,	3 00
Harrisburg, Pa., Presb. cong., per Rev. W. R. De Witt,	51 00
Homer, N. Y., Juv. Miss. Soc., per Miss Julia M. Hubbard, in full, to constitute Mrs. Lydia H. Keep Life Member,	20 00
do. Sabbath School under the care of Miss Hubbard, for Sab. Schools in the valley of the Mississippi,	2 00
Ind. Miss. Soc.,	10 00
Kinderhook, N. Y. Aux. Soc., per S. Metcalf,	50 00
Lisbon, Ct. a Friend, per Rev. L. Nelson,	1 00
Mayville, N. Y., (Western agency),	2 00
Newark, N. J., 2nd Ch., individuals, per Rev. P. C. Hay,	116 50

Newark, N. J., Balance of legacy of Miss Frances Forman, (300 paid in Feb.), of which 100 to constitute Rev. P.C. Hay Life Director, 200 00
Do. 3d Church, per Rev. B. Dickinson, LutherGoble, 50; FrederickThomas, 50; Hugh M'Dougal, 10; E. Park, 1; J. K. Gardner, 1; A. Reuck, 0 50; John Hayes, 5; R. B. Campfield, 10; a Lady, 0 31; Mrs. Mary Pierson, 1, 128 81
New-York, Bleecker-st. Assoc., A. Porter, 10 00
Do. Brick Ch. Assoc., W. L. Stone, 5 00
Do. Rev. H. Norton, 3 00
Do. Mrs. Gouverneur M. Wilkins, per Mr. Van Rensselaer, 50 00
Pleasant Valley, N.Y., Mon. Con. coll., 10, Aux. 17 50, 27 50
Sag Harbour, L. I., Job Hedges, 4; Presb. Ch., 9, 13 00
Saybrook, Ct., Fem. H. M. S., per S. J. Hotchkiss, Tr., 30 00
Southampton, L. I. Mon.Con. coll. per Rev. D. Beers, (subject to direction of that church, for Missionaries on Long Island,) 20 00
Stratford, Ct., Lewis Beers, 1 00
Summer Hill, N.Y., (Western agency,) Aux. per Rev. C. Johnson, 15 00
Virginia, Rev. A. W. Kirkpatrick, 5 00
Walton, N. Y., E. Benedict, 1; A. L. Chapin, 1; a Friend, 3, 5 00
Windham, N.Y., Jane Deane, 3; Mrs. Clarissa Tuttle, Life Member, in part, 15; 1st Soc. Young people, to const. Rev. Clark H. Goodrich, Life Director in part, 57; per Rev. Dr. Porter, 75 00
Home Missionary, 66 00

$1991 53

K. TAYLOR, Treasurer.

Amount acknowledged as received by the Western Agency of New-York, at Geneva, from April 12th, to May 8th, 1832.

Angelica, Lad. Aux., 20 00
Auburn, Rev. C. Eddy, 3 00
Bergen and Le Roy, (Stone Church,) Young Lad. Working Soc., 6 62
do. a ring not sold, 4 13
Brighton Fem. Benev. Soc.,
Buffalo, O. Pomeroy, 1; R. B. Heacock, 10; J. Stocking, 5; J. Goodell, 5; A. Callender, 5; H. R. Seymour, 5; Mrs. Barker, 1; Lad. Aux., 70 16; Cash, 15 15, 117 31
Charlotte, coll., 8 25
Clarkson, Lad. Aux., 9 62; coll., 7 75, 17 37
East Aurora, Aux., 18 00
Elmira, Mon. Con. coll., 38 25; Juv. Miss. Soc., 17 75; Miss Cleves' school, 1 25, 57 25
Evans, Aux., 4 00
Fayette, Lad. Aux., 5 25
Forrestville, coll., 6 58
Hamburg, Aux., 14 00
Livonia, Aux., 35 00
Lockport, Lad. Aux., 56 71
Lyons, Lad. Aux., 31 00
Mendon, F. About, 0 50; H. Smith, 0 50, 1 00
Mina, coll., 5 00
Moravia, 2 63
Napoli, coll., 9 00
Niagara Falls, 30 00
North Clarence, 5 78
Pen Yan, Lad. Aux., 40 37; Gent. sub., 53 50, 93 87
Richford, Aux., 25 00
Rochester, 2d Ch., coll., 22 48; Lad. Assoc. coll., 42 94; 3d Ch., coll., 18 53; E. Pomeroy, 5; G. W. Sibley, 5; A. Wakeley, 5; 1st Ch. Benev. Soc., 50 00, 148 95
Rushville, Lad. Aux., 19 67; Gent. Aux., 35 49; left in Bank of Geneva, 40 44, 95 60
Sheldon, (Barboursville,) coll., 2 09
Sheridan, Aux., 25; W. Allen, 1, 26 00
South Port, coll. and sub., 18 75
Starkey, coll. and donations, 12 00
Weedsport, Aux., 15 16
West Aurora, 47 22
West Bloomfield, Lad. Aux., Cong. Soc., in part to constitute Mrs. Harriet Steele Life Member, 22 00
York, (centre,) Mon. Con. coll., 12 00
Friend, 70

$971 22

Amount acknowledged, as received by the Central Agency, Utica, N. Y., from Dec. 7th, 1831, to May 8th, 1832.

Apulia, Th. coll., 3 50
Augusta, Young Men's H. M. S., 66 19; Young Ladies' do., 12 23, 78 42
Bridgewater, 67 80
Camillus, special effort, 30 00
Cazenovia, 27 35
Cherry Valley, H. Stewart, Life Member, 30; individuals, 3 25, 33 25
East Stockholm, 21 00
Eaton, W. Welton, 10 00
Gouverneur, 2 50
Hamden, 2 50
Hamilton, 1st. Cong. Ch., 6 04; 2d do., 6 50, 12 54
Hartwick, Rev. S. Wilcox, 5 00
Holland Patent, by P. C. L., 21 00
Homer, of which 50 is a thank-offering of a mother for the hopeful conversion of a son, 100 00
Houseville, per Rev. J. Murdock, 2 21
Litchfield, 5 00
Madrid, 41 50
Manlius, 102 50; Fem. D. M. S., 50; seven Gentlemen, 52 50, 205 00
New Hartford, J. A. Reed, 5; subscription, 52 28, 57 28
New-York Mills, 26 37
Norway, 5 00
Ogdensburgh, individuals, 79 12; A Friend, to const. Rev. L. Rogers Life Member, 30, 109 12
Onondaville, Friend, 1; Rev. G. Freeman, 6; individuals, 12 50, 19 50
Paris Hill, Dr. Judd, 5; cont. 19 71, 24 71
Peterboro', G. Smith, Esq., 50 00
Potsdam, 112 00
Richford Springs, 25 00
Rome, 1st Ch., J. W. Bloomfield, 37 50; T. Jervis, 5; Cash, 5; individuals, 24 81, 72 31
Do. 2nd Ch., in part to constitute Rev. J. Helfenstein Life Director, 50 00
St. Lawrence D. M. S., 6 00
Salina, 35 50
Salisbury, 18 75
Utica, 1st Ch. Benevolent Association, 100 00
Do. 2nd do., 23 75
Do., Welsh Congregation, 25 00
Vernon Centre, 30 57
Verona, Rev. J. Brainerd, 5 00
Wampsville, 12 50
Warren, R. Starkweather, Life Member, 30; Deac. Mack, 1, 31 00
West Leyden, 8 31
Westmoreland, Miss B. Crane, 5 00
Whitesborough, 66 00
Williamstown, Rev. S. Sweezy, 2 40
Winfield, 51 45
Unknown, (a Friend,) 2 00

$1656 91

THE

AMERICAN PASTOR'S JOURNAL,

OR,

IGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE LORD LEADETH THE BLIND."

[Furnished by a Clergyman.]

In looking over past experience, ery one can trace the footsteps of unseen guardian Power, which has ›od by him in the time of peril, and ntly drawn him aside from the shafts misfortune or death. He may also rceive that the great Author of his istence has been promoting his good, d the good of others, in a way, and an instrumentality, of which his nd, at the time, had no conception. ; has found the truth of this divine claration, "The heart of man de-ɐth his ways, but the Lord directeth ; steps." A few items in the iter's history, of the last twelve ›nths, are dwelt upon with humilia-ıg satisfaction by himself, and may ıd others to join with him in adoring ıt Being who "doeth his pleasure." At one time, when his arrange-ɛnts were made to spend a "Com-ınion Sabbath" with his relatives, ɛ Lord unexpectedly threw him into ɛ midst of a protracted meeting, ıere he was called on to take a con-lerable part, and where he had the ɛasure to learn that his labours were ɛssed to the salvation of souls.— ›re than two hundred were hope-ly converted to God, during and er the meeting. While at this ıce, the writer was urgently pressed spend the Sabbath in a neighbouring rish. He very reluctantly, though der a conviction of duty, went. ıring the day and evening, he thrice ɛempted a faithful exhibition of ine truth. He was afterwards in-ɛmed that several souls were brought see their guilt and danger by that y's preaching; who, after a short riod, found peace in believing.— hile at the former place, he also ɛeived a very urgent request to end a protracted meeting, in a church where there was no minister located. He had not yet visited his friends, from whom he had been absent several months, and his feelings were much opposed to going to the proposed meeting. But as he was without "a charge," and those whom he consulted thought it his duty to go; he finally consented. The time for the meeting arrived. He was one of three that performed nearly all the ministerial labour. The blessing of God attended the means used, and nearly fifty souls were turned from sin to holiness. While in this place, he received an invitation to be present at another four days' meeting, a few miles distant; he went, and, with another, performed nearly all the preaching. A goodly number were *hopefully plucked as brands from the burning*. A few months succeeding this, he took the fore-front of the hottest battle in conducting a meeting which lasted seven days, at a place where ministers, and professors, and unbelievers, were nearly all opposed to what are called "revivals." During the meeting, something like fifty turned to the Lord, several of whom belonged to families, the heads of which, though professors of religion, were opposed to the meeting.

A few months afterwards, as he was about to visit the town where he was brought up, a protracted meeting of another denomination commenced three miles distant; as the stage would not pass till towards evening, he went over to the meeting, to spend part of the day as a hearer among these devoted friends of Jesus. He was gratified with an excellent discourse, in the morning, from one of their ministers. After attending the inquiry meeting in the intermission, at the solicitation of the pious elder, in whose church the meeting was held, the writer consented to preach a short sermon to the people. The house

days longer. The day but one following, he again attended in the forenoon, and was again called on to preach the word to the congregation. He had considerable freedom in showing the fallacy of the excuses which sinners make for deferring the subject of religion. An hour and a half were occupied in attempting, by the blessing of God, to sweep away these refuges of lies. During the whole time, the audience gave the most solemn and silent attention.

Immediately after the morning service closed, the writer left the place, praying that God would turn many to righteousness through the instrumentality of that meeting. In giving an account of this meeting, and its results, the minister mentions, that in six weeks after it closed, he had baptized more than eighty persons, as the fruits of the meeting.

These items of history, showing that "the Lord leadeth the blind in a way that they know not," might be greatly multiplied. But here is enough to humble the short-sighted creature, and to magnify the grace of God. If the writer has been instrumental of saving souls from death, he would desire to ascribe all the glory and praise to God, and consider himself

I shall reach heaven before
'o her mother she said, "I
my dear mother, but love
tter. Tell all my dear bro-
ope to meet them in heaven!"
essed her love to her absent
l said, "O tell her to lay a
ndation for her hope. Al-
is an awful thing to die; yet,
n make a dying bed feel as
wny pillows are.'"
xiety for sinners during this
time, was equal perhaps to
to saints. Some young la-
ı whom she was formerly
d, came to see her; she
em, "I am going, I trust, to
are you prepared for death?"
er observed to her, that one
was a professor of religion.
id she, "is your hope a good

ghts previous to her death
mostly in prayer to God, and
in conclusion, "O, who shall
ıs from the love of Christ?
ar Jesus, nothing shall sepa-
The day before her death,
ested such placid calmness
illity of soul as plainly evin-
he sting of death was taken
d joined with her sister in

tian friend called to see her
e died; she remarked to her,
oul was full of glory; that
ıch assurance of an heaven
d every doubt. As our
holding her death-cold feet,
"do you think me dying?"
that she could not live long,
, "pray that I may have the
f the Lord in my last mo-
d that I may have an easy
he requested us to sing;
d, what? she said, "the
rim." We sang—

a pilgrim as he dies,
glory in his view,
n he lifts his longing eyes,
ls the world adieu.
nds stand weeping all around,
athe to let him go;
with his expiring breath,
aves them all below."

ared filled with joy, and a
nile beamed on her counte-
nance. She soon became much distressed; her jaws were set for some time; but she again revived. She said "I have come back; I am sorry that I have come back." A friend said to her, "are you not willing to wait God's time?" "O yes," said she, and wished us to pray God to forgive her. She prayed herself; and said, "that she was willing to suffer what God should see fit." Shortly after she said, with a smile, and great elevation of soul, "I am going again; O, Jesus! glory! glory! If this be dying, sweet dying! happy dying! I shall die this day according to my desire. I feel a sweet sinking into the arms of Jesus." And then she cheerfully surrendered her body and soul to him who died to redeem her. Then, giving an affectionate parting kiss to all her friends who were present, she fell sweetly asleep, October 15, 1830. "*Precious in the sight of the Lord is the death of his saints.*"

HOW TO RETALIATE ON AN ANGRY CONTROVERSIALIST.

[Furnished by a Pastor.]

It was on a lovely Sabbath, in June, 1830, that a village preacher, distinguished for his meekness and self-denial, was prosecuting his official duties in his wanted meek and unobtrusive manner, when his attention was painfully arrested by the gross indecorum of two brothers, both gentlemen of the cloth, belonging to another denomination. The subject of the sermon was that interesting passage in Zech. iv. 7. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, grace, grace, unto it." The discussion of the latter part of the text seemed in a particular manner to excite the spleen of the "Par nobile fratrum." They were observed to be engaged in hissing and bandying alternately the question, "Who ever heard the like?" Though richly meriting public reproof for their ungracious conduct, they received none. At the close of the sermon, one of them arose, and with very much of a pugi-

listic air, announced his intention of preaching on the ensuing Sabbath on a specified subject. His manner plainly indicated his design to be in opposition to the meek brother who had just closed his sermon. Accordingly, at the time appointed, these two made their appearance, and in long-winded harangues of two hours each, discharged all the fury of their artillery upon the head of our poor unpretending brother. The "spirits of the vasty deep" of controversy were now all on the wing. Conjecture stood on tip-toe to see the results of this approaching controversy; for no one dreamed of any thing else than a down right battle; "Greek must meet Greek." Not so thought our brother; he was grieved and depressed in spirit, and knew not what to do. In the interim, the weekly prayer meeting occurred. The room in which it was held was unusually crowded, and among others was found one of the brothers. Under deep depression of mind the village pastor arose, and, after making some appropriate remarks on the unhappy tendency of party spirit, he adverted particularly to himself; remarking that he felt his need of the prayers of his people; that he felt all the infirmities, and much of the depravity of human nature; that he was yet young, and sometimes rash and imprudent; that the devil knew well how to suit his temptations to his wicked heart; and further, that if left to himself under these trials, he would, most probably, act in accordance with the contentious spirit of the devil. But might he not hope, through their prayers, to be taught meekness and forbearance; he concluded by asking all Christians present, to stand up as an evidence of their willingness to pray for him. All who understood the proposal, immediately complied with it, not excepting the ministerial brother who had conducted so indecorously. The pastor then called upon this very brother to lead in prayer, which he accordingly did. The controversy was at an end. The day after, the latter observed to one of his friends, "if the Lord will forgive me for pulling brother ———'s hair, this time, I will promise never to do it again." Two Sabbaths after, when preaching, he said to the congregation, "if we have fallen out, let us forget it, and live in peace hereafter."

Thus was happily crushed an angry controversy, by the prudent, Christian-like spirit of a worthy brother.

SKETCH OF A LIVING CHARACTER.

[Furnished by a Clergyman.]

With a moderate share of learning, but a deep-toned piety, ornamented with the most unaffected meekness, Mr. ——— pleads the cause of God and the well-being of man. Distinguished for the fervour of his affection and the humility of his deportment, he is beloved by all who know him. Though rich in faith, yet, like many of his brethren, he is poor as it regards this world. Over him and his little family no stately dome rears its lofty roof, and no velvet cushioned sofa invites him to repose. The unpretending log cabin, through whose chinks many a chilling blast finds its piercing way, furnishes them with their only shelter from summer's heat and winter's cold. Such are his pecuniary necessities, that in his excursions through the surrounding country, while prosecuting his Master's business, he has been known to offer the ferryman, who conveyed him over a river, his pocket knife, in lieu of twelve and a half cents; not being able to command that poor pittance. And yet he has generally contrived to support a younger brother of promising talents, who is now prosecuting his studies with a view to the ministry. It is only within a short period he has received any assistance in this labour of love. Trying as his circumstances are, in many respects, he is never known to murmur. Reared in the vale of poverty, he endures hardness as a good soldier of Jesus Christ.

Such are many of the men, who, unknown to fame, are labouring in "the wilderness and the solitary places," to prepare a highway for the chariot of the Lord. Their names may not be found in the catalogue of scholars or polemics, the corruscations of whose intellectual weapons dazzle the eyes of the multitude; but their record is on high, and the judgment day will show that they are of the number,

"Whose silent prayers and labours heaven employ
To do the good, while others make the noise."

ADDRESS

O PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

the world will be converted to Jesus Christ, and all the jarring ele-
human society sweetly harmonized by the influences of that Gospel,
" righteousness, and peace, and joy in the Holy Ghost," is a truth that
vidly on the page of revelation. The time is coming when, " nations "
een " born in a day," " the people will be all righteous."
)efore that glorious era can arrive, many changes must take place.
ient views of men are on a scale too narrow to admit of their participa-
state which implies universal benevolence, and far too earthly for the
ed diffusion of that faith which looks not at the things which are seen and
, but at those which are unseen and eternal. The deep-worn channels
n thought and feeling must be greatly changed, and the current which
ng flowed in them must be purified.
:re must be in the church of God, (with which the instrumentality for
ersion of the world is lodged,) a *higher style of piety.* Why is it, that
rays of truth blazing from the Holy Scriptures upon the condition of
nt men, and showing us, that in a few years, every living sinner will be
id every one dying in unpardoned sin " must be damned "—that the
es thus exposed to ruin may, probably, be plucked from the awful hazard
they are now trembling over the brink of ruin, by energetic and immer-
rt—that, for the making of this effort, God, our judge, will hold *us* respon-
is bar? Why is it, that, while these things are taught by the Bible, and

made! And to *excite* to this effort, there must be previous *feeling*. The heart of piety must bleed, prayer must ascend, and intercession plead, and faith lay hold of the promises; and these things must be done with a degree of intenseness to which we now are strangers. The present style of piety will never convert the world. We must glow and burn with the single unquenchable desire to glorify our Lord and Saviour in the highest possible degree! We must have a piety that will tread the world under foot, and turn with disgust from every lower pursuit than that of magnifying the name and the cause of Him "who hath washed and redeemed us to himself with his own blood."

II. There must be *more effort*, or the world will not be converted. One thing is certain, the blessing of God has always accompanied the efforts of his people, to spread the honour of his name; and we have his promise, that it shall still be so. What then is the reason that so large a portion of mankind have yet not even heard of Christ? Why is it, that not more than one sixth part of the human race ever heard or read the Gospel message, sufficiently pure from human error, to prove the means of salvation?—Only, because the church has been too tame in her zeal, and too feeble in her efforts to spread the truth as it is in Jesus. And among the necessary changes which must take place on this subject, we may mention, *first*, an increase of *self denial*. Now, we look upon our houses, lands, money, &c. as *our own*; and while we recognise the duty of giving *something* to the Lord, we do it on the ground, that it is *ours* to give; whereas, he challenges the *whole* as his, and allows us to use for our own purposes only *such a part* as we can well account for in the day of judgment. And in accordance with this will be our feelings, when we shall once take hold in earnest, for the world's conversion. Then shall we mortify "the lust of the flesh, and the lust of the eye, and the pride of life." We shall retrench every useless expenditure, and forego even many of the necessary accompaniments of comfortable living, in order that we may indulge our strong desire to save men, and honour God. *Again*,—the responsibility to make efforts for the salvation of the world, will be felt to rest, not only on ministers and missionaries, and those whom Providence elevates to places of influence, but also, upon the private members of the church—on every man, and woman, and child, in their respective and appropriate spheres. Each member of the family of Christ will feel bound to provide according to his ability, his portion of the instrumentality, by which this revolted race shall be turned unto the Lord. But, now, scarcely one in a hundred bears about with him the burden of a dying world, or feels more than a mere *general* concern in the progress of the cause of its redemption.

III. There must be a higher *standard of success*, i. e. we must aim at, and look for more rapid results than have ever yet been realized. Even in this favoured land, where revivals have been so frequent and so powerful, the increase of population outstrips the triumphs of religion. What then shall we say of lands less favoured than ours? And what will become of the cause of Zion, if no better results than is commonly witnessed, attend our efforts?—Plainly, a higher success must be attained. He, who now is the instrument of doing good on a

mall scale, and has been contented with it, must enlarge his aims and his xpectations. The labourer that has gathered thirty fold, must look for sixty, nd he that has gathered fifty, must pray for, and expect a hundred.

And, O! when shall these things be? When shall one desire thrill every hristian heart, and nerve every Christian arm—the simple, the sublime purpose f living only to do good? It will be then, and not till then, when every one hall begin the work in his own heart. Let us then, dear brethren, from this our, even from this holy concert of faith and love, give ourselves *wholly* to the ord's work. Let us renew to our Master and ourselves the pledge of faithfulness in all the departments of benevolent activity, the pledge, in a *Christian* sense, f "our lives, our fortunes, and our sacred honour."

CORRESPONDENCE.

A VOICE FROM ENGLAND.

CATHOLICS IN AMERICA.

The following is part of a letter from the Rev. *ohn Angel James*, of Birmingham, England, to the ev. W. Patton, of New York, dated April, 1832, i answer to a communication from the letter, in ec. last, announcing his contemplated tour, which e has since performed, through the southern and estern states, as Agent for the American Bible Soiety. The first topic of the writer, in this extract, is *e danger to the cause of Protestantism and religion throughout the world, from the increase of atholics in the United States.* We copy his remarks with great satisfaction, as the testimony of n enlightened and philanthropic foreigner to the orrectness of views which have often been expressd by our own citizens, and which cannot fail to ommend the enterprise of Home Missions to the creased patronage of American Protestants.

"I trust that before this reaches you, ou will be returned from your journey of moral investigation through the alley of the Mississippi; and that the reult of it will be the stirring up of the earts of God's people to make still greater xertions for providing the destitute popuation of that vast and increasingly important portion of your land with the bread of fe. Popery has directed a longing eye to hat immense tract of land, and has already elt the inward heaving ambition to compensate herself for her losses in the old orld, by her conquests in the new. The alley of the Mississippi has been no doubt apped as well as surveyed, by emissaries om the Vatican; and Cardinals are exulting in the hope of enriching the Papal See by accessions from the United States. Do, do, my dear brother, rouse and inflame the zeal of Protestantism in America, to disappoint the apostles of darkness of their wished for prey. Tell your countrymen that it will be their eternal shame, if they suffer Roman Catholics to outstrip their zeal. Tell them that it will go down on the page of history to posterity to their ineffaceable dishonour, if they permit the followers of the beast to be beforehand with them in providing for the religious instruction of so large a portion of population as will be one day found there. Tell them that it will be a darker blot on their chronicles, than even the long continued system of slavery, if they permit the rapid, and swelling, and rolling tide of human beings, that is flowing towards that part of your territory, to be received into the bogs and marshes of the Roman Catholic religion. Should this be the case, no part of your land will be safe, and a pestilential exhalation will arise, that will diffuse the moral miasma over your whole country."

AMERICA AN EXAMPLE TO THE WORLD.

The writer then uses the following strong language of appeal to the Christian principle of our own citizens, and urges sentiments so accordant with our own, that we cannot too earnestly commend them to the diligent and prayerful consideration of the friends of voluntary associations, for effecting the great purposes of benevolence for which the church exists. Let him that readeth understand.

"I am deeply in earnest, about this subject. We tell the people in this country that their religious establishment is not necessary either to propagate or to support religion; that the *voluntary* principle contains an expansive energy,—that the cause of truth is more safe, more powerful, more artless and active, in the hands of Christian principle, than of state policy. We say to them, let religion alone—leave her to herself—encumber her not with royal armour, but permit her to go forth with her own sling, and wallet, and stones, and her own confidence in God. LOOK AT AMERICA! See what she is doing there, unfostered by state patronage—unaided by state power. But, my brother, if large tracts of your land are abandoned to Popery—if millions of your countrymen are left unsupplied by Protestant teachers—if your Christians have not zeal and liberality enough to send to them their fellow citizens, even after God's own heart, to teach them the right way, our argument is snatched from us, our forts are stormed, our guns are turned after us, and the advocates of establishments will tauntingly echo our appeal, and exclaim, 'LOOK AT AMERICA; and for want of a Protestant establishment, see how fast she is becoming a Popish land!'

"The object of your zeal must be your own country,—to supply her rapidly increasing population with able, faithful ministers. Your religious policy must be a *home* policy. Compared with the claims of your own land, the claims of the heathen are but secondary. If you cannot attend to both, you must attend to your own destitute people. You must cultivate the waste places of your homestead. Think what your country is, and especially think what she must be: not only for the magnitude of her territory and the multitude of her people, the vastness of her wealth and the greatness of her power, but for the importance of her example. You are supplying a grand experiment both in sacred and secular government.—I mean, what is the best way to promote religion and human happiness. You are bringing all social institutions to the test of experience. On your land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of your churches concentrating, in a great measure, their religious efforts upon your own country. If it were necessary, in order to supply your people with pastors, one half of your male members should become ministers, while it should be the chief business of the other half to support them.

"These are my deliberate views of the duties of the Christians of America."

REPORTS OF MISSIONARIES.

MICHIGAN.

From the Rev. Jeremiah Porter, Sault Ste. Marie.

In the Home Missionary for May, p. 3, was inserted an interesting account of Mr. P.'s reception and labours at this distant station. We add the following, which has been recently received, as a supplement to what was before published, and bringing down the accounts from him to the middle of May.

I think I mentioned in my last, that I carried a bundle of tracts to the Canadian settlement opposite us; that ———, to whom I gave them, hopes his heart has since been changed. He is a new man. He is in the family of a rich factor of the Hudson's Bay Fur Company. This gentleman was not at ease, when he saw the result of the Spirit's operations here. Sitting by his desk one day in March, his attention was excited by the title of one of those precious tracts, "Eternity." "I'll see what is said on that subject, by and by," said he. "Why not now?" said the inward monitor. He listened to its voice, read the tract,—was driven to his closet, and his knees. There he hopes that he surrendered his heart to his blessed Redeemer, and was accepted. He has since seemed to rejoice in the Lord. His Christian life and benevolence evince the reality of his change. As his wealth has been accumulated in the Indian trade, he feels deep obligations to do something for the moral melioration of the native tribes. He has therefore subscribed $100 to aid in printing the Ojibwa New Testament, translated by Dr. E. James, of Fort Brady, in this place. *The Gospel opens the heart.*

We were not forgotten. Early in March, soon after the date of my last, we seemed to be left; inquirers became stupid, and

ıristians grew cold. In this extremity looked unto the Lord, and he heard our . Knowing that united, cordial, Chris- n effort, with a right feeling of unwor- iness and dependence on God, always ing the blessing, Mr. Bingham, (Baptist issionary,) and myself, appointed a day fasting and humiliation,—our churches meet together and mutually supplicate e blessing. The day was the 21st of arch; it was a day of storms, the snow iving from Lake Superior with almost esistible force. But we thought nothing storms, when assembled to humble our- lves before God. The scene was most art-cheering. Delightful unity of heart emed to prevail. We felt confident of rich blessing. It was a day of much ayer. One circumstance was peculiar. hough five officers from the fort were esent, not one would open his mouth in ayer, while twelve or more soldiers plead- l earnestly, affectionately, and appropri- ely, for the best of blessings on their ommanders. Thanks to our kind Father, ese five officers now plead for the same eavenly gifts to descend on those who en prayed for them. Two were pre- ously hoping, but diffidence prevented eir publicly acting then. That day's xercises left deep solemnity on every ind. The Friday following, was a tri- mphant day. A Lieutenant, who had rought infidelity from the Military Aca- emy, came to my room, saying he was eighed down by a mountain load. He assed two hours with me. The scene I annot describe. If you have witnessed uch, you know the thrilling interest. Before leaving me, he felt the load re- noved, and prayed in the spirit of one iberated from the slavery of Satan. He ent from me to proclaim what God had one for his soul. A Captain from the ame academy, who had been three months eriously inquiring, was aided that evening y this Lieutenant and other Christian riends, and hopes by the grace of God that e that night admitted a divine Redeemer o his heart. He rejoices in the delightful ope that his wife on the same day was born gain. Another Lieutenant and his wife late their conversion within a day or two of he same period. The last lady had been Catholic, and, till within two months, had ot opened a Bible since she entered the convent. Two Captains, two Lieuten- nts, the Surgeon, and the Sutler, with the vives of four of these gentlemen, (the thers not being married,) all hope they ave been born of the Spirit. One officer nd his wife only remain in acknow- ledged impenitence. The blessing did not cease here; many soldiers, and the sub-Indian agent, were added to the number of praying men. My dear sir, what can I render unto God for the unspeakable gift he has bestowed on us, so entirely unworthy?

Our little church, organized in January, now numbers thirty; and twenty (with four Indians) have united with Mr. Bingham's, in the five months since my arrival. More than fifty have expressed hope in this revival, thirty-five of whom are men. Many a widowed mother will rejoice, and many a parent's heart be glad, to hear of the conversion of "the prodigal son," at Fort Brady. There are now forty professing Christians, and fifty who hope they love God, in this fort. Twelve or fourteen altars for family prayer have been set up. A blessing is implored at the table in each mess-room. Public evening prayer is held in one of the barrack rooms. Meetings for prayer, besides my Bible Class, are held on three or four evenings in the week. Of the forty-seven who have studied the Bible Class lesson this winter and spring, only eight remain without hope of having been forgiven through the mercy of Christ. In our *settlement*, there are but few individuals to whom I can present the truths of the Gospel. The French are degraded, ignorant, superstitious Papists. They will hear no one but a Priest. The only Americans here, (aside from the fort, the Indian agency, and the mission,) less than a dozen in number, have, with one or two exceptions, Indian wives, and their children speak Indian. The women and children of course can receive no instruction except through an interpreter. In consequence, little impression has been *directly* made on this community. Only ten of the settlement are connected with the infant church. The conversions, on account of the peculiar character of the population, have been of adults wholly; and, as you have seen, about four fifths males. *Indirectly*, we trust, we are acting upon the French and Indian population, especially by example in temperance and morality. Last year 130 barrels of spirits were sold here. For three months past there has been *none* for sale. One barrel has now been brought; it is still on the vessel, having in three days found no purchaser; and we trust the kind captain will carry it back to Detroit, or empty it into the St. Mary. The soldiers have now unanimously agreed to purchase neither beer nor cider from the Sutler's store,—where, till within the last month

or two, they have been accustomed to expend about two thirds of their wages for these useless drinks. Saving their money, they feel that they can now do something for the A. H. M. S. They have been aiding in the good cause spoken of above, of printing the New Testament. About $300, including that already mentioned, have been subscribed in a few days, in this poor settlement, for that purpose. Soldiers subscribed from one to six dollars each. Does not the Gospel *open the heart?* You would rejoice to hear these men pray; and to see how they are elevated from the depths of degrading intemperance. One who had been a Catholic, gave five dollars. He knew the evil of being deprived of the Bible. Another, who had been a Catholic, with his wife, said he never saw a Bible till he came to this country; and he "thanks God there was ever a ship built, else he had been still in darkness with his friends in Ireland." Eight of those indulging hope, were Papists. Many of them look now with dread upon the errors of the Romish church.

I hope, considering the pressing wants of your society, that our community, small and poor as it is, will be able to meet all the promises made by you to your missionary here the present year.

Our garrison, we think, is now the happiest in the world. The army has been thought, till now, a bad school of morals. And truly it has been so. But we have reached a new era. A revival in the army! Six pious gentlemen in one fort! A corps of pious soldiers! Fort Brady is now truly a "house of prayer." The *dance* is exchanged for the praying circle; the bewitching *cards* have given place to the blessed Bible; instead of the song of the drunkard, the psalm of praise is heard; instead of the profane oath, the word of Christian consolation; the fears and well grounded suspicion of the officer, is exchanged for security and parental confidence; the hatred and surly obedience of the soldier, have in their place, cheerful compliance and filial love. Instead of whiskey and its kindred poisons, and disease, the drink of the soldier is the pure water of Lake Superior, and coffee, accompanied with a clear mind and health of body.

Will you not rejoice that your noble society has been instrumental in accomplishing at least a part of this work? I, at least, rejoice that I have been allowed to look on, and see the Lord perform these wonders.

ILLINOIS.

From the Rev. J. F. Brooks, Collinsville.

Since my last report, my time has been regularly occupied in ministerial duties in the two places of my location, except one Sabbath, which was spent with the Presbytery at Carmi, nearly 130 miles distant. The business of Presbytery closed on Saturday. On the Sabbath was a sacramental occasion, and three sermons were preached. The exercises had the effect of producing at least deep solemnity.

On the 19th of Feb. I administered the sacrament to the church in this place, received five into our number by profession, and baptized one adult. The occasion was one of deep interest, both at the preparatory lecture and during the exercises of the Sabbath; and though we are far from being able to speak of such refreshings as have been felt in the neighbouring city of St. Louis, yet punctuality and interest have been manifested in attendance upon social prayer-meetings and other means of grace. The monthly concert has been established this winter, and I have commenced giving familiar lectures on the Bible,—and, judging from the attendance, and attention given, I believe I am not without success in this attempt. I have visited nearly all the families within the distance from which they usually attend upon preaching here, and have been kindly received, without exception; and some have been induced to attend meeting who were seldom if ever seen out before. But in a large portion of the community there is an astonishing apathy in regard to religion. With some, if their *present temporal wants* are supplied, they have no anxiety about the future, either in respect to this world or the next. With others, the supreme good in prospect is to become rich. What human means can break this apathy is yet difficult to tell. But, our little church are not insensible to religious things, or ignorant of the spirit of benevolence, as you may learn from the following fact. The agent of the American Education Society came here a few weeks ago, and obtained three life members, and some additional subscriptions,—a handsome sum, indeed, for this settlement. Our church are anxious to do all they can for the cause of religion. But, they are few in number, and most of them have little of the world's goods.

Death of a pious Emigrant.

)f B— I need say little at present, except otice a sorely afflictive event—the death)ur Christian sister, Mrs. K. She came) this country last fall with her husband, o opened a school. Her health was, that time, feeble, and in the latter part the winter she failed rapidly, and died the 5th of March. She was a person cultivated mind, and expansive Christian ievolence, united with a peculiarly liable and lovely disposition. She was ce a member of Dr. Payson's church, at rtland ; and, it is evident, she had not en neglectful of his instructions, for she d not failed to imbibe much of his spirit. e made many friends during her short ty in B., though in feeble health ; and r loss is severely felt, particularly by ose of us who were looking forward to r co-operation in plans and labours of efulness. Of these she would delight to lk, even when confined to her sick bed ; d would hope soon to recover, and prove hat might be done by kind and Christian forts. But, the Lord, whose ways are ot as our ways, nor his thoughts as our oughts, has seen fit to remove her hence. nd though her departure is our loss, it , no doubt, her eternal gain.

From Rev. R. Barnes, Canton, Illinois.

For the last few weeks my labours have en divided between Canton and Lewis- n, (Br. Farnam being at Jacksonville, s the state of things there is unusually iteresting.) Sabbath before last, the ord's supper was administered in L., nd five were admitted to the church ; ur on confession of faith, and one by tter. Since that time there have been hree or four hopeful conversions in that lace. Last Sabbath we had a communion eason in this place, and thirteen were dmitted to the church ; five on exam- nation, and eight by letter. Thus, not- withstanding the occasion we have for leep humility in view of our unfaithful- ess, God is permitting us to rejoice in he prosperity of Zion.

The severity of the winter, and the high water of spring, together with my engage- ments nearer home, have prevented me rom even visiting the growing settlements n the new counties, west and north of s. In my former reports I have stated, hat one of the greatest of my discourage- ments arises from the want of a suitable house for worship. The prospects, how- ever, on this subject are *becoming brighter*. I think we shall have a house raised and covered before another winter.

There is, as yet, but one church in this county. From my congregation, twenty- three have united with the church since I have been here, twelve on examination, and eleven by letter. Sabbath Schools in this county are at present in an unsettled state. The number who attend my Bible Class is very variable. We have a County Temperance Society, containing at present about seventy members. There is a Coun- ty Bible Society, which has nearly, or quite supplied those who were destitute, with the word of life. For the other be- nevolent societies, there are no regularly organized associations.

REVIVAL IN BETHEL, BOND CO. ILLINOIS.

A letter received from Rev. B. Y. Messenger, Edwardsville, Illinois, speaks of a protracted meet- ing, held in the Bethel Church in the latter part of May, which appears to have been a season of very deep interest. The following is extracted from his letter.

Christians had been looking forward to this meeting with deep interest, and earnest expectation that God would dis- play his saving power on that occasion ; nor were they disappointed. On Friday, about thirty went to the anxious room ; on Saturday, about forty ; on the Sabbath, rising of fifty ; when some, as they hope, found the Saviour. We had expected to close the meeting on Sabbath evening ; but such was the state of things, that it was thought advisable to continue it ano- ther day ; and I think that we have occa- sion to bless God for ever that we continued, for it was, indeed, the "great day of the feast." At the close of the sermon in the afternoon, those who had indulged hope during the meeting, and those who were anxious, were invited to retire to the meet- ing house (for we had been preaching in the grove) for instruction and prayer. It was said, that every impenitent person on the ground, over twelve years of age, left the stand, and repaired to the house of God ; when it, indeed, became the gate of heaven to their souls. Nine were hoping when they went in, and there were forty- four, or forty-five on the anxious seats. Every individual who went to the anxious room was brought, as we hope, to a saving knowledge of the truth. *Most* of them came out very bright, and gave the most decisive evidence of a change of heart. O, what joy was then in Heaven! Nor was it confined to that world of glory ;

there was rejoicing on earth, in that house of God. Parents, brothers, and sisters hung upon the necks of their repenting relatives, while tears of soul-thrilling joy flowed in copious streams.

From a Missionary in Illinois.

There are several openings in this state for your missionaries; and these will be created beyond the probable supply.—What is to be done? Our colleges, our seminaries, and our men of affluence, must decide. To leave a people destitute, when a sufficient number are together to require the stated labours of a minister, is attended with consequences of a most serious character. It were better to go beyond the absolute necessities of the west, in this respect, than to fall short of them. The habits acquired by non-attendance on the ordinances of religion, are worse here than at the east, being almost invariably permanent. On this subject I am prepared to speak from observation. This place was so left, and the effects of it will not, probably, be counteracted for many years to come.

Houses of Worship.

One obstacle to the success of your missionaries in this county, is the want of suitable houses for religious worship. When the people are not "church going," every possible accommodation should be furnished to increase the inducements for attendance upon preaching. Were our circumstances bettered in this respect,—had we a convenient and commodious building in which to meet, our congregation would, doubtless, be doubled at once. The erection of meeting houses has generally been deemed unworthy the attention of the benevolent at the east; but it should not be so. I doubt whether a more judicious appropriation could be made of a part of those charities which are constantly flowing into the treasury of the Lord. A few only of the inhabitants of this portion of the western country are able to contribute much towards building meeting houses; and the number is still smaller, who are both able and willing to do any thing. If we wait for them to perform the work, it will not, for a long time, be done. And then, people moving in from abroad, if they find not comfortable accommodations in the houses of worship, will, probably, in the majority of cases, pass their Sabbaths in hanging about public houses, or in ranging the woods and prairies in pursuit of game. It is true that, within a few years, our most flourishing towns will erect such buildings, even if they receive no assistance. But this fact should not be lost sight of—that in the mean time, habits are fixed, character formed. Many will tread the path which leads to the region of practical atheism, where God is forgotten and unknown. Unless something more be done for us, by the benevolent at the east, your society can never fully gain the end at which you aim in your charities and prayers. Let us have suitable places of worship; then furnish men, whose talents will command respect, and whose piety shall glow with a holy fervour, that will induce constant, unremitted exertion, and the materials on which they may act will be multiplied far beyond what they now are; and a part of them, at least, with the blessing of Heaven, may be moulded to virtue and piety. This is a subject in which I feel a deep interest. I look around upon our heterogeneous society, and find not one half in attendance upon the public exercises of the Sabbath. Some, doubtless, stay away under the not very unwarrantable impression, that they cannot be edified there. But others do it, because the house is out of the way, and the seats bad.

INDIANA.

From Rev. J. U. Parsons.

You are already aware, that, during two thirds of the quarter, I was confined away from my appointed field. But, during this time, the Lord was pleased to furnish me with as much work as I could find opportunity to do. As often as I could steal a moment from the couch of my languishing companion,* it was spent in calling upon those families, where I hoped sinners were seeking, or might be induced to seek the salvation of their souls. Often, too, the tedious hours of confinement were alleviated by the visits of those, whose anxious eye, and hesitating aspect, indicated the desire—"sir, we would see Jesus." I have little doubt, this interest might have been extended; but the church, generally, would not be persuaded to awake, and the increasing illness of my wife confined me almost altogether at home. From thirty to forty expressed so much interest in regard to their souls as to attend anxious meetings at different times. A few in the bloom

* See account of the decease of Mrs. Parsons, in the present number of the Pastor's Journal.

life began to give pleasing evidence at they had found the Saviour, when e providence of God opened the door for y departure. How many of them I all meet in heaven, God only knows; t my aim was, to clear my skirts of eir blood. In connexion with these la-urs, I commenced visiting every member the church in conjunction with the stor, to inquire particularly into their stem of parental instruction, and sug-st any improvements which occurred us. We recommended to mothers the actice of praying *with* their children, e at a time, daily, or as often as they uld find opportunity. We found but e mother who had been in this practice; d when asked if she found it beneficial her own soul, she replied—"indeed, I :—I don't know how I could live a day thout it." It is well nigh superfluous add, her *little ones* show the influence this course. The eldest, a little girl, quite serious.

The last month I have spent in visiting fferent neighbourhoods within the limits signed me, and some places in Salem esbytery, in order to compare the rela-e destitution. Within twenty-five days have preached twenty-four sermons, sited and addressed five Sabbath Schools, d made arrangements to organize ano-er; held the monthly concert of prayer, ade several exhortations, and preached e gospel to about one hundred, indivi-ally. During the whole quarter, I have dressed seventy-five meetings, preached d expounded thirty-nine times, and deavoured to labour in private, and udy as I had opportunity. My circum-ances have been such as to preclude all an and system, and, of course, the fruits my labours have been comparatively nall.

rom Rev. E. O. Hovey, Fountain Co., Ind.

I arrived at Fort Wayne on the 19th of ovember, having been delayed more an a week in waiting a conveyance up the Maumee river. The country upon is river is but thinly settled. In the stance of one hundred and fifty miles, ere are, on both sides of the river, two ndred families, including the towns of rrysburg, Maumee, and Fort Defiance. the latter place there is something of settlement. The people, when I passed ere, were desirous of obtaining a Pres-terian missionary. From what I could rn, I should judge Fort Defiance to be a place which demands the attention of your committee. There are but few Presbyterians, but several who favour the Presbyterian interest. It will ultimately be a place of considerable importance, especially as, since the passage of the "Wabash and Erie canal bill," all the places on this river as well as on the Wabash, and the whole line of canal, will assume a much higher importance than heretofore. The whole country from Fort Meigs to Fort Wayne, if we except the foreign missionary establishment among the Ottawas, is destitute of Presbyterian influence. There is, however, occasionally, preaching, by Methodist ministers. Education is almost entirely neglected. A missionary, stationed at Fort Defiance, might build up a church there, and extend his influence up and down the river. This place is forty or fifty miles from Fort Wayne.

From Fort Wayne we found the journey attended with much difficulty, on account of the lateness of the season, and the fact, that the country is extremely new. We were obliged to travel to the fork of the Wabash, a distance of thirty miles, in an ox-wagon, through an entire wilderness. From thence we proceeded on the river by *perogues*, or canoes, to Logansport, fifty miles, where the winter, in its strongest severity, set in upon us. The same night we arrived in Logansport, the ground was covered with snow, and the river frozen. Here I met Brother Carnahan, who had come hither to assist Brother Post in a communion season.

I left my wife at Logansport, and proceeded, in company with Brother Carnahan, to Lafayette. We visited Clinton county first.—This is a new county, a little back from the river, and contains fifteen hundred inhabitants—is fast settling. The little church at Frankford were anxious to obtain a minister. I afterwards visited this county, and when we had ascertained the state of things here, it was decided, that this county had the strongest claim on my labours: I consequently decided to locate here for the present year.

I have nothing of cheering success to report, except that there is a disposition on the part of the people to listen to the Gospel, and to give attention to instruction in the Scriptures. I have organized two Bible Classes, one in the Coal Creek congregation of forty-five members, and one in Covington of thirty-six. Our Sabbath Schools have not yet been organized for the season. We hope to have two, or more. I reside within the limits of the

Coal Creek congregation, twelve miles from Covington. I shall confine my labours chiefly to these places, preaching occasionally at the neighbouring towns. We suffer inconvenience from the want of suitable houses in which to hold meetings. The Coal Creek congregation erected a convenient frame house which was burnt about a year since. They have raised a subscription for another, and the work is already commenced; and we hope the house will be completed early in the summer. At Covington, the court-house, which is partly finished, will probably be open for us in the warm season. Should my labours be blest, and a church be organized at C., we shall very soon need another missionary in this county. Three fourths of my time might *now* be occupied in the Coal Creek church, and the other quarter is much needed in two towns, within four miles.

Missionaries needed on the Upper Wabash.

One word as to the Upper Wabash country. To begin with this county:—here is *one* missionary to eight or ten thousand. In Tippecanoe county, *one*, three fourths of his time, to eight or ten thousand. Two counties, still north, *one* each. Still further towards Fort Wayne, there is a new county just laid off, and will soon be filled with inhabitants, being on the route of the canal. Adjoining Tippecanoe county is Clinton, which has one fourth of the time from Brother Carnahan. He has the charge of three or four congregations in two counties, and *greatly* needs a helper. Lafayette alone is sufficient to demand the time of one man.

This is a rich and fertile country, and at no distant day will be covered with a dense population. Our cry then is,—"come over and help us."

A FIELD FOR LABOURERS.

From a Layman in a Southern State.

A very large proportion of the eastern part of this state are literally without the word of life, and, to all appearances, must remain so, unless some different means are in use from the present for preaching the Gospel. The preachers here are few. I have spent much time in travelling in part of this country—have visited and conversed with many families in different counties about the salvation of their souls, and with travellers and such other persons as I have met on the road—giving tracts to all such as could read, and to such as could have them read in their families. From my own observation, and from the information which I have received from such as have had good opportunities to know, I think I am safe in saying, that here are large sections of country in which one fourth of the families have not an individual in them that can read, and very few families in which all the adults can read. With this small share of education, and with the privilege of hearing preaching, seldom oftener than once a month, and sometimes not oftener than once in three or four months; and never having had a Gospel minister to visit their houses, to talk with them about the salvation of their souls; and no Christian friend to tell to them the plan of the Gospel, and the love of the Saviour; you can well imagine, that the kind of preaching which we have here is but seldom understood.—I do not cast reflections on those who break the bread of life to this starving people; but I have found it impossible to find language, in personal conversation with adults, to explain to their comprehension the plan of salvation through the Lord Jesus Christ.

I gave a tract, a few days since, to a person who reads, but he could not understand the meaning of it, and asked me to explain to him the meaning of a very simple sentence.

I spent the last Sabbath in —— county, which has twelve thousand inhabitants. I attended a Sunday School in the morning, and the only one in the county;—I conversed with many of the scholars, and found their anxiety to learn to read much greater than I anticipated. I found in the school, four daughters and one son from one family, who had walked six miles to the school—they were all over fourteen years old. The daughters had been in the school four Sabbaths, and two of them had learned to spell words of four letters, and had taught a younger brother all his letters at home. I cannot learn that there is more than one day school in this county, and that has but twelve scholars. Some neighbourhoods never had a school.

MISCELLANEOUS.

ON OF A LABOURER NEEDED IN A WESTERN FIELD.

wing is from the appeal of a missionary a distant and very difficult region. He ıtly describes the qualifications of a ded at a military post and its vicinity in

me to say one word about the an we need for that distant out- will be evident, that we want not such effeminate habits that he only in a hot bed, and one who lifetime been dandled in the lap ıce. But we want a man who e hardship as a good soldier,—a can face a prairie wind in ıd swim the swollen creeks in ıd eat what is set before him, questions, and making no invi- ısions to other days;—a man ıleep sweetly on the "soft side plank," or on the green sod of ırth, with no covering but his ınd no company but his horse, ıce a passing wolf, or a benight- oor-will; and who, in the mean preach with apostolic zeal, he can collect a dozen precious isten. Ah, and he must have vithal to delay his journey an wo, while they are collecting, should subject him to the incon- of riding in the night, and the losing the trail which conducts e next cabin. You will be sur- say at the next breath, that we an of easy manners; but this is portant, especially in one who rt any considerable influence on s of those forts of which men- nade. Perhaps you would en- t "school" he should belong to. ans, let us have one that has ht in the *school of Christ*, and as made such proficiency in the *self-denial*, that he can be ınder the regimen prescribed above, and count himself honoured in being permitted to serve the Lord Christ in a post of so much distinction.

A PLEDGE OF AID.

From a Gentleman in Pennsylvania.

I enclose to you twenty dollars for the A. H. M. S., and I wish the society to consider me bound to contribute one hundred dollars annually, so long as God shall spare my life, and give me the ability to do so. I will thank you to inform me what amount will be necessary to support a missionary in the valley of the Mississippi, independent of what would probably be contributed by those among whom he might labour.

A CARD.

The undersigned expresses his gratitude to the congregation in Buffalo, now under care of Rev. S. Eaton, for their kindness in making their old pastor a Director of the American Home Missionary Society. This, however, is only one of the many tokens of a similar nature which he has received from the same source. And now, though having resigned his pastoral care over them, which, some years ago he had the honour to exercise, yet, this remembrance, on their part, awakes again to his recollection cords and sympathies not to be dissolved by circumstances of time and space; but the purer and more perfect enjoyment of them, he hopes, is in reserve for a better world.

GILBERT CRAWFORD.

New-York, June 6, 1832.

N. B. In the last Report of the above Society, my having been made a Director ought to have been stated, by the *Ladies of Buffalo*, not "the Congregation in Le Roy." G. C.

ıents by the Executive Committee of the A. H. M. S., from May 15th to June 15th, 1832.

Re-Appointments.

ın Valkenburg, Richfield Springs, Ot- N. Y.
Talbot, Parishville, St. Lawrence Co.,
t Lewis, Annsville, Oneida Co., N. Y.
Bergen, Springfield, Sangamon Co., Ill.
Preston, Ripley, Chautauque Co., N.Y.
Rev. O. C. Beardsley, Silver Creek and Forrestville, Chautauque Co., N. Y.
Rev. Moses Parmele, Chateaugay, Franklin Co., N. Y.
Rev. J. R. Wheelock, Greensburg, Decatur Co., Ind.
Rev. R. L. M'Afee, Calloway Co., &c., Mo.
Rev. Moses Raymond, Chatham, Columbia Co., N. Y.

Rev. J. W. Eastman, N. Petersburg, Highland Co., Ohio.
Rev. David Smith, Maumee, Wood Co., O.
Rev. Calvin W. Babbitt, Pekin, Tazewell Co., Ill.
Rev. Edward Evans, Davenport, Delaware Co., N. Y.
Rev. William Frazer, Lexington Flats, Greene Co., N. Y.
Rev. John Forbush, Mount Leigh, Adams Co., O.
Rev. James H. Johnston, one quarter of the time, Ryker's Ridge, Jefferson Co., Ind.
Rev. Calvin N. Ransom, Berlin, Delaware Co., Ohio.

New Appointments.

Rev. Christopher Corey, to go to the western states.
Rev. Robert Shaw, Delhi, Delaware Co., N. Y.
Rev. James H. Gass, Dandridge, New Market, and Strawberry Plains, Tenn.
Rev. Alvah Day, Hebron, Washington Co., N. Y.
Rev. Hiram S. Johnson, Canton, St. Lawrence Co., N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from May 15th to June 15th, 1832.

Alleghany Town, Pa., missionary box, by a Lady, 2 00
Almond, N. Y., per Rev. Mr. Hunter, 6 63
Andover, N. Y., per do. 2 00
Annapolis, O., J. Black, 1; A. Work, 1, 2 00
Belpre, O., Rev. A. Kingsbury, bal. 15 49
Bloomfield, N. J., Rev. Cyrus Gildersleeve, Life Director, 100 00
Boston, Mass., Miss. Soc., per B. Perkins, Treas. 1000 00
Brattleborough, Vt., Young Men's Miss. Soc., per T. H. Fessenden, 9 00
Brooklyn, N. Y., Miss E. Nitchie, per Mr. Lewis. 10 00
Central Agency, Utica, N. Y., from sundry individuals in St. Lawrence Co., N. Y. 110 00
Champlain, Benev. Soc., per S. Hubbell, Esq. 10 00
Cleaveland, O., Fem. Aux., per Rev. D. W. Lathrop, 25 00
Danbury, Ct., Sab. School, for valley of Mississippi, per E. D. Buell, 7 50
Delhi, N. Y., Presb. ch., per Rev. Dr. Porter, 8 50
Dinwiddie Co., Va., James Eppes, per Rev. A. J. Converse, 2 00
Elyria, O., Mon. Con. coll., per Rev. D. W. Lathrop, 23 67
Euclid, O., Aux. H. M. S., per do. 25 36
Green Co., N. Y., Home Miss. Assoc., per E. Hawley, Treas. 69 32
Do. Th. coll., per Rev. Seth Williston, 4 08
Hamilton, O., coll. in ch., per Rev. C. N. Ransom, 4 25
Jefferson, N. Y., Presb. ch., per Rev. J. A. Crane, 20 00
Lewis, N. Y., Rev. Moses Ingalls, Th. coll. in January last, 4 00
Malone, N. Y., ch. and cong., per Rev. M. Parmelee, 8 75
Marietta, Pa., Mon. Con. coll., per A. T. Nye, 28 75
Meredith, cont. in ch. and cong., per Rev. Mr. Fishor, 7 28
New-London Cross Roads, Pa., per Rev. R. Graham, 5 00
New-York, Bleecker-st. ch. Assoc., George Douglass, 2 years, 100; M. Bruen, 100; John Aspinwall, 20; M. Wilbur, 37 50; Mon. Con. coll. 14 99, 272 49
Do. Branch ch., per Rev. J. A. Murray, 37 50
Do. Brick ch. Assoc., Abijah Fisher, 100; a Friend, by O. Halsted, 50; Lockwood De Forest, 50; Horace Holden, 25, 225 00
Do. Cedar st. Assoc., J. W. Leavitt, 100; Joseph Otis, 50; T. Darling, 25, 175 00
Do. Central ch. Assoc., J. A. Morton, jr. 50; O. Richardson, 3; R. M. Hartley, 3, 56 00
Do. Free ch., Lewis Tappan, 20 00
Do. Laight-st. ch. Assoc., Wm. E. Lee, 100; Roderick Curtis, 30, per C. Booth, 130 00
Do. Pearl-st. ch. Assoc., M. Weed, 5; H. Little, 3; G. W. Strong, 15, 23 00
Do. South Dutch ch. Assoc., J. D. Keese, 100; T. C. Doremus, 20, 120 00
Do. Rev. C. Corey, 20; Joseph Corey, 5; Mrs. P. N. Corey, 1; Miss Lydia Lyon, 0 50; J. Leavitt, found in his store, 2; Mrs. W., avails of missionary purse, by a Lady, 5 71, 34 21
Philadelphia, 1st ch., Lad. Aux. 213 50; James Kerr, per Cor. Sec., 50; 5th ch., per G. W. M'Clelland, 100, 363 50
Royalton, Vt., Mrs. Rosalinda Sprague, Life Member, by her daughter, Elizabeth Sprague, through Rev. Z. S. Barstow, Keene, N. H. 30 00
Sonders, N. Y., Fem. Aux., per Mrs. J. Owen, 9 75
South Salem, N. Y., a few individuals, 3 50
South Williamstown, Mass., Fem. Char. Soc., per M. Rossiter, 9 00
Sparta, N. Y., Rev. L. Robbins, 8 25
Sparta, N. J., cong. coll., per Rev. A. Welton, 4 38
Stonington, Ct., (30 of which to const. Mrs. Maria A. Whittelsey Life Member,) 42 41
Do. Fem. Mis. Soc., per Lucy Ann Sheffield, by hands of A. G. Smith, 15 00
Virginia, Rev. F. M'Farlane, 1 50
Wappinger's Creek, N. Y., in part to const. Rev. E. Price Life Director, 8 00
Warren, Ct., per Z. S. Pierce, R. Smith, 2; A. Carter, 2; G. Rouse, 1; M. C. Rouse, 1, 6 00
Washington Corners, N. J., coll., per J. W. Cortelyou, 9 00
Watervleit, Niskeuna, and Amity, Miss. Soc., per J. Schuyler, 35 00
West Nassau, N. Y., Fem. Sew. Soc., per R. Alden, Treas. 20 00
Wilmington, Del., Mon. Con. coll., per Rev. E. W. Gilbert, 85 00
A Friend to Missions in Canada, 40 00
Do to the Destitute, 10 00
C., per Cor. Sec., 5 00
Cash, 5 00
"Home Missionary," 50 00

$3364 08

K. TAYLOR, Treasurer.

Sums acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S. in the western part of the state of New-York, from May 12th, to June 12th, 1832.

Benton, W. Roy, 1; J. Jacobus, 1; D. J. Wood, 0 50; J. Hall, 1; M. Whittaker, 0 50; B. Roy, 0 50; M. Wood, 0 25; J. Whittaker, 2 50; G. Whittaker, 0 25, 7 50
Dansville village, 12 00
East Bloomfield, Young Lad. Sew. Soc. 25 00
Gorham, Lad. Aux. 8 50
Leroy, Gent. Assoc. 13 00
Lyons, Gent. Subs. 40 18
Owego, sub. in part to const. Rev. Charles White Life Director, 80 00
Palmyra, Lad. Aux., 20; bal. Gent. do. 33 25, 53 25
Vienna, Benev. Soc., to const. Rev. Levi Griswold Life Member, 30 00

$269 43

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

NOTICE OF THE LAST DAYS OF MRS. PARSONS, (WIFE OF REV. JOHN U. PARSONS, MISSIONARY IN INDIANA,) WHO DIED APRIL 12, 1832.

[Extracted from a letter from her husband.]

Suffer me to introduce you, dear brother, a few moments to the chamber, so

"Privileged beyond the common walks of life,
Quite on the verge of Heaven;"

whence one of your dear missionaries has just taken her flight, to swell the anthem of redeeming love in heaven.

It was more than four months from our arrival here to the period of my wife's decease. During this time her disease gradually ripened, and our hopes faded. Much of her time she was in great distress. In addition to the ordinary symptoms of consumption, she struggled with others of a violent and most distressing character. Under all these sufferings she was not only uncomplaining, but so cheerful, that transient visiters thought her quite at ease; and so happy, as often to dissipate all the gloom of the sick room, and render it an unspeakable privilege to be near her.

She never grieved for the home of her youth; though almost alone, and more than a thousand miles from home, she never repented coming. Speaking to a dear sister in regard to it, she said —"I want you to write to my blessed mother, after I am gone, and tell her, I never for a moment repented my choice. I can say with Harriet of sainted memory—'I have had it in my heart to do something for the promotion of Christ's cause;' and I hope he will accept me." She uniformly breathed the same spirit.

The most difficult thing was, for her to give up the hope of labouring for souls. She had not once, to my knowledge, the most distant fear of death; yet she *wanted* to live and do something for souls. When asked, some weeks before her death, if she felt perfectly reconciled to a speedy death, she said, —"When I think that I was the first who left B. on such an errand,—when I think of my solitary and beloved companion, and on the wide field of usefulness opened before us, I have wished to get well; but, I think I can say, 'not my will but thine be done.'" This solicitude sometimes distressed her so that she would ask if it were sinful. But, for several weeks, she seemed to give up to the will of God, and to feel that he would dispose of her as should be most for his glory. To one who asked if she did not long to go, she replied—"Dear sister, I feel that I am the Lord's, and am willing to go or stay, as he sees best."

On March 30th, she thought she was nearly home, and requested us to tell her parents all she wished to live for, was to serve God and comfort them; and that they must not mourn. "What wait I for but my Saviour? O, that I might go now!" A few days before her death, I asked her about "the dark valley." She replied—"*I see no dark valley.*"

As the kind friend, by whose tenderness her last days were soothed, was, doing something for her, she remarked —"O, dear sister, how sweet it will be to hear the Saviour say, 'Come, ye blessed of my Father. I was a stranger, and ye took me in—sick, and ye ministered unto me.' I shall hear him say it *to you.*" Soon after, she desired to say a few words to the children, who had been very kind to her; took each by the hand, and addressed them very solemnly, and commended them to God. She then repeated the hymn,

"What, if a saint must die," &c.

I inquired if she had any message to send to her parents.—"Tell them, I am not only ready and willing, but

anxious—anxious to go; not to get rid of *suffering*, (looking very earnestly at me,) not to get rid of suffering, but, *to be with Jesus*."

On the 10th of April, she said—"I have had a precious season yesterday and to-day. I can think of nothing with which to compare my mind, but the clear shining of the pleasant sun."

There were but two days more of suffering allotted to her, and they were severe, especially the last. About four o'clock, P. M. of the 12th, she was taken with dreadful anguish in her side; she thought she was dying, and requested me to pray that "Jesus would come quickly." Her anguish continued at intervals, and she repeatedly expressed an earnest desire that her Saviour would come; but, once added, (as if afraid of impatience,) "I wait, I wait, I wait." She remained in anguish till dark; and it became apparent, that the scene of "resistless demonstration" was fast approaching. She wished the hymn to be sung:—

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie," &c.

I began to repeat to the friends who had filled the room, the lines beginning—

"How shocking must thy summons be, O, Death,
To him that is at ease in his possessions."

She pressed my hand, indicating that she felt the force of them. She soon after with difficulty articulated, "Farewell, farewell, (looking round upon us,) FAREWELL, THIS WORLD!" I then asked—"Have you a shadow of doubt remaining that there is a heaven of glory?" She signified that she had not. "Is not the Saviour better than his promise?" She very emphatically manifested her assent. Soon after I told her she was probably in the midst of Jordan, and asked—"Is it light?" She indicated that it was. Can you adopt the language of the hymn—

"Come angels, come angels, I'm ready to fly,
Come, quickly convey me to God in the sky."

She signified that she could, and desired it to be sung. We sung it. I then asked—"can Jesus make a dying bed feel soft?" She nodded assent. Soon after she extended her arms, and raised her eyes for the last embrace of her husband; and, in a few minutes, sweetly fell asleep.

It was a most majestic scene, and the more majestic, as the tyrant, Death, frowned the more. The feelings of the husband were entirely forgotten in intense solicitude to follow the spirit, and, as it were, deliver it safe into the hands of angels. I could almost reach it to them, as I waded into the waves of Jordan. It seemed but a narrow stream.

But, triumphant as was her death, it now affords me no more consolation, than the recollection of her *life*, habitually and *wholly* consecrated to God, which secured the grace necessary to sustain in the hour of trial.

Her faith was operative. She redeemed her promise, to give up all for Christ. In the bloom of youth, and vigour of health, she gave herself to missions to the heathen; not inconsiderately, but on full examination of the difficulties, dangers and trials attending a life among barbarians. Amongst the tears and remonstrances of many of her friends, she stood unmoved. And when her health failed, and the highest testimony she could give of her love to God and dying sinners was, to come over the mountains—she did not hesitate to come. And when the period for her departure arrived, and with tottering step, and form already bending under the influence of disease, she bade farewell to her home, with hardly the most distant prospect of revisiting it; she did it cheerfully, and with composure; and, till her dying hour never regretted the sacrifice. The flame which burned so bright, was kindled and fanned at the secret altar. While in health, the hours from five to seven in the morning, and seven to eight in the evening, were sacredly devoted to God.

I am happy to say, that thus far, I have found the God I serve able to deliver. The week past has been one of intense excitement, but one of the happiest of my life. God has been pleased so to fill me with himself, that I have hardly felt the loss of my dear wife; and my soul has been filled with

pture while contemplating the de-
rted spirit rising from glory to glory,
d gazing with wonder and astonish-
ent on the glory, the *unclouded glory*
God. I rose in the morning, for se-
ral days, and sung, and prayed, and
aised, till quite exhausted. But my
art bleeds for sinners, and I begin to
ng to carry them the *message of love.*
leave on Saturday, to dive into the
bins of the wilderness, and tell them
the love of Jesus.

FULL ASSURANCE.

[From a Clergyman.]

Is it not the privilege of Christians to rrive at such clear and convincing proof f their adoption, as to remove all oubt? Has not the Holy Spirit deli-eated in the Scriptures the traits of haracter, and the particular feelings of he Christian, with so much exactness hat the child of God need not mistake? am aware, that very many Christians pend most of their lives without "*a trong consolation*," though they "have led for refuge, to lay hold upon the iope set before them." They seem o take for granted that they must iecessarily remain "all their lifetime ubject to bondage, through fear." But uch were not the views and feelings of ancient saints. David, and Job, and Hezekiah, and Paul, speak with the greatest confidence of the integrity of their hearts, and of their full assurance, that God was their reconciled Father, and everlasting portion; and that this assurance was the privilege, not only of inspired men, but of the saints generally, is evident from the fact, that they are exhorted to "give diligence, to make their calling and election sure," —"to examine themselves"—"to know themselves"—"to be not deceived," &c., and also, from the confident expressions which Christians are permitted to use: "We know that we have passed from death unto life."—"We know that we are of the truth."—"We know that he (God) abideth in us," &c. This confidence, or assurance of Christians, is not a mere impression made on the mind, they know not how or why, but it arises from a comparison of their own exercises with the declarations of God in his word.

My attention has been turned to this subject recently more than common, in consequence of a visit which I made a few days since, to a chamber of disease. There I saw and heard what was to me profitable, humbling, and edifying. There was a mother in Israel, pining away under the withering hand of consumption. But, while sickness and pain were rapidly demolishing the earthly tabernacle, her soul seemed to gaze upward to the "building of God, the house not made with hands, eternal in the heavens," and to "desire to depart, and be with Christ," as though she considered it "far better" than to abide longer in the flesh. After I had made some remarks of a consolatory nature, and recited some of the promises of God to his people, under afflictions, her countenance beamed with joy, and told the holy emotions of her soul. It was with extreme difficulty she could articulate, and then only in a whisper. Taking my hand, and drawing my ear close to her lips, she said, in substance, as follows:—

"I am happy. I now enjoy a full assurance of hope. Formerly, I was much troubled with doubts and fears. I used to say, 'Lord, I believe—help thou mine unbelief;' but still my unbelief continued, and my apprehensions respecting myself were sometimes awfully distressing. After I was taken more unwell, and was apprehensive that I should not recover, I felt that I could not bear to die without the assurance of hope. I called upon God day and night, that he would have mercy on me. I pleaded his promises, 'I will never leave thee, nor forsake thee;' 'him that cometh to me, I will in no wise cast out;' 'fear not, for I have redeemed thee; I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee. When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the holy one of Israel, thy Saviour.' I felt unworthy of God's

mercies. I saw that I was a guilty, hell-deserving sinner. My soul was weighed down with the heavy load of my sins. But I cried the more earnestly to the Lord for help; 'Lord, save me—I perish.' I felt that I could not be denied. I said, 'Lord, I cannot let thee go, except thou bless me.' I clung fast to the mercy-seat, and pleaded and pleaded for deliverance. My doubts and fears fled. It was at the foot of the cross that my burden left me. I saw that there was an infinite fountain of the blood of Christ, where the greatest sinners might be purified from all their defilement and guilt. I could no longer doubt his love to me, and my interest in him."

I told her that I was glad to see her in this happy state of mind. She then inquired respecting my feelings, whether I had the assurance of hope. On learning that I was not very confident respecting the safety of my state, she asked again, "What do you mean to do?" She was told, that I designed to be more faithful, and give more diligence, to make my calling and election sure. "*Do*," said she, "*do*."

I took my seat near the bed, and spent a few moments in silent meditations. O, thought I, this dear saint occupies a station which might well be envied by the "great ones" of this world. A station, nearer to that of angels than any other this side of heaven. How would ministers preach, and how would Christians live, and what an impression would the world get of the value of religion, if all the people of God came up to this privilege!

"BEHOLD HOW GREAT A MATTER A LITTLE FIRE KINDLETH."

As an illustration of the influence which, under God, a very trifling event may have on the character and conditions of persons, the following anecdote is related by a clergyman.

It was in the year 1819, when he was present, by invitation, at a social gathering of young people, most of whom, like himself, were professors of religion. But as they had enjoyed very few spiritual advantages, and were surrounded by a cold circle of professors, their religious feelings were not of a very fervid character. To this general feature, however, there was one exception. A young woman, a teacher of a common school, kept up, in the midst of surrounding stupidity, the fervour and activity of her spiritual life. It was her constant inquiry, "Lord, what wilt thou have me to do?" On this evening she watched for an opportunity, and, during an interval of the conversation, she announced, that she had just subscribed for a new book, from which, with the permission of the company, she would read a few extracts. She then drew from her work-bag the *Memoirs of Henry Obookiah*, and presented to the delighted ears of the little circle, a rich treat of some of the most precious sayings and experiences of that beloved youth. There was not an unmoved heart, and scarcely a dry eye in the room. The deep-toned piety, and burning missionary zeal of the Hawaiian, struck with astonishment the minds of many that were present. From that hour, *the spirit of missions* has formed a prominent trait in their religious character. Four of the number soon formed the purpose of devoting themselves to the cause of Christ among the heathen. One is now an instructress of the children of the forest; two, though providentially prevented from going in person, have continued ever since to cherish an increasing attachment to the cause, and are now exerting a noiseless, but widely felt influence in favour of the world's conversion. And they always ascribe their efforts, under God, to the reading of Obookiah's Memoirs, on the occasion above mentioned.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. AUGUST 1, 1832. No. 4.

OUR readers will excuse us for omitting the usual article or address adapted to the "Monthly Concert," to make room for the following communications and remarks, which may not be altogether unappropriate, as means, to quicken the prayers and elevate the purposes of our brethren on that occasion.*

TO THE FRIENDS OF HOME MISSIONS.

The executive committee of the American Home Missionary Society, in the prosecution of the great and benevolent work committed to them, have no private interest. The enterprise is one in which they have a common responsibility with all American Christians, and especially with all such as approve of the enlarged, catholic, and voluntary organization of this society. They feel it to be their privilege, therefore, to communicate freely with the religious public in relation to the manner of conducting its operations, and the means best adapted to extend and perpetuate its distinguished usefulness. And all communications and suggestions on these points, from friends of the cause, are gratefully received. Without such suggestions, it would be impossible for the committee to execute intelligibly the wishes of the churches and of the religious community, whose servants they are. Questions, however, are sometimes raised, and expedients proposed, on which there is a diversity of opinion among the wise and the good, and which can only be settled by candid discussion, in the light of experience and of sound argument. Such, we conceive is a question often agitated, and which may be propounded in the following form.

Is it right and expedient for the conductors of benevolent institutions, in their pledges to the object for which they are associated, to anticipate the contributions of the Christian public?

The bearing of this question on the operations of the A. H. M. Society, cannot perhaps be better stated than in the following communication recently received from a distinguished layman in Connecticut, whose friendship to the Society, as well as his acknowledged wisdom, gives great weight to his suggestions. It is addressed to the Corresponding Secretary.

"REV. AND DEAR SIR,

"Your situation enables you to judge much more correctly than I can of the means best calculated to augment the contributions to the American Home Missionary So-

* For interesting intelligence, see page 55.

ciety. According to the amount of those contributions its efficiency must be expanded or limited, and cannot be extended beyond them. The expediency, therefore, of making advances beyond the amount of existing means, so as to exhibit a balance against the treasury at the end of the year, will depend on the influence it may have on public bounty. I have thought that more liberality would be excited by the expectation of good *to be* done, than by the disposition to cancel obligations incurred for that which *has* been done; and so far as the charities of those parts of the country under my observation have been affected by debts contracted in anticipation of revenue, the influence has been unfortunate. I consider the A. H. M. S. as standing foremost among the benevolent associations in this country, and could not but feel some regret, that the treasury, as stated in the periodical for April last, had been overdrawn above 12,000 dollars. You will excuse the liberty I take in communicating my opinion on this subject, and attribute it to the interest I feel in whatever is deemed important to this great and magnificent system of Christian benevolence."

In principle and in theory the above suggestions of our respected correspondent are doubtless correct. The contracting of debts "in anticipation of revenue," in all cases where it is not demanded by the nature of the work to be done, and justified by the moral certainty with which revenue may be expected, should be avoided. It would be wrong to *presume* on future supplies, without the strongest probability of their reception, or to presume *at all*, where there is no necessity for so doing. These are principles which the executive committee of the A. H. M. S. have ever kept in view; and had the nature of the work assigned them rendered it possible, they would not have failed accurately to curtail their expenditures, to the amount of their receipts, every month in the year. Their individual interests would certainly urge them to such a course, as they would thereby avoid those heavy personal responsibilities which they have sometimes been constrained to assume. But the following considerations will show that this has been and must continue to be, at times, impracticable.

When the Society was organized, and its committee appointed, the whole work before us was a work "*to be* done." It was also a work of uncertain extent, and demanding an uncertain amount of expenditure. No one could conjecture how many congregations would need to be aided, how many missionaries might be employed, nor how large an amount would be required for their support during the year. Yet the Society was formed on the presumption that WHAT OUGHT TO BE DONE COULD BE DONE. There were some things of which its friends felt and expressed an assurance. They were certain that the necessities of the cause were great. They were certain that there was wealth enough in the hands of the churches to meet its demands;—and they did not doubt that the object proposed was pleasing to him who owns all the wealth of the world. With these assurances the work was laid upon the executive committee, in the confidence that they would use the necessary means for its accomplishment. But how should they commence it? There was no money in the treasury, and none could be collected without the appointment of officers and agents for that purpose. But these could not be secured without the pledge of support.

The very first and necessary step, then, was to contract a debt "in anticipation of revenue," and for the very purpose of obtaining a revenue. But these officers and agents would plead in vain for funds, unless they were enabled to state definitely the work to be done. It was said, and all experience has proved, that the people would not give until they could see a definite work to be accomplished by their contributions. Facts, living and speaking facts, were the arguments alone to be relied on. The Committee were therefore constrained, as a second and equally necessary step, to invite the applications of the needy, and thus lay open to the friends of the cause the definite grounds of their appeal. But this they could not do without pledging needed aid to the destitute, on the faith of the Christian public. Here, then, was another and an increasing debt contracted in anticipation of revenue, though with the reasonable expectation that the amount would be received in season to discharge it. Thus were the wants of the first year both ascertained and provided for, by a system as necessary in its origin as it was happy in its execution, and blessed in its results. If it was a system of presumption, it was the presumption of faith;—it was confidence in the benevolence of the Christian public, and in the favour of God to his own cause,—and that faith was not disappointed. The same system, by the same necessity, was adopted the second year, and has been pursued every subsequent year, with results, in general, equally and increasingly prosperous and happy.

In the prosecution of this system, it has been the constant endeavour of the Committee to restrict their pledges to the amount of income which they might reasonably expect to receive; while, on the other hand, they have endeavoured to keep their agencies, and other means of collecting funds, sufficiently extended to meet all their pledges as they should become due. This, during the first four years of the Society, they were enabled generally to effect, so that the treasury, during that time, was seldom overdrawn any considerable amount. But in a work so greatly extended, so rapidly increasing, so necessarily dependent upon the ever-changing pecuniary condition of the country, and so often affected by the death of agents, and other causes, it has been found impracticable always to calculate with accuracy the amount of revenue which might be needed, and equally impracticable promptly to raise it, when known. The result has been, that the treasury has been several times, and for months in succession, overdrawn to a large amount. For a considerable portion of the last year, as stated by our correspondent, and as heretofore published, the payments of the Committee were in advance of their receipts more than $12,000; and it was only by an urgent appeal to the public, and to benevolent individuals, that this amount was reduced, at the close of the year, in May last, to $2,509 14.

The Committee have now entered upon the seventh year of the Society's operations. The experience of six years of responsible and prosperous labour, is fresh in their remembrance. During all that time, necessity was laid upon them, and they dared to pledge the faith of the Christian public to meet the

demands of the cause. That pledge was ultimately, though with too much reluctance and tardiness, redeemed, and good has been accomplished which the mind of an angel could not calculate. But what shall be done for the future? So far have the payments of the Society exceeded its receipts since the last anniversary, that the treasury is not only empty, but overdrawn, at the present time, more than $5000; and if we pursue the same system as formerly, a system which is necessary to the vigorous prosecution of the work, it must probably be overdrawn in course of the year to a much larger amount, unless the friends of the cause shall come forward more promptly, and with more than their accustomed liberality, to furnish the means of meeting its increased demands. Pledges have already been made, and must be redeemed in course of the coming twelve months, beyond the amount expended in any former year. And it is because "more liberality" is likely to "be excited by the expectation of good *to be* done, than by the disposition to cancel obligations incurred for that which *has* been done," that it is deemed expedient to make this early expose of the wants of the A. H. M. Society for the present year. More than three fourths of the labour of the year is yet before us. It is a "good *to be* done," and if the blessing of God shall accompany the operations of the Society in any proportion to that which has crowned the preceding years, it is a good which will infinitely overpay every past and every future sacrifice of its friends. More than 550 missionaries are *to be* employed—more than 800 congregations and missionary districts *to be* aided in their support, and more than 10,000 souls *to be* converted under their ministry. To accomplish all this, more than $50,000 are yet *to be* raised. If this amount may be contributed with greater cordiality while the good remains yet *to be* done, let the friends of the cause avail themselves of this seasonable notice of its necessities, and of its glorious prospects, and NOW, *in the beginning of the year, and before obligations shall of necessity have been incurred for that which* HAS *been done*, let them provide for its wants by liberal contributions. In this way only can the evil, so much regretted, of an overdrawn treasury, be avoided. The field of the Society's efforts never before presented so much encouragement as at the present time. Many portions of it are already white unto the harvest. The so much needed work *to be* done must not be retarded by the reluctance of those who love Zion to provide seasonably the necessary means. Let the redeemed of the Lord say so, and all the good *to be* done, *will be* done, to the glory of God, by us.

HINTS TO GOOD MEN AND WOMEN.

"PREACHING THE GOSPEL BY PROXY."

There is a style of contributing to charitable institutions which seems to us to be privileged above the common walks of beneficence. It is fully reached only by those who have the means of doing much, and whose piety constrains them to do good in the most direct way, and to the extent of their ability. The privilege of wealthy Christians, in this respect, might well be envied by the poor, were it not that He by whom ac-

than if I were to quit the calling in which tions are weighed, and who always beholds the gifts which are cast into the treasury, once gave to "a certain poor widow" the praise of having "cast in more than they all." Yet, if we have a heart to consecrate all our possessions to God, it is a privilege to be rich. If devoted piety in the poor may thus magnify the value of "TWO MITES," when it is the whole of one's living, the same spirit will give a proportionate increase to the work of the gifts of the wealthy, provided they also DO WHAT THEY CAN.

We have had delightful evidence of the existence of this spirit among some of the more wealthy contributors to the funds of the American Home Missionary Society. Annual contributions from wealthy individuals have been received, within the last year, of from $100 to $2,000; and in many minds there seems to have arisen a new feeling of responsibility as to the appropriation of their gifts to the best purposes. It begins to be perceived more clearly than formerly, not only that it is the duty of Christians to give, but that they are equally bound so to condition their contributions as to promote most directly and efficiently the objects for which they are bestowed.

One contributor of $2,000 has accordingly specified certain immoralities tending to intemperance, which, if they are allowed in any of the churches, shall debar them the privilege of receiving aid from his donation.

Another, who contributes $1,000, directs the appropriation of a sufficient portion of it to pay the full salary of one of the most important agents of the Society, and thus secures, by his contribution, the constant labour of a talented and devoted minister of the gospel in a sphere of distinguished usefulness to the cause of the Redeemer.

Another, who has pledged the contribution of $116 per annum, as long as he lives, has done it on the condition that he shall have the privilege of appropriating that amount to the entire support of one of the Society's missionaries in the state of Missouri. In the language of his own communication, under the signature of a "*Friend to Missions*," he has determined, for the remainder of his life, to "preach the gospel by proxy," in Missouri; and arrangements are made by which he will soon be thus on the field of his choice, in the person of a faithful man, as we trust, who is already appointed a missionary to that state.

This generous example has been followed, in part, by several others.

A gentleman in Pennsylvania, as published in our last, [see Home Miss. vol. v. p. 43.] has pledged the contribution of $100 annually, so long as God shall spare his life, and bless him with the ability to do so; and inquires what amount will be necessary to support a missionary in the valley of the Mississippi?

Four men in Boston, through our agent in Massachusetts, have just sent us their pledge of $100 per annum, to support a missionary in the west.

We are now happy to add the following extract of a letter, received a few days since, from our esteemed friend, B. F. BUTLER, Esq. of Albany, addressed to the Cor. Secretary.

"MY DEAR SIR,

"From your last report it appears, that the average expense of maintaining the missionaries in your employ, so far as it devolves on your Society, is a little more than $100 per annum. It is probable that it will not, in any year, exceed $150. Under this impression, I take pleasure in proposing to defray, during the present year, the expense of one of the labourers to be employed by you; and I enclose my check for one hundred dollars, to be applied to this purpose. The balance shall be paid at your next anniversary, on ascertaining the average sum. And I desire to be considered as engaging to continue this contribution, so long as Providence shall enable me to do so without injustice to my family or others; subject, however, to the further qualification, that your Society shall faithfully adhere (which I doubt not they will) to the evangelical and catholic principles which have thus far distinguished their operations.

"I cannot sufficiently express to you the happiness I feel in the belief, that I shall thus be enabled, through the medium of your Society, to fulfil the duty of preaching the gospel to my fellow men; and in a way too, much more likely to be useful,

Providence has placed me. To the guidance and blessing of God, I fervently commend, not only the missionary who may be employed by this contribution, but all the labourers in the service of your Society. May they be men of sound principles and exemplary piety—thoroughly qualified for all their important duties—full of faith, and wisdom and enlightened zeal! May they be kept from all strife and contention; from all improper interference with political or other extraneous concerns; from ambition and intolerance; and from every thing, in a word, that is repugnant to the spirit, or the precepts, or the example of their Master! And may the spirit of truth direct, and accompany, and bless all their ministrations; and thus secure to them, both here and hereafter, the joy and the crown of those who 'turn many to righteousness,' and who shall 'shine as stars in the firmament for ever!'

"I am, dear sir, with sincere and affectionate regard, your friend and brother,

B. F. BUTLER.

REV. ABSALOM PETERS,
Cor. Sec. A. H. M. S."

What is the language of the foregoing examples to the wealthy Christians of our land? Let him that readeth understand. These examples are not selected because they are more liberal than others which might be named. Many of the poor, it may be, have "cast in more than they all." And the contributions of other men of wealth have been equally bountiful. But these examples exhibit a connexion between the contributions to this Society and the specific object to be accomplished by them, which cannot fail to be interesting. They show the fact that the contributor of any sum, does, in effect, preach the gospel during the time that his donation supports a missionary. Will not all who love the souls of men, and believe that the preaching of the cross is the power of God unto salvation, be encouraged by such a provision to enter the field? By what other means can they who possess property use it to promote so directly the cause of salvation? Here is an expedient by which the farmer, as he tills his ground, the mechanic, as he works at his trade, the merchant, as he measures off his goods, the physician, as he administers healing to the sick, and the lawyer, as he settles the claims of property and pleads the cause of the oppressed, may all be *preachers of the gospel by proxy*. Young men, also, who are not called as was Aaron, may take on them this office without presumption;—and even the daughters of the rich, who inherit the wealth of their fathers, may thus *preach the gospel*. This, too, is a provision by which the widows of the wealthy, that mourn, may have "appointed unto them beauty for ashes, the oil of joy for mourning, and the garments of praise for the spirit of heaviness," because they may thus send good tidings of good to the destitute and the afflicted. Who, that has the means, whether it be wealth in possession, or the ability to earn it, will refuse to put forth exertions to contribute from $100 to $400, for the sweet satisfaction of feeling that every Sabbath-day, and, both in season and out of season, during every week in the year, he is *preaching the gospel by proxy to the poor?* Let this be done by only one half of the wealthy in our churches, who hope that, within the last year, they have become new creatures in Christ Jesus, and then let the poor cast in their mites, and the work of Home Missions would be amply provided for. And let every reader of this article feel that he is himself responsible for a portion of the means necessary to this result.

REPORTS OF MISSIONARIES.

MISSOURI.

From Rev. J. M. Sadd, Farmington, St. Francis Co., Mo.

I have used much pains to distribute *tracts far and near*, all around me, a supply of which I have been enabled to keep on hand. There is no week-day school where it would be proper for me to enter for religious instruction, except one under the care of Mrs. S. She takes much pains to cultivate piety, and prays with the

cholars. Sabbath Schools are becoming more and more prosperous and useful in his section. I have organized four in this ounty, all doing well, and expect to organ- ze another this week. The one in Farm- ngton has prospered beyond my expect- tions. It numbers about 43 scholars, ight teachers; library of 130 volumes. Two teachers have been converted since he school commenced, and another is very nxious. My Bible Class numbers 15 members, and is interesting. It has been ery difficult to conduct prayer meetings ntil of late, because there has been no ne, commonly, to pray but myself. We ave had, however, commonly one every veek.

The Monthly Concert has been attended vell, and has been, I believe, a very inte- esting and profitable meeting. I have ead, every meeting, I think, extracts from he Home Missionary, and made other re- narks relating to missionary operations.

Our county is supplying fast with the ible, although we have no society organ- ted, owing to great opposition before I ame here. Certain individuals, however, ad some Bibles forwarded, and many ave been sold. I design to scour the ounty soon, and ascertain the wants xactly. We have a monthly tract distri- ution, which is doing much good. The ract seems to be received cordially by very family.

Revival.

At the sitting of our Presbytery in April, at Apple Creek, during which time the Lord poured down his Spirit, and brought in a goodly number into his king- dom, I resolved to return home, and be more faithful than I had ever been before. On my return, I found more solemnity than when I left. I preached more plainly, and urged them to an immediate decision. One interesting case of conversion soon occurred. Soon two others, and then another. Some few opposed. A pro- tracted meeting was appointed, which com- menced on Friday the 18th of May. On that day, one minister only being present to help me, we organized a church of seven members, and ordained one of them as an elder. Three of these were new con- verts—two from a neighbouring church, one an old lady, the only Presbyterian in the place a little time since, known to be pious, and the other my companion. We together preached two sermons, and held a prayer meeting every day. We had full meetings each day of the week, and on the Sabbath a great throng. Five or six came forward to the *inquirers' seat on Saturday,* and more on the Sabbath. The sacrament was administered to the little church, to which table came a number of our Me- thodist brethren. Some old people, who had long lived astray from God, who had once been members of a church, (though no one knew it,) now came to the inqui- rers' seat, bursting into tears. It was an affecting sight indeed. On Monday morn- ing, four aged persons, who had all but one come to the inquirers' seat the day before, came to the session to be examined. They all gave satisfactory evidence of having passed from death unto life, and were admitted to the church. Two others came to the seat on Monday, one of whom is since hopefully converted, and the other a promising case. The united heads of two other influential and wealthy families appear deeply anxious for the salvation of souls. After sermon on Monday, some addresses were made on the subject of temperance, and a society of about 20 members organized, which is increasing every day.

Thus the Lord is truly with us. Our little town, which consists of only about twelve families, is a solemn place. A few months since, the Sabbath was almost wholly disregarded, but now scarcely an individual passes across the streets, unless it be for a good purpose. I have reason to believe that a number of the scholars in the Sabbath School are the fruits of this work. Our Sabbath School is now a more precious place for children, as some of the teachers have become pious, and others anxious. We have had trials and strug- gles, but none worth mentioning, for the Lord has more than sustained us under all, and now crowned our labours with suc- cess. Not unto us, but unto his name be all the glory. We are glad to be here. We would not exchange our situation for any one east of us.

ILLINOIS.

Revival in Bethel, Bond Co., Ill. Extract of a letter from Rev. Albert Hale.

In our last number, we gave a brief notice of this work of grace. We are now happy to furnish our readers with the following more particular account, from the Pastor of that church to a friend.

I must tell you what the Lord has been doing for my dear people. When I wrote you last, you recollect that a few had hopefully passed from death to life. The spring was then just coming on, and my health rapidly declined. For several weeks it seemed to me that I should preach but little more, and, what was still worse, I

saw evident marks of decline in the work of grace which God had been carrying on among us. We had now a four days' meeting appointed, to commence on Thursday before the fourth Sabbath in May. I looked forward to the meeting with trembling. For a few Sabbaths previous to the meeting, the Lord enabled me to preach on several topics, which were much blessed to the awakening of my people. Deep feeling often pervaded the congregation, and my hopes respecting the meeting were strengthened. Brothers Lippincott, Brooks, Messenger, and T. A. Spilman, assisted me through the meeting; also, Brothers Watson and Ewing were with me a part of the time, and took part in the exercises. The brethren came to the meeting in the spirit of their Master, and during its continuance, it may truly be said, that they preached the gospel with the Holy Ghost sent down from heaven. Scarcely had the meeting begun, when it was manifest that the Lord was with us. The countenances of impenitent sinners, and the prayers and anxiety of Christians, indicated it. On Friday we separated the inquirers from the rest of the congregation, by calling them forward to particular seats. But few came. It was an awful moment to both saints and sinners. One young man, who was sitting on the seat which we requested should be cleared for inquirers, a son of one of my elders, after waiting to hear the invitation, and while burthened with deep feeling, arose and left the house. Others occupied his seat, and, after a short address, his father was called upon to pray. He poured out his soul in prayer, and when he mentioned the case of children with pious parents, it was overwhelming. He could not utter his feelings, and it was the pouring forth of groanings which could not be uttered. The son stood without, weeping. Saturday our house could not contain the congregation, and we arranged the seats in a little sacred grove in front of the house. During this day, the feeling was increased, and from twenty to thirty took the seats of inquirers, most of whom were deeply burdened with a sense of sin and ruin, and one or two thought they found peace in believing. In the mean time, an increasing spirit of prayer and faithfulness was manifested on the part of Christians. Sabbath was a great day. Our communion was deeply solemn and interesting. The disciples of our Lord Jesus ate and drank in remembrance of him. Ten, most of whom were the fruits of the work of grace the winter past, and generally members of the Sabbath School, for the first time commemorated the dying love of Christ. At the close of the afternoon service, an inquiry meeting presented a scene of deep interest. The inquirers were requested to go to the meeting house, while Christians remained at the stand to pray. About 60 resorted to the house, all of whom were in deep distress. Sighs, sobs, and groans, could be heard from every part of the house. Some hopefully passed from death unto life. Such was the state of things, that it was deemed imprudent to close the meeting that night; and accordingly notice was given that the religious exercises would be continued through another day. This was the last, and truly the great day of the feast. Our congregation this day (Monday) was not so large as on the Sabbath, but our seasons of worship were scarcely less solemn than the scenes of the judgment. Christians had felt and prayed before, but this day they were in agony for sinners. When the invitation was given for the inquirers to go to the meeting house for conversation, nearly every impenitent sinner on the ground rose, and seemed in haste to reach the place. The few that stayed back were persuaded by their friends to accept the invitation. And now commenced a scene which will not soon be forgotten. Those who were hoping were seated by themselves, the anxious all around them. Soon one left her seat, and placed herself among those who entertained a hope of pardon; then another and another. This awakened the deepest distress among those who were left. Many were unable to restrain their feelings. In the course of about three hours, probably twenty, or more, hopefully passed from death unto life. But few were left, and some of these thought they found the Saviour that night after leaving the ground. At sunset we repaired to the stand, and closed the exercises of this meeting by prayer, and singing "Blest'd be the tie," &c. I have seen most of the converts since the meeting, and in general they appear well.

You know the state of my congregation before the meeting—that an unusually large proportion were pious. The Lord now almost seems to have finished up his work of saving mercy here. Only *two individuals*, among the members of my congregation who are heads of families, remain out of the ark of safety, *and they are inquiring!* In some families, where one, two, or three persons were unconverted, the Lord has finished the work! Indeed, when I go around among my people, I hardly know where to look for the impenitent sinners; but few are found

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rough the blood of Christ.
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God. Christians, too, have
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souls. An elevated state of re-
eeling now brightens up every
nce, and swells every bosom.
ows seem, for a time, at least, to
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h done great things for us, and to
be all the praise!
ork of the Lord seems to be ex-
o other neighbourhoods. I have
nd preached at several places
nd Christians seem to be waking
r sleep, and sinners are beginning
the way to Zion. We cannot
the pleasing hope, that what we
in Bethel is only the beginning
s things throughout our county.
d hasten it in his time! I know
pray for us.

INDIANA.

. James Chute, Fort Wayne, In.

ld in which I labour has not as
a very fruitful one, but among
couragements there are some
dicative of good. Our Sabbath
as become more interesting than
We have just raised sixteen
wards increasing its library. We
some addition to the number of
ers, and such as promise to be
nefit to the school. Our Bible
also been increased, and, I think,
ng more popular. The monthly
on of tracts has been continued.

Cause of Temperance.

ause of temperance is gaining
We have monthly meetings, and
we have some new members.
ve have more groceries now than
a few months ago, it is doubtless
the expectation of custom from
. It is however worthy of re-
it a few days ago twelve or four-
s of canal, in the vicinity of this
s let, and all the contractors have
nto obligations with the canal
oners, not to give any of their
key, under the penalty of forfeit-
contracts. This, indeed, looks
well, and it is hoped that the Wabash canal will be made without ardent spirit. At the last session of the legislature, a law was passed prohibiting any person from giving or selling any whiskey to the Indians, under a heavy penalty. This law is in force, and some in this place who have been most notorious in this respect have given up the practice.

Our communion was held on the first Sabbath in this month. The day was pleasant, and the house much crowded, and the assembly very attentive, and I hope the Lord was with us. Five were added to our little flock, three on certificate and two on examination.

To pious Laymen.

There are two places in this county where Sabbath Schools might be established, if there were any person to superintend and instruct; but I cannot find a solitary individual qualified and willing to undertake it. We greatly need the influence of a few active and pious laymen. A few men of this description would greatly change the moral aspect of things. And surely there is no part of the west, which affords more flattering prospects to the enterprising than this region. Every kind of produce can be raised in great abundance, and a demand for nearly double the amount at present raised. Moral and religious influence is greatly needed, and is no wise proportioned to the physical capacities of the county.

Ministers wanted.

North and north-west of this, in St. Joseph, Elkhart, and La Grange counties there is no Presbyterian minister. In Elkhart county they need a minister very much, and from information received from a member of the Presbyterian church there, it is probable a minister might receive the greater part of his support from the people, and in many respects it would be an agreeable location for a minister. The country is settling with unparalleled rapidity. Goshen, the county seat, is about fifty miles north of this.

Infidelity.—From a Missionary in the West.

As I may have suggested in my previous reports, infidelity prevails to an alarming extent in this vicinity. We have the low disciples of Paine, and the unblushing atheist of the Owen school. Owing to this fact, I had long since determined to make an effort to disabuse the minds of

those who were disposed to be led away by these blasphemous theories. Accordingly I commenced in March last, delivering a course of lectures on the authenticity of the Bible. I have delivered twelve lectures on this subject, each at least an hour in length. These meetings have been thronged with solemn and attentive hearers; and, so far as we can judge, the effect of this effort has equalled our most sanguine expectations. It has apparently induced a goodly number, especially of young men, and those who were halting between two opinions, to attend public worship, who were scarcely ever before seen at the house of God. I am now confident that I had neglected this important subject too long. Had I performed this duty two years ago, I think my labours would have proved much more successful. I do think, Sir, that if the missionaries in our new states would make a *special effort* to establish the authenticity of the Bible, it would be attended with incalculable benefit. Infidel writings abound in the West, and the public mind has already become poisoned to an alarming extent. Those who are naturally of a skeptical turn of mind, and have had the reading of Paine, or some similar work, it is almost impossible to benefit with the Gospel, until, by fair argument, you have shown them the absurdity of the reasonings which they use to disprove the Bible. Notwithstanding all the infidelity which prevails in the west, I believe (so far as my information extends) there are but few sermons preached to establish the inspiration of the Scriptures. Thus, there are thousands who attend meeting more or less, who have never heard the authenticity of the Bible fairly discussed.

From the Rev. B. C. Cressy, Salem, Ind.

It is now three years since I commenced labouring in this county as your missionary. During this time, I have preached about five hundred sermons,—organized in the county one church—a Temperance Society has been formed, consisting at present of about 500 members. The county has been supplied with Bibles, and 98 members have been received, all, with very few exceptions, upon examination. Thus we ourselves, as well as our patrons, have cause of gratitude that the efforts which have been made to build up the cause of Christ in this vicinity, have not been utterly in vain. Though we have had our share of discouragements and trials, yet these deserve not to be mentioned in view of the smiles of the great Head of the Church. Those who have here been the recipients of your bounty, are by no means insensible to their obligations to God and the A. H. M. S., for the timely aid they have received.

MAINE.

From the Rev. W. Gale, Eastport, Me.

REVIVAL.

During the past year, we have witnessed with pleasure a growing interest in the use of the means of salvation; and the Holy Spirit has descended to render these means to some extent savingly beneficial. At times, in the spring and summer, we thought we could discover some tokens of an approaching revival. But it was not till the first week in November, that the desires of our hearts were granted. All the circumstances of a protracted meeting were highly favourable; and we had not been long together before the impression became general, that the time to favour Zion, yea, the set time had come. Compared with what God has done and is now doing in many other places, the work of his Spirit here has been small. But when viewed in connexion with the state of morals and religion in this town and vicinity, and with the happy results which will probably flow from it both in time and eternity, the work appears great, and demands of us everlasting gratitude and praise. We think as many as forty persons have found the past few months a harvest season to their souls, and have gathered fruit unto eternal life. Some of these belong to the Baptist society, and have joined a church of that denomination. Among the persons hopefully converted, are several heads of families, and several interesting young men. Five or six domestic altars have been erected; and I doubt not infinite good has been done by means of the Gospel in this place within the last year. Some husbands and some wives can say in regard to their companions,—some parents can say in regard to their beloved children,—and some in the other relations of life can say in regard to their friends—and I can say in regard to several of my people, as the father of the prodigal said—they "*were dead but are alive again: they were lost but are found.*" Is it not meet therefore that we should rejoice, and give unceasing praise to the Giver of every good and perfect gift?

MISCELLANEOUS.

POINTMENT OF REV. B. H. RICE, ASSOCIATE SECRETARY.

'he extended operations of the A. H. M. iety have so far increased and multi- d the duties of the Corresponding retary and General Agent, that the cutive Committee have for some time convinced that the labours of another er were needed in these departments. y have accordingly appointed the Rev. jamin H. Rice to the office of Asso- e Secretary of the Society, and we now happy to announce his accept- e of this appointment, and that he is ected soon to enter upon its duties. object of this increase of the officers he Committee is, that they may have their power to visit more extensively wide and increasing field of the So- y's operations, become more inti- ely acquainted with its comparative its, and, at the same time, conduct re promptly and efficiently its corres- dence, and its agencies for raising ds. It is expected that the Secreta- will alternate in the performance of e duties, and thus render to the whole l, and to the several departments of r work, that amount of attention ch the enlarged demands of the cause uire.

ASSACHUSETTS MISSIONARY SOCIETY,

AUXILIARY TO THE A. H. M. S.

'his Society held its thirty-third anni- sary in the city of Boston, May 29, 1832, the meeting appears to have been at- ded with unusual interest. Among the olutions adopted, we notice with plea- e the following, viz.

"The Executive Committee recom- nded that the Society become auxiliary he American Home Missionary Socie- agreeably to the 8th article of their stitution, instead of the 7th, as at pre- t, which recommendation, after discus- n, was unanimously adopted."

By this arrangement the receipts of the ss. M. S. will hereafter be paid or re- ted to the treasury of the parent Soci- , and its missionaries will be appointed h commissions furnished by the lat- in the same manner that the missiona- es of the other state societies have been ointed, and will be embraced in the an- l reports of the A. H. M. S. From our erience of the effect of this plan in all er cases where it has been adopted, we doubt not it will be happy in its influence on the efficiency of this important auxilia- ry, while it will contribute to the unity as well as usefulness of the operations of the parent Society.

ANNUAL REPORT.

The Annual Report of the above Society, which has recently come to hand, is from the pen of the Corresponding Secretary and General Agent of the Society, Rev. R. S. Storrs. It is rich in its materials of in- formation, able in its discussion of princi- ples, and warm and moving in its appeals. We have seen no document on the subject of Home Missions more worthy the atten- tion of the friends of the cause generally, and especially of the conductors of the ope- rations of auxiliary societies and agencies. In the next No. of the "*Missionary*," we propose to insert several extracts from this report, on the "*Field of the Mass. Miss. Society*," its "*relation to the A. H. M. S.*," &c. At present we have only room for the following

PARTICULAR RESULTS OF THE YEAR.

Receipts into the Treasury $8,697 83; payments in the state $6,310 74.

The whole number of churches directly aided during the year is sixty, exclusive of the Gayhead Indians, among whom there is no Congregational church. Some others have drawn strength from your treasury, through the medium of the National So- ciety.

In 44 of these churches, the number of members reported, is 2,489. Of this num- ber, 752—or nearly one third of the whole —have been added the past year.

Special revivals are reported in 30, or one half the churches; and more than usual attention in some others.

In 36 congregations, the average num- ber of worshippers is stated to be 5,710. The others not reported.

In 36 congregations, are 2,630 persons under Sabbath School instruction.

The Bible Classes in 22 congregations, have 707 members.

In 20 congregations, are 1,830 subscri- bers to the principle of entire abstinence from the use of ardent spirits. In four congregations, no temperance society ex- ists—though we are assured this will not long be the fact. In the remaining 36 congregations, such societies exist, but their numbers are not reported.

In 27 congregations, the contributions to objects of benevolence are stated to be $1,321. The amount appropriated from

your funds to the same congregations is $2,725; i. e. they pay back into the general treasury of the Lord, nearly one half the amount they draw from it. Nine congregations do nothing for benevolent objects beyond their own limits! twenty-two make no report on this point, and *probably* do little, or nothing!

Your Committee state such a fact with regret. It augurs ill to those concerned; for while they have not learned that "it is more blessed to give than to receive," there is diminished ground for hope that they will gather strength from the charities of sister churches, or that they will enjoy a refreshing from on high. In scarcely an instance, is there a revival reported this year, where no effort has been made to give the Gospel free course through the world.

LABOURS AND RESULTS OF FOURTEEN YEARS.

Since the formation of the "Domestic Missionary Society of Massachusetts," in June, 1818—incorporated with the "Massachusetts Missionary Society," in 1827—one hundred and four feeble churches and waste places in the state, have been assisted by its funds. Of these, thirty are now sustaining divine ordinances without assistance, and most of them are in a state of equal prosperity with our best parishes. Of the whole number, sixty-eight were either the original churches of the Commonwealth, found in a state of rapid decline, or waste places where no church had previously existed; and thirty-five have originated from the predominating influence of fatal errors, in the several places of their location.

Appointments by the Executive Committee of the American Home Missionary Society, from June 15th to July 15th, 1832.

Missionaries not in Commission last year.

Rev. ——— Mann, Niagara Falls, N. Y.
Rev. Daniel Johnson, Port Gibson, N. Y.
Rev. R. H. Snoddy, Eusebia ch., Blount Co. Tenn.
Rev. David Root, Mt. Pleasant, Hamilton Co. O.
Rev. H. S. Johnson, Canton, St. Lawrence Co. N. Y.
Rev. H. McGregor, Morristown, N. Y.

Re-appointments.

Rev. Henry T. Kelley, Kingsville, O.
Rev. Abel Caldwell. Hunt's Hollow, Alleghany Co. N. Y.
Rev. J. Waters, Deerfield and Russia, Oneida Co. N. Y.
Rev. N. Gillet, Nelson, N. Y.
Rev. Joseph Butler, Brazier, N. Y.
Rev. D. B. Butts, West Brunswick, N. Y.
Rev. Charles Bowles, Warren, N. Y.
Rev. E. C. Beach, Lysander, N. Y.
Rev. S. Sweezy, Florence and Williamstown, N.Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 15th to July 15th, 1832.

Albany, N. Y., Benjamin F. Butler, Esq. (which constitutes him a director for life,)	100 00
Andover, Mass., North Parish, Ladies' assoc., to const. Mr. Wm. Thompson L. M., per Mary H. Adams,	30 00
Chester, N. H., Rev. Jona. Clement, per J. Leavitt,	10 00
Connecticut Missionary Society, viz. from the Aux. Soc. in New Canaan, per Rev. Theophilus Smith,	28 82
Conway, Mass., Elijah Nash, per Dr. Crosby,	10 00
Durham, N. Y., Abijah Pratt, L. M. in full, 20; Abijah Pratt, jun., L. M. in part, 15; per Dr. Porter,	35 00
Granville, Mass., Charles Robinson,	5 00
Greenville, N. Y., Rev. Jonathan Hovey,	10 00
Joanna Furnace, Pa., A friend to Missions,	20 00
Long Meadow, Mass., Ladies of 1st Parish, to const. Rev. J. B. Condit L. M.,	30 00
Massachusetts Missionary Society, per *Benjamin Perkins*, Treas.	1000 00
Mexico, city of, bequest of W. W. Walmsley, per J. B. Thompson and Thomas Savage, Executors, (through A. Edwards,)	280 00
Middletown, Ct., Fem. Miss. Soc., to const. Rev. Joshua L. Williams. of Middletown Upper Houses, a L. M., per Eliza Cotton, Sec.,	30 00
Newark, N. J., A. Dodd, per Rev. Mr. Hay,	3 00
Oxford, Mass., per Rev. Ebenezer Newhall,	11 00
Pompton plains, N. J., James Ryerson,	10 00
Ridgebury, N. Y. Fem. M. S., per Marian Kerr, Sec.,	20 50
Do. Gent. M. S., per Jona. Barry, Sec.	20 00
Salem, Mass., avails of a legacy of 500 00 from John B. Lawrence, dec., per Chas. Lawrence and A. L. Pierson, Executors,	317 31
Virginia, A Friend,	100 00
"Home Missionary," per H. W. Ripley,	112 70
	$2113 33

K. TAYLOR, Treasurer.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE FRIDAY MEETING,

OR

THE GIFT OF PRAYER, THE SPIRIT OF PRAYER.

[Furnished by a Clergyman.]

Thirteen years ago the present August, I was called to preach the gospel in B——n. I was a stranger in the place, and being young, and without experience in the ministry, I entered upon the work with much fear and trembling. It was one of the old parishes of New-England, embracing a large and somewhat wealthy population, and in its earlier history it had been distinguished for the ability and faithfulness of its ministers, and the tone of piety which pervaded the church. But, for a number of years, it had been negligently cultivated, and, as a spiritual vineyard, it exhibited a melancholy resemblance to the field of the sluggard. "Nettles had covered the face thereof," and many of the plants of righteousness seemed stinted and ready to die. There was nominally a church of some hundred and thirty members; but they were scattered and dissociated. As a body they held but little Christian intercourse with each other, and social and even family prayer were grievously neglected. But there was one good old New-England custom which had not quite ceased to be observed. It was the "*Friday meeting.*"

The reader may need to be told that in many of the ancient churches in the land of the Pilgrims, it was customary for all the members to meet with their minister, about once in a week or two, to transact church business, and to unite in prayer and conference for Christian improvement. This practice was established in the church of B——n, under the ministry of its first pastor, who, some seventy years before, shared with the earliest settlers of the place, in the toils and privations of planting the standard of the Gospel in a new country. Every Friday evening they were accustomed to meet for the purposes above named; and even now, though other religious observances were totally neglected or carelessly attended by most of the church, a few remaining mothers in Israel, and the "chief of the fathers, who were ancient men," with an attachment which still retained much of the ardor of their first love, adhered to the "Friday meeting." Though they had almost ceased to weep over other delinquencies, they mourned the neglect of this ancient observance, so tenderly associated with the earlier days of their espousals.

The "Friday meeting," then, though thinly attended, was still in existence, and it soon became apparent that this was second only to the services of the Sabbath, as a channel of access to the sympathies of the church. In some respects it seemed to promise even greater facilities for exerting an influence to turn again their captivity. I accordingly urged the members of the church, both publicly and privately, to attend the "Friday meeting," and not without success. The fathers and mothers were always there, and the younger members began to attend in increasing numbers. Regularly, at the appointed hour, I was with them, and with a freedom encouraged by the character and usages of the meeting, and an earnestness inspired by the conviction that something must be done to break the slumbers of the church, I endeavoured to press upon the conscience of each individual the guilt of their spiritual condition, and its utter hopelessness, unless they could be aroused to the performance of duty. A revival of

the spirit of prayer seemed the first step to newness of life. As often, therefore, as the "Friday meeting" was convened, I called upon every male member of the church present, to lead us in prayer, and they as often declined, excepting the two venerable deacons, who were always ready to "stand in their lot." One of them, therefore, or myself, would pray, and then we would appeal with tenderness to the consciences of our brethren whether this could be right in the sight of God? Here were military men, political men, men in civil office, men of learning, and accustomed to address public assemblies, but when called on to *pray*, in a little church meeting, they had no talent and no courage for such a purpose! Bold and zealous in other interests, but, in this greatest of all concerns, timid and diffident to a degree which had destroyed the power of utterance!

This state of things continued for more than three months, and no visible impression was made on the church, excepting that the meetings were more fully attended, and with some increase of solemnity. At length, as I had returned from a Friday meeting, and sat musing in my study, Mr. F., an aged member of the church, came in, and with some agitation and embarrassment, commenced the following dialogue:

Mr. F. I have called, Mr. ——, to say to you that I think you do wrong to ask me to pray in the church meetings;—I have not the gift of prayer.

Pastor. I am sorry you feel so, Mr. F. A man *cannot* use a gift which he does not possess, and he certainly *will* not use one which he *thinks* he does not possess. But is it true that you do not possess the gift of prayer? Do you never pray?

Mr. F. O yes. I did not mean to say that I do not pray. I trust I do pray mentally, and that God knows my desires. But what I mean is, that I have not the gift to pray in words in such a manner as to be profitable to others. My nervous system is so agitated, and my mind is so confused, when I think of praying in the presence of others, that I do not believe I could utter a word. When I have attempted to pray in my family, I have been so overcome, that I could not proceed.

Pastor. And do you not pray in your family?

Mr. F. I do not statedly.

Pastor. And because you are too diffident, or nervous?

Mr. F. Yes.

Pastor. But are you thus diffident of your powers in other things? Do you not sometimes make little speeches in town-meetings, and did you ever doubt that you had talents to make yourself understood on such occasions?

Mr. F. It is true, I have sometimes made remarks in town meetings, but then I am always very much agitated when I do so, and do not think that this proves that I ought to pray in public. Prayer is a much more solemn concern, and my feelings would overcome me. Besides, there are so many others that are more competent.

Pastor. But do you ever think that there are others in the town-meeting more competent than yourself? Yet you do not hesitate to attempt so to explain subjects, as to enlighten and correct their views. Now, if you felt equally in earnest to urge your plea before the throne of grace, is it not probable you would feel constrained to speak, notwithstanding your conscious inferiority, especially when urged to it by your brethren, and when there are none but brethren to hear you?

Mr. F. Perhaps I should, but I do not think I have suitable talents for public prayer.

Pastor. It ought to be a matter of solemn consideration with you, Mr. F., whether your want of the *gift* be not, in fact, a want of the *spirit* of prayer. I do not mean, however, to be too urgent with you. Perhaps I have been wrong in having so long persevered in asking you to pray. But you will permit me to relate an anecdote, which I hope will be found to illustrate your own case in more respects than one. Some ten years ago, I knew a man of about your age, and, I should think, of just about your talents and standing in society. He was troubled in the same way that you are, and on Saturday evening he went to his minister, and,

for the same reason that you now urge, requested that he would not ask him to pray in the Sabbath evening conference, which was to occur the next day. He said he had not the gift of prayer, and it embarrassed him to be asked so often. The minister, at his solicitation, consented not to ask him to pray. The man returned to his dwelling, but his sleep forsook him in the night season; he found no rest until he arose early on Sabbath morning, and went to his minister, and withdrew his ill-judged, and, as he then thought, wicked request, and earnestly desired that he would ask him to pray. His minister accordingly asked him at evening, and I heard him pray in a style of penitence and fervor that I can never forget. Often, afterwards, I had occasion to witness the improvement of his religious character, and his activity and usefulness as a Christian. This I relate as a matter of fact. But that was a time of revival of religion, when men's consciences were tender, and the influence of such a strange request upon his own mind was perhaps not much to be wondered at. If it were now such a time with us, I might hope for the same result in your case. As it is, however, this is perhaps too much to expect, and if I fail of convincing you that your request is wrong, I will comply with it, and hereafter, in our church-meetings, I will ask the brother on your right hand, and the brother on your left, to lead our supplications, and will pass by Mr. F., as one, who, though he has been twenty years a professor of religion, has not "the gift of prayer!" This, however, I shall do with reluctance, and only because you request it, for it is my own opinion, that you ought to pray, both in your family and in the presence of your brethren, and I do hope you will withdraw your request. If you do not, Mr. F., I am sure the remembrance of it will trouble you in the night watches. Shall I therefore comply with your request, or will you withdraw it?

Mr. F. You must do what you think is your duty; and if I am wrong in making the request, I hope you will not regard it.

Pastor. Then if you are present at the next Friday meeting, I shall ask you to pray, and yours must be the responsibility of deciding whether it is your duty to comply.

The conversation here closed, and we shook hands with a mutual expression of desire that the Great Searcher of hearts would guide him to a right decision. Mr. F. retired, evidently troubled and smitten in conscience, and I waited with much anxiety the result of this interview. At the next Friday meeting, he was present. His countenance indicated deep emotion. We were seated as usual, and I began in the order in which they sat, to ask the brethren to pray. Every individual refused until the invitation reached Mr. F. He rose in his place, and said, "Let us pray." His agitation was truly great; every fibre of his system seemed to be moved. His voice was tremulous, but his utterance was distinct, and his words were evidently such as the Holy Ghost teacheth. His thoughts were remarkably collected. He began with expressions of deep contrition before God, and then led us in a brief and pertinent prayer; at the close of which he sat down, overwhelmed with emotion. The effect upon the meeting was electric. Every heart was melted, and every eye suffused with tears. An appropriate address was then made, and other supplications were offered by the two deacons and myself. When the meeting was dismissed, the members retired with a silence which indicated deep feeling and self-abasement.

The permanent results of this occurrence have been as happy as its immediate effect was marked and extraordinary. The commencement of a new era in the church of B——n may now be distinctly traced to the prayer of Mr. F. He erected the family altar in his own house, and others soon followed his example, confessing their guilt to their companions and children. The Friday meeting was attended with a new interest; the tongue of the dumb was unloosed, new voices were heard in prayer, sinners began to flock to the sanctuary, a revival of religion ensued, many souls were converted,

and, up to the present time, few of the churches of the land have been more signally blessed.

What a lesson is this to professing Christians, who have ceased to pray! Let it be known in all the churches, that the GIFT OF PRAYER is the SPIRIT OF PRAYER. He who possesses the latter, will not long have occasion to complain of the lack of the former.

THE END OF A TRANSGRESSOR.

In a congregation where I statedly laboured in the ministry several years, Mr. R. was a constant attendant on my ministrations. His parents were pious, and had early instructed him in the doctrines and duties of the Christian religion. He evidently, at times, had a conviction of his sinfulness, and need of forgiveness, and like others, resolved on *future repentance*. He always confessed that he knew his duty, and hoped some day to comply with it, but never evinced a readiness to submit to God. But ere many years elapsed, he was attacked with a disease that baffled all medical skill, and after about three months from its commencement, prostrated him in the grave.

During his illness, I frequently visited and conversed with him, always urging him to comply with the requirements of the Gospel, and to repent and believe in Christ; but the same reluctance to obey the Gospel constantly prevailed. He did not think his sickness dangerous; he should soon be well again. "He intended to attend religious meetings; he knew religion was needful, and hoped he should before long obtain it," was his uniform language. His disease daily became more alarming, but his carelessness continued. About ten days before he died, when I entered the room where he was confined, I found him apparently in the agony of death. Conscience had now commenced her fearful office, and terrors "as in an awful day," had taken possession of his soul. All was fear within, and horror, past imagination, was visible in his countenance. His room was truly a scene of horror. "Oh," he exclaimed, "once I might have been saved, but now it is too late. God says to me, 'because I *have called*, and you have refused, **therefore I will laugh at your calamity, and mock when your fear cometh. When your destruction cometh as a whirlwind, you shall call, and I will not answer; you shall seek me early, but you shall not find me.**' He will not answer me; I am dying, and my poor soul will be in hell ere long. Oh, had I mountains of gold, I would give them freely for an interest in Christ. But, oh, it is too late. I am lost, lost for ever." Prayers were offered up for him, but no relief did he obtain, nor could I encourage him by all the promises of the Gospel to repenting sinners. "They are not for me," was his only reply.

Early the next morning, I hastened to see him, if living. I found him alive, and in a very comfortable state. I said to him, "God hath heard prayer, and prolonged your life. You have yet a little space for repentance, and be entreated to improve it, for you cannot recover." "O," he replied, "I shall now get well." "Be not deceived," was my reply; "suffer me to be faithful to you,—you cannot live long." He replied, "If you talk after this manner, I will not hear you preach any more." I tried, but in vain, to fix his mind on the necessity of preparation for death. He would not regard it. He changed the subject, and went on for some minutes to relate the circumstances preceding, attending, and following the victory gained by Gen. Jackson, during the last war, at New-Orleans. I remarked, that this topic was not interesting to me at that time, but he disregarded all I said to him; he did not even invite me to pray with him, as he always had done before. I spent an hour with him, but he evinced no disposition to hear prayer. I withdrew, and called again in an hour afterwards, but he evinced a resolution not to hear me pray for him. I then left him. A day or two afterwards, his senses failed him, reason was dethroned, and all means were useless to lead him to repentance. He languished seven or eight days, until, in his last struggle, reason evidently began to resume its empire; he started from his pillow in great terror, uttered a few dreadful groans, and expired.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. SEPTEMBER 1, 1832. No. 5.

MONTHLY CONCERT.

To all, in every place, who pray for the conversion of the world.

BRETHREN,

FROM the midst of "the pestilence that walketh in darkness," we sene the present number of the "*Home Missionary.*" Though the judgments vith which the Almighty has been pleased in righteousness to afflict this guilty :ity, have been of late greatly mitigated, yet the plague still lingers. In the nidst of life we are in death. And the destroyer is abroad in the land. Other :ities and principal towns are now experiencing, to a fearful extent, his deso-ating power. The CHOLERA may be safely pronounced the most dreadful and .he most dreaded scourge, in the form of pestilence, which has ever been brought ıpon this country. It has already numbered its thousands with the dead, and .here is too much reason to fear, from the character and habits of the great majo-:ity of its victims, that, in many cases, HELL follows in its train. And who does not ɔerceive that this wide-spreading calamity utters a voice of warning to the inha-ɔitants of the land? Its note is loud as thunder to the intemperate, the volup-:uous, and the dissolute; and written upon its front are the fearful words, "I WILL NOT SPARE, NEITHER PITY, NOR HAVE COMPASSION UPON THEM." To the community who have slumbered over the prevalence of these evils, its lan-guage is, "*Up! purify the land:—Be not partakers of other men's sins.*" And to the American churches it utters its voice. The very name of this scourge is strikingly significant of its occasion and design. It is called the ASIATIC Cholera; and this, in the providence of God, may have been intended to re-mind us of our long neglect, and of the feebleness of our present efforts, to send the Gospel to the destitute, and to extend the knowledge of the Saviour. Is it not because we have not done this, that He who sitteth as Governor among the nations, has called a plague out of the midst of a Heathen land, with which he is now afflicting the whole of Christendom? And who so guilty, in this respect, as the churches of the United States, so richly blessed with all spiritual bessings in Christ Jesus; so enlarged by revivals, and so elevated with the power of ex-erting an influence upon the whole world; and yet so slow of heart to believe and to engage with all their might in the work of the world's conversion.

Surely, then, the judgments of the Lord, that are abroad in the earth, indi-cate topics enough of supplication. The CHOLERA alone, as it pursues its

fearful work of death and desolation, reads volumes of instruction to the churches. Let us pray that its notes of warning may be heeded by the wicked; that intemperance, voluptuousness, and dissipation; political strife and bribery, and all the sins that minister to these evils, may flee away, before the wasting of this pestilence shall leave the land utterly desolate. Let us pray that the church may awake to duty; that this scourge may not be permitted to embarrass the operations of our Benevolent Societies; and that all Christians may learn, in the light of this providence, rightly to estimate the value of earthly possessions; and that their contributions may thus be increased, and not diminished, to all objects of Christian benevolence. Let us pray, too, that lives devoted to the cause of God may be spared from the destruction of those arrows, that fly so fearfully among the wicked. And let us not forget the savage war that has for several months afflicted the north-western frontier of the United States; filled many settlements with dismay, and clad many families in mourning. This, too, is doubtless a scourge sent to remind us of national, as well as individual sins, which may well be the subjects of penitence and prayer, at the Monthly Concert. And let us not forget the larger convulsions, which now agitate the world, the "distress of nations, with perplexity, men's hearts failing them for fear, and for looking after those things which shall come on the earth." O Lord, let the counsels of the wicked be destroyed, and in all the nations let "grace reign, through righteousness, unto eternal life, by Jesus Christ, as long as the sun and moon shall endure."

[For some of the intelligence which may properly be presented at the Monthly Concert, we refer the reader to the correspondence which follows.]

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES.

MISSOURI.

From the Rev. G. C. Wood, St. Charles, Mo.

The good work of the Lord, mentioned in my last letter, has continued to progress; and at this date, there is much that is interesting in the congregation. The Spirit of the Lord has not entirely left us. Some who have not yet got into the ark, are *feeling* that their situation is dangerous. At our last communion, fifteen were added to the church; fourteen on examination, and one by certificate. Since the commencement of the present revival, seventy have united with our church, and a number, I know not how many, have joined the Methodist church. Several, who have not yet made a public profession of religion, are rejoicing in hope. The Lord has called in his labourers here at every hour of the day, from the morning of life, the child of nine years of age, to the man of three score and ten: and at our last sacramental season, it was truly affecting to behold the old man, whose head was silvered with the frost of more than seventy winters, and the child of nine, stand up at the same time to covenant to be the Lord's. God has here manifested the sovereignty of his grace, in blessing some families in a most wonderful manner, while others have not been partakers at all. In one family, a lady, who was a widow, with all her children, nine in number, were subjects of this work. Two of her sons are now at Lane Seminary, Ohio, preparing, we trust, for future usefulness. It is an in-

teresting fact, that, during this revival, twenty-eight heads of families, male and female, have been brought into the church, and twelve family altars have been erected. God has in this case, as well as in many others, shown that the Sabbath School and the Bible Class are the nurseries of piety and the feeders of the church. Ten Sabbath School teachers and twenty scholars are numbered among those who give evidence of hopeful conversion. It is also worthy of remark, that thirteen of the coloured people have united with this church. There has been quite an excitement among them. As long as my health would admit, I preached a sermon weekly to them. I did this because many of them are unable to understand the truth, unless it is exhibited in the most simple manner, and every technical expression explained.

TEMPERANCE.

Our Temperance Society has received an accession of sixty members since my last report. We have now one hundred and twenty members, and the subject is daily becoming more popular in this place, and through the state generally.

A HINT TO MISSIONARIES AND FEEBLE CONGREGATIONS.

[Might not a system something like the following, be adopted with great advantage in many congregations who now receive aid from this Society? Might not a larger amount be raised in this way, by frequent contributions, and be less felt by the people, than by annual subscriptions, which are usually paid at once? Let the churches consider, and by every wise measure endeavour to help themselves, and thus diminish the amount which is received from this Society. The state of our treasury, and the effect likely to be produced upon the receipts of the Society, by the calamities which a righteous God has sent upon our cities and principal towns, call in a most affecting manner for the attention of the churches aided, to this subject. Let them do what they can. The following is also from Mr. Wood, above named:]

We have adopted a new plan for the support of the Gospel, and all our benevolent operations—or, rather, it is the old apostolic plan, and new in our day, and in this place. It is this: each individual contributor, is to lay by in store, as the Lord shall prosper him, through the month, and on the first Sabbath in each month, to cast his mite into the Lord's treasury. It is the same plan that is now in operation in one of the churches in your city. To carry this into effect, we have thrown aside all subscription papers, and every appropriation, unless specified by the contributor, is made by a committee of six men. I believe that when this system of benevolence is fairly in operation, this church will do much more to support itself, and help others, than it ever has done.

ILLINOIS.

From Rev. T. A. Spilman, Hilsboro, Ill.

PROTRACTED MEETINGS AND REVIVALS.

I have recently spent several Sabbaths from home, to aid in conducting protracted meetings, and to supply the destitute with the word of life. At these protracted meetings, the Lord was evidently present with his grace. The word was rendered quick and powerful, and prayer was effectual. The measures employed were not novel or strange, but such as God has ever employed and blessed for the conversion of sinners. The words of truth and soberness, exhibited in a plain, pointed and earnest manner; exhortation; public and social prayer; accompanied with fasting, and much personal conversation.

Of the protracted meeting in Bethel, Bond county, [See Hom. Miss. p. 55.] you will have received an account from Mr. Hale.

The meeting at Greenville, the Sabbath before last, was no less distinguished by God's sovereign grace, than the former. Careless sinners were awakened to a degree and extent seldom witnessed in this part of the country. A considerable number (but I have not yet ascertained how many) have found peace in believing.

Last Sabbath was our communion in this place. The meeting was of three days' continuance. The assembly, compared with the sparseness of the population, was very large. I was assisted by brother Stewart, brother Lippincott, and brother Hale. These brethren seemed to be blessed with the presence of their Master. The Gospel of the grace of God, exhibited with clearness, was evidently at-

tended with divine energy. A solemn stillness reigned throughout the congregation. Seven members were added to the church, and the inquiry of anxious souls is much more general than it has been here at any former period. This account, dear brother, is by no means exaggerated. I wish to exhibit before your committee nothing more than the truth; but I believe that God's sovereign grace is doing great things for this and the neighbouring churches, and we cannot be silent in his praise.

From Rev. L. Farnam, Lewistown, Fulton Co., Ill.

When I consider the small numbers that ordinarily compose our congregation, and the number which God, as we humbly hope, has been pleased to bring from darkness to light, through the instrumentality of my feeble efforts, the proportion is large—the blessing is great. The average number that attends on my ministry here is perhaps fifty; the number of hopeful conversions is twenty. And since my last report, it has been my lot to record the goodness of our unchangeably faithful and covenant-keeping God. I then stated, that, for a few weeks, there had been an increase of interest in the subject of religion. About that time I was called away to labour a few weeks in Jacksonville, where was a sweet season "of refreshing from the presence of the Lord." I returned to this place at the end of two or three weeks, and found the Lord was here by the gracious influences of his Spirit, and had verified the promise, "He that watereth shall be watered also himself." One had been hopefully converted, and several were under conviction. I arrived on Saturday, and the next day we had a communion season, when five were admitted to the church; one by letter and four by profession. I spent the week in visiting and preaching. It was a solemn week. On the following Sabbath, the Lord's supper was administered at Canton, when thirteen united with the church, eight on certificate, and five on examination. During the week, there were six or seven hopeful conversions. I think there are yet some seriously disposed.

From Rev. R. Barnes, Canton, Ill.

The average number who have attended *on my ministrations*, has been greater than *during any previous* quarter; and, if I were to mention any additional encouragement, it would be, that the Sabbath School in this place has been newly organized, and in a manner which promises to render it more efficiently useful. The number added to this church, from my little congregation, during the year, ending the first of July, is twenty-two, twelve on examination, and ten by letter. Others we hope will unite the first opportunity.

INDIAN WAR.

A serious obstacle to the progress of improvement of every kind, in this vicinity, at present, is the *Indian war*. This is the all engrossing topic which agitates the public mind: and as this is so near being a frontier settlement, the excitement in this town has at times been very considerable. Many of our citizens have been called out in the military service, and at least four families in this town and vicinity are already clad in mourning. How many of the whites have fallen since the commencement of hostilities I am not able to say; probably from 50 to 100. The number of Indians probably as great. What will be the result of this difficulty we cannot foresee. There seems to be no immediate prospect of its termination.

Our meeting house, as well as almost every other improvement, is of course retarded. We are hoping, however, that the clouds which now hang over us will soon be dispersed.

From a Committee of the Church, Jacksonville, Ill.

A GRATEFUL RETURN.

[The Rev. J. M. Ellis having been called from his charge, in Jacksonville, to engage as agent of the Presb. Education Society, in that state, the church have addressed a letter of thanks to the A. H. M. S., for the aid afforded them during three and a half years. The conclusion of this letter is as follows:]

It is our determined resolution to try and support the Gospel among us, though at present we are but feeble, two churches having been set off from this since we were organized, about five years ago. Thus God has signally blessed this church, in making it, as it were, a nursery for the adjacent country. We trust, if the Lord shall send us a pastor, that he will open our hearts and lay liberally to our hands, so that out of our penury we may be fully

le to give him an ample support. For
› are convinced, not only from the word
God, but from daily experience, that he
no devotes his whole time to the Gospel,
ould live by the Gospel. We are en-
uraged so much the more to hope, be-
use we have been enabled, through the
id assistance of some of our Christian
ends abroad, by the agency of Mr.
lis, to get completed a suitable frame
ilding for a place of worship, without
urring any debt. May the Lord re-
ard, in this life, our kind benefactors
undantly with the rich treasures of his
ace; and may they receive, in the day
final retribution, a crown of glory, as
› reward of their charitable services
me to the poor servants of God here.
id, sir, permit us to express our most
rnest solicitude for the peace and pros-
rity of the A. H. M. Society, which has
eady done so much good, and which,
› believe, is destined to confer still more
luable and lasting blessings upon this
ghly favoured land. May no weapon
er be formed to hinder its usefulness.
id may that copious stream, which,
der God, hath hitherto so bountifully
pplied her wants, continue to flow with
e current of time, and with unabating
pidity, while there is one spot of this
tensive continent, where a church can
gathered, unoccupied by a faithful
inister of the Gospel of Jesus Christ.
id we, as a church, hope soon to see the
y when from us a channel will be cut
t, through which will flow a stream to
igment this mighty ocean. And, be as-
red, that while we supplicate a throne
grace, we shall ever remember the
osperity of your Society. We are, in the
nds of Christian love and affection,
ur obedient servants, in the Lord,

JAMES KERR,
ERO CHANDLER, } Committee.
E. WOLCOTT,

INDIANA.

Salem Presbytery.—Plan of Missions.

We have received from the Rev. S. K. need, of New-Albany, as chairman of a resbyterial Committee, a plan of conducting missions, adopted by that Presbytery, and approved by the Synod. The and features of the plan are, that a ommittee of the Presbytery is appointed divide the unoccupied territory within limits into missionary districts, to correspond on the subject of missions, and to superintend and direct the labours of such missionaries as may be sent them, or appointed by their request, on the fields designated, and to report at each stated meeting of the Presbytery. The Executive Committee of the A. H. M. S. have already made one appointment, by request of the above committee, and are in correspondence concerning others.

REMARKS.

We think it unnecessary to publish the above plan in the Home Missionary, and perhaps it would be unwise to commend it as a plan to be adopted generally by the Presbyteries. Each Presbytery will, of course, judge by what measures they can most efficiently promote the settlement of ministers within their own bounds; and those measures will be varied to meet the circumstances of the different parts of the "land yet to be possessed." But we take this opportunity of remarking, that Presbyteries in the South and West will greatly promote the object of the A. H. M. S., and bless their own destitute churches, by adopting some plan for the location of Missionaries within their bounds, as well as of corresponding with us, that we may be fully apprized of the wishes of our brethren, wherever the needy are applying for aid. This Committee will gladly co-operate with Presbyteries and Synods to the extent of their ability, in any plan which shall promise most effectually to advance the object for which this Society exists.

From Rev. W. Lewis, Rising Sun, Ind.

Since my last report there has been an interesting state of things in our little church. Some professors have felt more deeply the obligations that rest upon them to let their light shine before the world; and, as we believe, have offered up effectual fervent prayers for impenitent sinners. Seven have recently been added to the church by profession, and five by certificate. Three others are rejoicing in hope, and a few appear solicitous about their eternal welfare. I have recently assisted in organizing two Sunday Schools

in the country, which are very promising. Our three Bible Classes and four Sunday Schools embrace about two hundred pupils. Three of the Schools have excellent libraries, and the fourth has raised funds to procure books. Sunday School publications, if well selected, produce a happy effect. We have a sunrise prayer meeting on Sabbath, which is generally well attended.

MICHIGAN TERRITORY.

From Rev. J. M. Wead, Ypsilanti, Washtenaw Co., Mich. Ter.

My second year's labour among this people has just expired, and my mind very naturally reverts to the time when I first arrived here. I was then an entire stranger to this people, was young and inexperienced. The country was new, and it was seldom that I could see any brethren or fathers in the ministry with whom to counsel. In these particulars my circumstances are changed.

Since I have been here, the Lord has somewhat blessed this little church. Its numbers, and I would humbly hope its graces, have been considerably increased. When I first came here this church embraced thirty-nine members. Since then sixty have been added, five have been dismissed to other churches, and one has died. The present number is ninety-three. Ten united with us the last Sabbath. Thus you see, though we have experienced no general revival, the Lord, in great mercy, has been blessing us. We have not had a communion season that has not added to our numbers. It is of the Lord's doings, and to his great name be the praise.

I have formed two new Sabbath Schools since my last report, making five within the bounds of my society. They are all flourishing. Those previously formed have had their numbers considerably increased. The temperance cause still flourishes with us. Accessions are made at every monthly meeting.

Recently, a small Home Missionary Society has been formed here. The amount subscribed is not far from twenty dollars a year. It will be somewhat increased. The members of the society pay monthly, at a prayer meeting, which the church has agreed to observe. At this meeting one special object of prayer is the Home Missionary Society.

Our place of worship is still very much crowded on the Sabbath, and we are yet too poor to build a meeting house.

From Rev. P. W. Warriner, Monroe, Mich. Ter.

Since the first of January we have had an addition to the church of nearly fifty. A number have also left the place, and been dismissed. We have had more or less additions at each of our three last communion seasons. Our meetings are crowded on the Sabbath, and often people come who have to go away for want of room. We hope to have this difficulty obviated soon, and that *before this reaches you our house will be finished.* It was to have been completed on the first of June. They are now plastering it, and we expect it will soon be done. It will be a matter of very great joy to this people to be able to assemble in a temple dedicated to the special worship of God.

We expect to live another year without your aid. Eternity only will tell the good your Society have done in this place. Sure I am, that, without your aid, they would not, even now, have the preached Gospel. I hope we shall, in some way, refund to your Society the amount we have received with interest.

OHIO.

[We have received the two following articles from a clergyman in Ohio, once a missionary of the A. H. M. S. We insert them with pleasure, and commend them to the perusal of the friends of Mission and of Bible Classes. The "Protracted Bible Class" is probably a new experiment, and we trust the hint here afforded will be sufficient to induce many to try this very simple, but efficacious, mode of enforcing divine truth.

For the Home Missionary.

THE WESTERN HALF OF LICKING COUNTY, OHIO.

When the first of your missionaries visited this region, five years ago, all the Presbyterian preaching enjoyed by these twelve townships, was one quarter of the labours of one infirm man. One church of more than one hundred members had existed, but now, rent and disorganized by divisions, was falling a prey to infidelity and sectarianism. Another church of fifteen or eighteen members, had not received the sacrament for several years, and was supposed to be extinct. It might be said, at this time, that forty or fifty members, in this part of the county were in good standing and united. Family worship was, to a great extent, neglected. Sabbath Schools, Bible Classes, religious tracts, and religious papers were hardly heard of, except by a few.

The Lord has made your Society, and her means, the cause of a very great change in five years. There are now on his ground, four ministers of the Gospel, who are, or have been, missionaries of our Society. Three of them are pastors. There are now five churches, embracing five hundred and thirty members. No male head of a family of them neglects family prayer. The townships which contain these churches, embrace twelve or fifteen hundred members of Temperance Societies, and three or four hundred families that use no ardent spirits. There are six or seven hundred Sabbath School scholars. All the townships have been supplied with the Bible once, and some two, three, or four times. A Tract Depository has been established, and tracts have been extensively circulated. One hundred and seventy members have been added to these churches the past year. Not any are known to have been received till they have adopted the pledge of entire abstinence. These churches now enjoy harmony, both domestic and with each other. The general prosperity which they now enjoy, can be no better expressed, than by saying that three of them are now building churches.

For the Home Missionary.

PROTRACTED BIBLE CLASSES.

Some circumstances in my history, have led me to believe, that the Bible Class might be made much more valuable to the church. Your Society employed me six months, in behalf of a church of nineteen members, in New-York. Such were our fears of opposition, that it was deemed inexpedient to give public notice of the formation of a Bible Class. After two or three months, ten or twelve young persons were invited to meet for this purpose. Before my time in the place had expired, the class nearly doubled, and quite a number attended as spectators. When the time of my departure arrived, an unexpected event made it necessary for me to remain five days. As I had reached my farewell, made my last visits to my people, and put up my books, I felt unable to make this vacuum of time useful to the people, or pleasant to myself. I took my commentaries from the trunk, and sent word to the Class that I would meet them five evenings in succession. I found religious feeling to become deeper every evening till the last, when nearly all the Class, and many others, were under conviction. I left them just as some were giving their hearts away to God. The next I heard from the place, eighty were hopefully converted, and the young people traced their awakening to that Bible Class.

I was then commissioned to a place in Ohio, where one of my congregations was thirty miles distant from the others. I could not attend a Class regularly, but went before the close of the year, and attended a Class of forty or fifty seven evenings in succession. Every evening, the Class became more and more attentive and serious, till, toward the last, I saw the falling tear. A revival did not immediately become apparent, but afterwards took place under my successor. A correspondent informs me that when the converts were examined for the church, they stated that they were awakened in the Bible Class. After I was settled, I was induced to make a third experiment. In a neighbourhood of my congregation, I persuaded twenty youths to attend a Bible Class every evening during a week; some of the class and some spectators were convinced of sin, and gave themselves up to God; and it was a precursor of a revival embracing one hundred and forty converts. I have met two other Classes in the same way, but under less favourable circumstances, and the results were somewhat less happy. In all these Classes, the subjects treated on were such as occurred in the chapter that was selected for the evening.

Protracted Bible Classes have the advantage of other protracted meetings in several respects. The mind is brought in closer contact with the word of God, and is not subject to the exhaustion of a continued meeting, and, what is very important to the inquiring mind, time is given for retirement and secret communion with God.

ANOTHER MISSIONARY SUSTAINED BY THE PEOPLE.

From Rev. William Gage, Concord, Ross Co., Ohio.

[Mr. G. was sent to Ohio, as a missionary of the A. H. M. S., in October, 1831. He now makes the following interesting report of his reception, and the provision made for his support. The churches in the West can hardly appreciate how greatly such examples encourage the efforts of the friends of Home Missions. May they be multiplied a hundred fold.]

I found here the societies to whom I

was sent ready to receive your missionary, and anxious to take him off your hands A subscription of more than one hundred dollars was immediately raised for my support, until the meeting of the Presbytery on the first of April. At the meeting of Presbytery, in April, a unanimous call was presented from the united churches of Concord and Pisgah, the former for two thirds of my time, the latter for the remainder. The societies have pledged themselves for about three hundred and fifty dollars, and the sessions say I may expect more if that will not support me. I think I can live upon that amount. Mrs. G. has earned about $30 by school keeping. Next to paying my debts, I am anxious to have something to give away. I have no fear whatever for want of support for myself and family.

Concord and Pisgah both have raised this year, for preaching, more, by one hundred dollars, than ever before. Concord, in addition, has raised over three hundred dollars for finishing off the meeting house, which is of brick, capable of seating more than five hundred. They have also contributed about thirty dollars to the Presbyterian branch of the Am. Ed. Society, and nearly forty to the Lane Seminary.

The Pisgah church remembers your Society with gratitude for favours received in years past.

I was installed over these two churches on the 13th of June. Rev. Mr. Eastman preached the sermon. Rev. Wm. Dickey gave the charge. Brother Beaman addressed the people. Rev. Mr. Crothers the introductory prayer. Brother Fullerton the installing prayer. The exercises were listened to with manifest interest, and it is believed a good impression was made.

Our Sabbath Schools and Bible Classes have nearly doubled the number of their members; also the Temperance Societies, to which nearly 200 have been added, so that now they consist of over four hundred members.

We observe the Monthly Concert, also the Sabbath School Concert. From the children of the latter we collect about 75 cents per month, for schools among the Indians.

There are several vacant churches in this Presbytery. Could the men be found, it is believed they would soon find support. I hope you will be able to send out many men this fall.

From a Missionary in Ohio.

MISSIONARY SALARY.

The aid which you extend for the present year, is less by $25 than I supposed I could do with; but as you have many pressing calls for aid, I must submit, and do as I can. Perhaps what the people will raise, and the aid from your Society, may both amount to $275.

Having heard so much about "hirelings," "salary men," and the "large salary" which sectarians have said that I receive, I, of late, have been curious to know *exactly* about these matters. It appears, from actual account, that during my six years' labours in the ministry, I have received for preaching, on an average, the enormous amount of $283 69 per year. What little I have received by way of *marriage presents*, has all been devoted to *benevolent purposes*.

I do regard the instructions of the *Bible*, on the subject of supporting the Gospel; and do not think that those who are able, and *know its utility*, should form penurious habits of contribution; but I think a minister of Christ *should be*, where *the Lord points out his duty*, *should live* on a *comfortable* allowance if he can, and, in a *missionary field*, (like the "Western Valley" especially,) *should do with as little as he can*.

From Rev. S. Hutchings, Cleveland, Ohio.

Since my last report, we have had an accession to our church of six by certificate, making an addition of 58 since the commencement of my labours with this people, one year ago.

The Bible Class was suspended for a few weeks, for the purpose of my reading Dr. Hawes' Lectures to Young Men. These were listened to with deep interest by a large audience. The Monthly Concerts, on the first and second Mondays, are regularly observed.

We took up a collection, in behalf of the African Colonization Society, amounting to about $14.

Our long contemplated church edifice is now begun. It is to be a stone building, 50 by 80, and is to be so far advanced by winter, that the congregation can occupy the basement story. I have no doubt the house will be filled as soon as finished.

On the whole, dear brother, the prospects of Cleveland are very encouraging.

we see no *special* attention to re-
io *manifest* and *direct* holy re-
n the exhibition of the truth, and
ordinances of the Gospel; yet
s an interest taken in the worship
n the Sabbath; a decided convic-
ong the most prominent and in-
persons of the place, that the
of total abstinence from ardent
the only correct one; the gradual
of truth over infidelity, and an
mprovement in the *morals* of the
Christians are encouraged, and
ey compare the present state of
ch and place with what it was
, they say with gratitude, "what
d wrought!"

UPPER CANADA.

Rev. A. K. Buell, St. Catherines, U. C.

Bible Class and Sabbath School
re prosperous beyond all our ex-
t. We have now a school in this
listinct from the Methodists; and
one, we have between sixty and
scholars, with a library of more
hundred volumes.
not say that we enjoy what is
ly called a revival; yet for nearly
and particularly since our pro-
neeting, last November, we have
pleasure to witness, *all the time*,
less of the special operations of
Spirit, in the salvation of sin-

my last, eleven have been added
urch: a number more are candi-
All our benevolent institutions
t evidently under the holy patron-
e great Head of the church.

STATE OF NEW-YORK.

Rev. S. Pratt, Parma Centre, Monroe Co., N. Y.

April 15, I have continued in the
ld, and God has been with me,
ll unworthy of his presence. My
re thankful to Him for his *con-*
oodness. They appear, at pre-
be humbled in view of it. *More*
eir most sanguine expectations
n realized. On every sacrament-
ion, more or less have been add-
church; and since our protract-
ing, in March last, we have been
with a *continued revival*. *The*
nce *of which is that considera-*
V.

ble accessions of strength and piety have been made to the congregation. There is now fully in their view the great importance of having a minister of the Gospel continually with them. After one year, they will, I expect, be able to support the Gospel independently of foreign aid, and begin to remunerate your Society for its favours to them in necessity. So that you may go on, stronger and stronger, to build up all the waste places in Zion. And will you not pray for all of your missionaries in the field?

Since my last communication there have been conversions every week. Preaching, prayer meetings and family visitings are the means which have been used, and much blessed. In family visiting, God has blessed my labours beyond all account. Christ has gone before me, and prepared the way. The persons converted are of all ages, from seventy-five down to twelve; but those who have joined the church, are principally heads of families.

GERMAN AND SWISS CHURCH IN BUFFALO.

[The following application has been forwarded to us, with an accompanying letter from the Rev. S. Eaton, of Buffalo; and the Executive Committee have made a small appropriation in aid of the church named. We publish the letter of the Elders entire, and without alteration, that our readers may feel the same interest in the spiritual prosperity of that little church, which has been excited in our own minds by the unsophisticated manner in which they have made their request.]

Buffalo, July 18, 1832.

The underwritten, elders of the german Evangilical church in this place, take the liberty to give notice that our church was organised under the 15th of Aprill last, for the purpose to walk close to the advice of the holly scripture, Thess. v. 19, 20, 21. and Phil. iii. 14. Thank be to God and our Lord Jesus Christ, that he has taken us under his care so far. We have now the church organised after the holly Bibel, and are under the care of the Pressbytery of Buffalo: farther, we have, after the Proposal of our present minister, Rev. Mr. Joseph Merton Gumbell, the church regulation like the Pressbyterian church, under the care of Reverend Mr. Sylvester Eaton, and we feel alltogether thankfull to the great Jehova, who has favoured us so much. But we are now in want of a standing minister, who leads us further, and this we are not able to get without assistance from your side. We pray you, therefor, to assist us in ma'

up a salary for to support our minister, Rev. Mr. J. M. G. We have done as much as our strenght ables us to do, but we are poor, and can do but very little; may it pleas you to help this little church forward, and we will always remain,

Gentlemen,
Your most obedient
Homb. Servts.
GEORG FLEYDER.
ANDREW SNYDER.
GEORG BOLLACHEN.

[The following is from the letter of Mr. Eaton, enclosing the above.]

The enclosed application is from a little church, lately formed in this place, among the Swiss and German emigrants, who have been residing here for four or five years past. Many of them have fixed residences here—have purchased small lots, and feel this to be their home. They have very little knowledge of our language, as you will perceive by their communication, which you have in their own words.

When I first came here, we could devise no means by which this population could be reached. They were very poor, and could not speak a word of English. Their children were growing up in our streets, without education; and the adults had no means of religious instruction, excepting what they derived from a Lutheran, or a worse than formal Catholic priest. But, in the good providence of God, Mr. J. M. Gumbell was sent here last fall, to instruct their children, and to exert a Christian influence over the adults. He was for several years an instructer in the school of De Follenburgh, in Germany. Some time ago, he fell in with a company of evangelical Christians, in Switzerland, and became converted from the errors of popery, and is now a zealous, devoted and consistent Christian. He immediately resigned his place in the school, and left what little property he had there, and came to this country.

I became acquainted with him soon after his arrival here, and introduced him to my people, and to the ministers in this region. All were very much interested in his history, and delighted with the humble Christian spirit which he exhibited. We first encouraged him in teaching a school among the Swiss children. Last winter his school numbered about eighty, all attentive and anxious to learn. He taught them in English, and they made interesting improvement. At the same time he held religious meetings among the adults. A little revival accompanied his labours, and he has succeeded in forming an evangelical church of between thirty and forty members. Our Presbytery have been so much interested in the man, and in the object he has in view, that we have licensed and ordained him to preach to this poor people. There are in this region as many as two thousand of these people. Mr. G. is the only man who can or will preach the true Gospel to them. But they are poor, and Mr. G. cannot be maintained without aid from some Missionary Society. Every member of his congregation has engaged to pay from one to two dollars a year for his support, but all they can raise falls rather short of $100 a year. He thinks he could live well on $250. Is there a greater object of Christian benevolence in all our country than this? And will not your board make a grant of $150 or $100 for the first year, to sustain this little church?

My congregation have hitherto supported him altogether—boarded and clothed him—and this is all he has asked. But he is now in great want of a little money; he has a wife, and wishes to keep house in a small way. I have never seen a man so contented with a little as he is. He has written home to have his little property sold, and the money forwarded to him, which he is willing to invest in procuring a house and lot for the accommodation of his congregation.

THE STATE OF RHODE-ISLAND,

AND

THE CONNECTICUT MISSIONARY SOCIETY.

The General Association of Connecticut, at their meeting, in June last, resolved to request the Directors of the Connecticut Missionary Society to render such aid to the feeble churches in Rhode-Island, through the A. H. M. S., as may be deemed expedient. We are happy to learn, by a letter from the Rev. H. Hooker, Corresponding Secretary of that Society, that the Directors have voted to comply with the above request. This will enable the parent Society to direct to other and more distant fields the aid which they have hitherto bestowed upon a few churches in Rhode-Island, while we trust those churches, and others that may be needy in that state, will be more effectually sustained by the arrangement now adopted, which will bring them

more directly within the sympathies of the benevolent in an adjoining state.

HIGHLY INTERESTING FROM MAINE.

From Rev. R. S. Storrs, Secretary of the Massachusetts' Missionary Society, and Associate Secretary and General Agent of the A. H. M. S. for the New-England States; dated Braintree, Mass., Aug. 10, 1832.

You have learned already that God is turning back the captivity of Maine.

The last six or seven weeks have been devoted to that state. The pledges obtained there, from twenty-six churches, amount to $2,820, in addition to the amount subscribed or paid at the general meeting in Wiscasset, amounting to $900, I believe. During the forty-two days spent in the state, I preached forty-seven sermons; not all of them directly on *missions*—but all of them seeming to be demanded by circumstances, and contributing, I trust, indirectly to the furtherance of the great object. Were time and strength expended as they might be in Maine, there would be no difficulty in raising the $6,000 voted, or even $8,000, the present year. The prevailing spirit of the churches is good; ministers are generally awake, active and energetic. The cause is popular—none more so. Nothing is so much wanted as information, followed up by a vigorous pressure of all-commanding motive on the public mind. I have seen nowhere more susceptibility of impression, nor more promptness in resolve, nor more energy in action. And it will be much to be regretted, if, by negligence any where, the present opportunity of bringing up the whole state to action, should pass away unimproved. I trust that it will not be so, but that the "Select Committee" will be on the alert, and go forward with the same energy, to prosecute this great enterprise of benevolence, that they carry into the labours of their respective parishes.

It has not been proposed to the churches in Maine to aid the operations of the A. H. M. S. *directly*, the present year; but simply to relieve your treasury of all charge for the missions sustained east of New-Hampshire. If they do this, and enlarge the sphere of their operations; extend a helping hand to forty churches, that have asked in vain for aid heretofore, and are ready to die; and then place new churches also on their northern and eastern frontiers, as they are resolved to do; will they not accomplish as much as you can reasonably ask of them? And when they shall have done this, they will be prepared to do more; every succeeding year will increase their strength, will inflame their zeal, and call up the efforts of other evangelical denominations, now languishing; and open the door for no small amount of contribution from the farthest East to the aid of the remotest West. Just at present, they have enough to do at home, but they will not long be content to labour in one solitary field. Even now they pant earnestly for a share in the glory of establishing churches in Indiana and Illinois, and it is not impossible this very year, you will be requested to designate two missionaries in one of those states to be sustained by two churches in Maine. But I could not encourage a spirit that should overlook for a moment the claims of home. The truth is, that Maine can, and will, at no distant day, sustain a population of 4,000,000; and it is at this moment that their character is forming—and the moment should not be lost.

REMARKS ON THE AID TO BE EXPECTED FROM NEW-ENGLAND.

The moral strength of New-England is by no means inconsiderable; but the surplus amount, that can be devoted to other states, I apprehend is often and greatly overrated. What though we have a larger proportion of organized churches and congregations than are found on an equal extent of territory, and amid an equal amount of population in other states—it should be remembered that a very large proportion of these are in a state of "living death,"—that they relied so long on the civil arm to sustain them, as to forget where their great strength lay; and became enervated, paralyzed even, to the heart, before they were aware of danger. Five hundred missionaries are needed at this very hour in New-England; and all of them could be most usefully employed, if they could be obtained, and the means of sustaining them secured. Indeed, without a large proportion of the five hundred, the downward tendencies of our Zion cannot be arrested—much less can our churches be brought up to that state of enlightened and vigorous action, which alone will make their influence felt over the whole length and breadth of the land.

I will not, I *cannot*, plead for the comparative inaction of the New-England churches. It is a *fact*—and it shall be stated with *tenderness*—it must be stated with *firmness* too; that they are not do-

ing so much in the cause of Home Missions as they are able to do; and bound to do, by every consideration of philanthropy, patriotism, and Christian love. There is less thought, and said, and felt, and done—I will not say, than Heaven requires—but less than reason and self-interest demand; there is a holding back of sacrifice, and a cold questioning of duty, and a reluctance to effort, on this subject, that is more easily mourned over than accounted for. But after all, something has been done, more is doing, and still more will be done, before they will have any rest. I wish it may be distinctly understood, and deeply felt, that what Massachusetts, and her sister states in New-England, are doing for themselves, has as powerful a bearing on the spiritual interests of the West, as what they are doing *directly* to plant the Gospel beyond the Alleghanies. Every church that we plant, or save and build up, east of the Hudson, forms a new fountain, whence will issue streams to make glad the western valleys, so long as the sun and moon shall endure. We need to be quickened, and stimulated to greater efforts; and we hope in God, that two years will not pass away, before New-England will double the contributions of any former year, to the general cause of Home Missions. But let the moral strength of New-England be fairly estimated *first*—and then let her be put up to the full point of her duty.

NOTICE.—We are obliged to omit the extracts from the last Report of the Mass. Miss. Soc., which we promised in the last number of the "Missionary." Shall notice that Report in our next; also the Report of the Conn. Miss. Soc., which we have just received.

Appointments by the Executive Committee of the American Home Missionary Society, from July 15th to August 15th, 1832.

Missionaries not in Commission last year.

Rev. Edwin F. Hatfield, to go to Missouri.
Rev. J. M. Gumbell, German Evangelical congregation, Buffalo, N. Y.
Rev. J. A. Woodruff, Spencer, N. Y.
Rev. Abel C. Ward, Collins, Erie Co., N. Y.
Rev. Jeremiah Pomeroy, Woodhull and Jasper, Steuben Co., N. Y.
Rev. Robert H. Conklin, Pike, Allegany Co., N. Y.
Rev. ——— Snyder, Columbia, Herkimer Co., N.Y.
Rev. Jesse Stratton, Greenville, Butler Co., Al.
Rev. L. G. Bell, Frankfort, Clinton Co., Ind.
Rev. Solomon Hardy, Quincy, Ill.

Re-appointments.

Rev. Lucien Farnam, Lewiston, Ill.
Rev. J. J. Buck, Cairo, N. Y.
Rev. Seth Williston, Greene Co., N. Y.
Rev. Luther Shaw, Romeo and Rochester, Mich.
Rev. William Todd, West Dresden, N. Y.
Rev. T. S. Harris, West Lodi, N. Y.
Rev. E. Ingalls, China and Freedom, N. Y.
Rev. L. Robbins, West Sparta and Ossian, N. Y.
Rev. Richard Dunning, North Penfield, N. Y.
Rev. R. G. Murray, Second Cong., Lockport, N.Y
Rev. E. H. Adams, Fayetteville, N. Y.
Rev. P. V. Bogue, Harpersville and Colesville, N.Y.
Rev. N. Latham, Georgetown and De Ruyter, N.Y.
Rev. George Freeman, Oneida and Wampsville, N. Y.
Rev. O. Eastman, Volney, N. Y.
Rev. John F. Brooks, Bellville and Collinsville, Il.
Rev. R. Barnes, Canton, Ill.
Rev. Wakefield Gale, Eastport, Me.
Rev. Gibeon Bachellor, Machiasport, Me.
Rev. D. Starret, Litchfield, Me.
Rev. Alfred Ketchum, Suffolk Co., L. I.
Rev. Leander Cobb, Clark Co., Ind.

The following appointments, by the Massachusetts Miss. Soc., with commissions furnished by the A. H. M. S., have been reported by Rev. E. S. Stern, Cor. Sec. of the M. M. S.

Rev. Theophilus Packhard, Jun., Bernardston, Mas.
Rev. Caleb Tracy, North Adams, Mass.
Rev. Gardner Hayden, Mount Washington, Mass.
Rev. William Wolcott, Dana, Mass.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1832.

Austerlitz, N. Y., Isaac Dean, per Rev. Dr. Porter,	15 00
Cincinnati, O. Cent. Com. of Cor., per Rev. J. W. Douglass,	209 00
Coxsackie, N. Y., Mrs. Rowell Read, L. M., per Rev. Dr. Porter,	30 00
Fresh Ponds, L. I., Jonathan Gardner, Esq. per N. B. Cook,	10 00
Hampden, Ct., Miss Chloe Dickerman, L. M., per A. Townsend, Jr.	30 00
Hampshire Miss. Soc., per E. Williams, Tr.	500 00
Huntington, Ct., Ladies' Gleaning Society, per T. Punderson,	10 00
Milton, N. C., Cong., per. Rev. D. A. Penick,	10 00
New York, Cedar St. Ch., Mon. Con. Coll., per W. Walker,	56 61
New-York, 1st Free Presb. Ch., Dey st., per Dr. Tappan,	62 50
Do. Laight St. Assoc., E. Lord, Esq.	25 00
Spring Hill, Tenn., Rev. B. Labaree, outfit returned in part,	10 00
Tecumseh Mich. Aux., per W. F. Finch, Treas.,	17 00
West Newbury, Mass., Fem. Aux., per Mrs. E. L. B. Wright,	10 00
Home Missionary, received at the office,	35 68
Do. per B. Y. Messenger,	4,62
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K. TAYLOR, Treasurer.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

RIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CALL TO THE MINISTRY.

rom the Manuscript of the late Rev. Dr. John H. Rice, of Virginia.)

[We esteem it no ordinary privilege to esent the following to the readers of the *American Pastor's Journal.*" It is se-cted from the very interesting Manu-ript Memoir of James Brainerd Tay-r. Mr. T. was a native of Middle addam, Conn., and was intended for the siness of a merchant, but having em-raced the religion of Christ, relinquished s profession to become a minister of the ospel. Having completed his college lucation at Princeton, and his theological . New-Haven, he had received license to each the Gospel, when the state of his alth compelled him to suspend ministe-al labours and seek a milder climate. his he found at the Union Theol. Semi-ary, Prince Edward, Va., where, in the mily of the late Dr. Rice, "far from me, but near to heaven," he languished r about three months, and breathed his st, March 29, 1829, having not yet mpleted his 28th year.

Such were the piety, the devoted spirit, nd high promise of this beloved young an, that Dr. Rice regarded his example orthy of a memoir inscribed "*To the tudents of Theology in the Seminaries of he United States.*" He accordingly com-enced the work soon after the decease f his young friend, and pursued it, as he ad leisure, until arrested by the disease hich terminated his own invaluable life the summer of 1831. It has since been sumed by his brother, the Rev. Benjamin . Rice, of New-York, and is intended for ublication as soon as prepared. In the ean time, we have been obligingly in-lged with the privilege of making such xtracts from that portion of the manu-ript, prepared by Dr. Rice, as may com-rt with the character of the "Journal." e begin with the following, which is se-cted from the chapter entitled, "*His all to the Ministry,*" and hope to make her extracts of equal interest hereafter.]

In the year 1819, the subject of this memoir was pleasantly situated with a most respectable merchant, and a kind hearted pious man, whom he greatly loved. His prospects, for the attainment of wealth, were entirely favourable; but before the close of the year, he determined to abandon his pursuits, renounce all his hopes of becoming rich, and devote himself to the ministry of the Gospel. This determination was made when his only means of support, during the whole course of preparatory study, were furnished by strangers. The finger of Providence was clearly in this whole affair.

A physician in New-York, a married man, in full practice, and with a rising reputation, had determined to "leave all," and go with his family, as a missionary to the East Indies. His name was Scudder. His departure from New-York excited great interest. James Taylor was engaged in his ordinary business, when a young Christian friend, on passing his door, called and asked him to accompany him to the wharf, "to see Dr. Scudder off." The scene, and the effect produced, may be told in J. T.'s own words.

[This letter is inserted entire in the Memoir, but we have only room for the following extract.]

N. York, 24th May, 1819.

"This morning I witnessed a scene highly interesting to the heart of a Christian. It caused thanksgiving and praise to rise from my heart, and tears to flow from my eyes. I saw a missionary and his wife take their departure from this port, for India, to declare among the heathen the unsearchable riches of Christ. How pleasing is it, to see the Lord, from time to time, raising up one and another, to make known his truths to the children of

men; and sending them to those who have never heard the voice of mercy, have never been told of a Saviour from sin, nor of a way of escape from the wrath to come. Let us rejoice in what he has done, is doing now, and has promised to do in time to come, for his church."

"I had the pleasure of being introduced to Dr. and Mrs. Scudder. He appeared cheerful. Mrs. S. was bathed in tears, but yet rejoicing. They were surrounded by many acquaintances and friends; and we can with difficulty imagine their feelings, when, just about to leave home, and country, and all the blessings of Christian society, they heard one, and another, say, 'My friend, my sister, farewell, for ever!' Just as the steam-boat was moving off, one of Dr. S.'s friends, who came too late to go on board, called out, and bade him adieu, wishing him a pleasant passage. I shall never forget Dr. Scudder's looks, or his words. As he spoke, his eye kindled, and his cheek glowed with the ardour of Christian benevolence. He waved his hand, and, with a benignant smile on his countenance, said, 'Only give me your prayers, and that is all I ask.'"

"He is now gone—gone, never to see his friends again in the land of the living.

> "'Go, messenger, and bear,
> Upon thy gentle wing,
> The song which seraphs love to hear,
> And angels joy to sing,' &c.

"I have felt, since this morning, as though I should be willing to forsake my ever dear father and mother, brothers and sisters, and country, for my Saviour's sake and the Gospel's. I have also thought, perhaps my present business is not to be my future employ. Yes, the Lord may have in reserve for me, unworthy as I am, a situation far different from my present one. May I ever be led in the path of duty! This has been my prayer this day, and I have, more than at any former time, felt the importance of crying, 'Lord, make me to know my duty, and give me heart to perform it.'

In another letter, addressed to the same friend, he writes on the same subject, in these words.

"On seeing Dr. Scudder take his last leave of his friends, and of the people on shore, with a true missionary spirit, I felt a tenderness towards the poor heathen, to whom he was going, which caused my eyes to overflow. That time can never be obliterated from my memory. I thought that I would be willing to change my situation for his. On returning home, I felt that I could not attend to business; my desire was to spend that day with the Lord. I retired for prayer, and found the exercise sweet. My mind was impressed with the necessity of more ministers of the Gospel; and many reasons presented themselves, why I should devote my life to the good of my fellow men in that situation."

The desire which was thus awakened, grew in strength. But no hasty resolution was taken.

[Here follow several very interesting letters of Mr. T., to his parents, and other friends, which we are obliged to omit, to make room for the following remarks of Dr. Rice, upon the history of his call to the ministry, up to the time of his commencing his studies in the school of the Rev. I. V. Brown, at Lawrenceville, New-Jersey.]

Our readers cannot but have remarked, in passing, the earnestness of his desire to enter the ministry; the singleness of his motives in desiring the sacred office; the submission which he exercised, when his hope seemed to be blasted; and the grateful joy manifested, when Providence unexpectedly opened a way for him to begin his studies. With the utmost alacrity he left an employment, which promised wealth, and all the consideration in the world which wealth insures, and devoted himself to the service of the church, with the expectation of being poor, and labouring hard during his whole life. In all this, however, there was none of the rashness of a young enthusiast, but the deliberate self-denial of a true Christian. He adopted no plan, he took no step, without first consulting his parents, and most judicious friends, and obtaining their approbation.

At the age of nineteen, he was willing to set down to a course of eight years'

study, that he might be qualified for usefulness, and in some measure, at least, prepared to meet the awful responsibilities of the ministerial office. These responsibilities he deeply felt; and while he most earnestly desired to be a preacher of the Gospel, he was too conscientious and too prudent to rush into it, without that mental discipline, and that culture of the heart, which would, in his own deliberate judgment, justify him in going forward as the teacher of others.

It deserves also to be remarked, that J. T. did not rely for evidence of a call to the ministry on the impulses of his own mind; or some undefinable state of feelings; but looked carefully at the leadings of Providence; at the wants of the world; and at the state of his own heart. He consulted his friends, and prayed over the subject. In a word, he adopted every measure to enable him to form a prudent determination; and as the result of the whole, went forward under a firm conviction of duty. It may not be improper in this place to offer a few remarks suggested by the occasion.

A very great mistake prevails to some extent in this country, respecting the education of young men for the ministry. It is supposed by many, that they are taken up by the societies formed for that purpose, by their own request, or that of their parents, and taught to be ministers, much in the way in which boys are taught to be merchants or tradesmen. On the contrary, the very first step is a careful inquiry into the moral character, the piety, the zeal, and the prudence of such young men. They are examined in relation to their motives for wishing to enter the sacred office; and, in many cases at least, are, for a time, taken on trial, that it may be fully ascertained whether the money of the church ought to be expended on their education.

These societies have, it seems, become objects of extreme jealousy with many persons, and it may be worth while to exhibit their real nature and design, in the hope of undeceiving those who apprehend mischief from them. They are, then, the result of a determination, on the part of Christians, to adapt all their measures to the *spirit of* our civil institutions. There will always be spiritual teachers where there is religion. All considerate men know how important it is that ministers of the Gospel should be well informed, wise and good men. But no provision is made, and in consistency with the genius of our fundamental laws, none can be made, by the state, for the education of men for the ministry of the Gospel. The members and friends of the church, having, in common with others of their fellow citizens, determined, that religion should be free, have united in voluntary associations, for the purpose of affording a suitable education for pious young men, who wish to become teachers of religion. It is difficult to conceive why any objections should be made to this measure, unless it should originate from a wish that the ignorance of ministers should bring religion into disrepute and contempt. This suggestion is strengthened by the fact, that the most violent enemies of Education Societies are found among the open opposers of Christianity.

But it is urged, that poor young men are taken from the plough and the work-shop, and introduced into a profession which places them on a level with the *best society*. This objection comes with a bad grace from the mouths of men, who, on all occasions, glory in their republicanism. True dignity consists in high moral worth; and if this is united with intelligence and refinement, poverty can in reality detract nothing from it. But the necessity of the case affords reason enough to justify this measure. The pious sons of wealthy parents, for the most part, seek worldly wealth and honour. And, although they cannot but hear the passionate cry from perishing millions, for some in pity to come and break to them the bread of life, they generally excuse themselves with saying, that "they are not called to the ministry; and are not pious enough to be preachers of the Gospel." This last assertion may be true; but is it an excuse? If they are not "good" enough to enter the ministry, are they not bound to employ their immediate and most vigorous efforts in obtaining higher degrees of piety? And as for the rest, I would ask, if they pursue any other

profession, whether they are *called* to that course of life, and enter on it with the single view to promote the glory of the Redeemer. A Christian cannot, with a good conscience, enter any profession to which he is not *called*. But many suppose, that as they have no call to the ministry, they may therefore consult taste or interest, and become lawyers, physicians, merchants, or politicians, just as seems good to them. But every Christian ought to know, that he is most solemnly bound to pursue that course of life in which, as far as he can judge, he may be most useful to his fellow men, and most glorify his Saviour. If the country were supplied with able and faithful teachers of Christianity, he who, in its present state, ought to be a devoted minister of Christ, might be called to serve him in the practice of law or medicine. But while those professions are more than filled, many a son of the church, who ought to stand on the hill of Zion, and proclaim the messages of eternal mercy, is competing with his fellow men, in pursuit of wealth or honour, in some secular profession. Christian young men stop their ears against the cry of dying souls, which echoes through the world, and give themselves to occupations which others might fill just as well as they do. To such pious youth we would exhibit the example of J. T., who, when he had given up a pleasant place, and a lucrative calling, to depend on the assistance of strangers in preparing for the ministry, called on his own soul, and on his parents and friends, to magnify and praise the Lord, who had condescended to honour him so far as to permit him to engage in a long and laborious course of preparation for the ministry. Might but the mantle of this devoted youth rest on the young disciples of Christ whom he has left behind, and soon there would not be a spiritual desolation in the whole country—in the whole world!

There is a very wide difference between the desire for the sacred office, which carries a man through eight years of preparatory study, and that vain and eager wish to be recognised by the church as a teacher, which urges *raw, undisciplined* lads, in the novitiate of their religion, to seek this sacred office. Other qualifications than a fierce and fiery zeal are called for in a minister of the religion of Christ. He who teaches religion, has to teach persons of all classes; the master spirits of the nation, who expect justness and force of thought, propriety of language, enlarged and liberal views, united with "the meekness of heavenly wisdom;" and the uninstructed poor, who need that the truth should be set forth in terms so clear and familiar that they cannot be mistaken. The man of real learning alone is able to perform this service. Accustomed to investigation, he arranges his thoughts in natural order; habituated to the search after truth, he employs words with precision; and, knowing how greatly the energy of language is increased by simplicity, he uses "great plainness of speech." Whereas, the untaught and the half taught, foolishly imagine that they are great and profound, in proportion as they are unintelligible. The most eloquent men whom I have ever known, such as Patrick Henry and John Randolph among statesmen, and James Waddel and James Turner among preachers, were remarkable for the simplicity of their manner, and the perfect intelligibleness of their language. They made every one, learned and rude, feel their intellectual power.* The art consists mainly in setting the subject so plainly and distinctly before the people, that every one shall think that he can see it *himself*. But it requires much intellectual discipline to enable a public speaker to do this.

The conclusion to which, after all my observation on this subject, I have been obliged to come, is, that he who hurries into the office of the ministry, and takes on himself its fearful responsibilities, without very careful preparation, gives very decisive evidence that he has not been called by Christ, although he may be sent by man.

* An old soldier of the revolution told me, that in some severe encounter during the war, his commanding officer, perceiving that his men, though fighting bravely, were overshooting the enemy, in his peculiar slang, cried out, "*skin* them, boys! *skin* them," and at the very first fire after this command, the advancing column of British grenadiers wavered and reeled, and was very soon entirely broken. Let the soldier of the cross imitate the example, let him shoot low.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

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MONTHLY CONCERT.

'PEALS IN BEHALF OF FOREIGN MISSIONS, PREPARED FOR THE MONTHLY CONCERT FOR PRAYER.

T is supposed that the population of the globe at the present period exceeds ht hundred millions. Of these not more than two hundred millions are no- ally Christian. And of such as receive the Bible as a system of divine truth, ry large proportion are entirely destitute of religious privileges, and almost as ch strangers to the God who made them, and the Saviour who redeemed m, as the benighted being who recognizes a deity in the lifeless stone, or the thsome reptile. Now, if it be true, as has been calculated, that each mo- nt which passes along bears with it into eternity one or more of the race of n, how vast must be the number which in an annual revolution enter the in- ble world in an unprepared state! And must this always be the case? Will time never arrive when the professed followers of Christ will awake to a se of their duty, and come forth in a noble effort to rescue the multitude who rushing on to destruction? Shall that golden rule which requires us to do unto ers as we would be done by, be for ever violated by those who bear the ristian name, and are daily, as it were, overwhelmed with the abundance of ven's mercies which crowd upon their path? Oh! where is that love which Scriptures require us to have for those who are bone of our bone and flesh our flesh, if, while our fellow creatures are perishing in a spiritual famine, we ke no exertion to sustain them with the bread of life? Where is our humani- our benevolence, our zeal, our desire for the divine glory, if they shine not ch in this labour of love and work of mercy?—[*Missionary Herald for Sept. peal of Dom. and For. M. S. of Prot. Epis. Ch.*]

Doubtless, many of those who from month to month come up to this holy con- t of prayer, ask themselves "what have *we* to do in this great work—how ch is it necessary for us to contribute in order to bring about the latter-day ry of the church." The answer is easy, "live, and act, and hold all your pos- sions for Christ and his cause." But, to be more specific, the following will e some idea of the effort required of the church of Christ in our country.

The number of human beings who have no knowledge of God or of Chris- nity sufficiently distinct to prove the probable means of salvation, may be esti- ted at six hundred millions. Now, to all of these we must extend the word God and the living preacher, before we can be said to have preached "the spel to every creature." Let us suppose the Christians of the old world to equally responsible as ourselves, and to bear half of the burden of expense and ort in the conversion of the heathen to Christ. The churches of the United ates ought therefore to aim at *sending the Bible and the living Missionary to at least half the pagan world, or* THREE HUNDRED MILLIONS of the human race.

Allowing *five* persons to a family, and giving to each family a copy of the word of God, would require *sixty millions of Bibles*, and cost thirty millions of dollars. Again, suppose each missionary to be able, in the course of ten years' labour in heathen lands, to bring the tidings of a Saviour to the ears of ten thousand pagans, and it will require *thirty thousand missionaries* to bear the Gospel message to that portion of the pagan world which we now contemplate. To educate these in our own country, at the rate of two hundred dollars each per annum, for ten years, (a larger allowance and a longer time than any education society has ever found requisite,) would cost sixty millions of dollars: and to sustain them for ten years in preaching, establishing schools, &c., in foreign lands, at the rate of one thousand dollars per annum each, three hundred millions of dollars. Thus, we may fairly conclude, that the cost of educating and sustaining for ten years, properly trained missionaries, and furnishing Bibles for half of the pagan world, would cost the total sum of three hundred and ninety millions of dollars. But as we have supposed these missionaries to devote ten years each to the work of preparation, and ten more to labour in the field, we have thus *twenty years*, in which to raise this amount; that is, *nineteen millions and a half* each year.

"But, *how is it possible* to raise so great an amount as this?" many will ask. Let us see. There are in the United States about a million and a half of professors of religion of all Protestant Evangelical denominations. Now, if every one of these would pay his proportion of the necessary amount, it would require only *thirteen dollars* from each American Christian, per year, to do our part of this great work—to fulfil the last command of Christ, to wipe away the reproach of ages from the church, and bear salvation with all its blessings for earth and heaven to half of a dying world! And who will think this a great matter? Twenty five cents a week, saved from the luxuries of the table, from the embellishments of dress, or raised by extra industry, is a sum within the compass of almost every one's ability. And even if we suppose half of the professors in the United States to be quite unable to give this amount, in consistency with other claims, or shrink from their share in the duty and glory of this work, it will be but fifty cents per week for the rest. And when we think of the mighty work to be done, when we look abroad upon the abodes of cruelty, red with the blood, and sonorous with the groans of the victims of superstition, or go to our communion tables, where we see what Christ has done for us, and then look forward to the day when we shall account for our stewardship before a bar where no allowance will be made for fashion or luxury, or self-indulgence of any kind—who is there of us that can *bear* to withhold the poor pittance above mentioned? And then to think of this work being accomplished so soon! In *twenty years*, if we take hold in earnest, and European Christians do the same, every pagan ear may be saluted with the glad tidings of salvation, and every pagan family read in its own tongue the wonderful works of God. But *how long* will it be, and how many generations of heathen will probably go down to death, before such a result be attained, by the present "poor dying rate," at which we are exerting ourselves for our Lord and Master! Nor need we fear lest there should not be *men to devote* to this work. Such a fear would be a reflection on the grace of

God, who, in his dealings with the church, has always kept far in advance of her efforts. There is no danger that our faith and prayers and efforts will ever be straitened for want of promptness on the part of God to second them with his blessing. How easily can he endow with grace and gifts the thirty thousand men that are needed. In the revivals recently enjoyed in this country, it is supposed that one hundred thousand souls have been converted to Jesus Christ. Let but the Christians of America rise in the majesty of this work, and in the spirit of faith resolve that, so far as *they* are concerned, *it shall be done*, and from every town, and hamlet, and mountain, and glen of our land will be seen starting forth candidates for this holy enterprise, and saying "here are we, send us." In the *practicability* of this great duty, let us find an argument for immediately doing it. And let every one go from this place of prayer to his home, to settle on the way of *securing*, for himself and his family, the performance of their share of this work; and not only so, but also the share of those whom poverty, or the providence of God, debars from participating in it.

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES.

MISSOURI.

From the Rev. Alfred Wright, Monroe Co., Mo.

God has seconded the efforts of his friends in the formation of a County Bible Society, and County Temperance Society, and Tract Societies. Indeed, these efforts have exceeded our most sanguine expectations. More than twenty dollars was immediately subscribed to the Bible Society. The Temperance Society numbered sixty members within one month of its formation. The way seems to be preparing for the triumphal march of King Immanuel through this dry and thirsty land, where no water is. Sabbath Schools have increased. We have a small Sabbath School in this place, conducted principally by Mrs. W. We have two in the country, principally under the care of members in our church. Could suitable teachers be obtained, we could establish Sunday Schools in every neighbourhood. Mrs. W's week school opens a field for extensive usefulness among the children and youth of this place, and the surrounding country. The children are delighted with her school, and the parents seem satisfied with her manner of instruction.

A Presbyterian four days meeting was held here on the fourth Sabbath in June, and the sacrament of the *Lord's Supper* was administered for the first time. A concourse of people assembled, and much interest was excited. Two were added to the church.

From Rev. B. F. Hoxey, Aux Vausse Church, on Grand Prairie, Mo.

Death of Mrs. H.

More than six months have elapsed since my last report. Much has transpired to make me feel deeply my dependence upon and obligation to the God of heaven. I have judgments and mercies to record. Death has reigned, and has come very near my heart, and his reign of terror has been succeeded by the peaceful reign of the Spirit. Lover and friend has been taken from me, and my acquaintance has been put far away into darkness. A comforter, a solace, a help in the Gospel work, one who gladly shared with me the fatigues and joys of a missionary's life, and divided with me the burdens and cares of this world, is no more. As I trust, her triumphant spirit appeared in the presence of Him whom she served, clothed in spotless white, and took a seat among the ransomed choir, the fourth of last April. This dispensation was dark. The hand of death fell chill and heavy upon her, when little expected, and when her life seemed to promise more for Christ than at any

previous period. A field had opened before her for female activity and zeal, to which she looked with peculiar pleasure. Our situation in this state had heretofore too much fettered a spirit that would be free in the service of its Lord, and she was just beginning to feel that she now had ample scope for all her powers and desires. This subject lay near her heart—it is the last subject on which we held any connected and protracted conversation. To me, in this dispensation, the footsteps of the Lord were in the deep waters, for a time. That there was a sufficient and good reason to call her hence, and that it would work for the good of those that love God, I could not doubt. But how, and when, and where, was not for me to know faster than Providence unfolded the book of coming events. Blessed are the dead that die in the Lord. On the first Sabbath in April, a man whose prospects for life and health, to human view, were as good as those of any of us, fell dead in his shoes. On Tuesday, with the bereaved friends and afflicted neighbours, I followed his lifeless remains to the house of the dead—little expecting to follow a wife to the same gloomy domain within three days. But so Infinite Wisdom directed. It is true my wife was sick, but was pronounced by the attending physician, and thought by all, to be in little or no danger at the time. The solemnity occasioned among the people by these afflictive events was very considerable, and, I believe, preparatory to the work of the Spirit which we have had to record.

Time of Refreshing.

There had been the stealing tear occasionally observed in the audience during the winter, and occasionally a slight degree of interest manifested by here and there one. But minister and professors, though not entirely asleep, needed something that spoke in louder language than the warnings of the sacred page. It came. We viewed the work of death with amazement, and half awake and half asleep, inquired if the Lord had not spoken to us, and asked what he had been saying. A few, at least, interpreted it, "Be ye also ready," and found that a preparation was to be made—but hardly knew how to make that preparation without too much show of singularity. A few family altars that had long been broken down, or had never been reared, were now set up.

In this situation a four days meeting (commencing so as to include the second Sabbath in May) found us. In the meeting I was assisted by Brothers Woods and *Coohran*. During the meeting, there were two services at the meeting house during the day, and a meeting at two different places in the congregation at evening. We had but one sermon the first day. After sermon a short address to Christians, who now began to exhibit some evidence that they were willing to pray and make sacrifices for a revival of religion. They heaved a few hearty penitent groans, and looked up to the Hearer of prayer, and he answered, before they were ready to believe that he heard prayer. The next day there was manifestly a rising interest. The day following, Sabbath, the church renewed their covenant, partook of the Lord's Supper, and agreed to maintain the duty of prayer more punctually. After the second service, a seat was appropriated to such as asked a special interest in the prayers of God's people. There were not less than thirty who came forward, seven of whom professed a hope in Christ at the night meeting. Monday evening, at the close of our meeting, there were upwards of forty persons on the anxious seat, and sixteen or eighteen hoping in Christ. The interest has been kept up to the present time with little diminution.

We have received forty-four into the church since the commencement of the work. What we are to say as to the number as the fruit of this revival, I cannot state definitely—about fifty. Many family altars have been erected. Old professors, who knew not how to pray before their families, find no difficulty now in praying in public.

Temperance is slowly gaining ground among us. I have brought the subject twice before my people since the opening of spring.

I am very anxious that some of our brethren who are looking to new settlements should be directed to this state. A brighter day, I trust, is dawning on Missouri, and we feel the need of a greater number of faithful men among us to press forward the great work. We have ground enough to occupy, and at present some better prospects than heretofore.

From Rev. J. M. Sadd.

Revival among the Germons in St. Francis Co., Mo.

On my return from Presbytery, in the Spring, Mrs. Sadd and myself spent a night with a Dutch family. The mother and one son appeared to be earnestly inquiring the way of salvation. They solicited me to labour among them some, if possible. A Mr. Green was about

is time, labouring in the vicinity for e cause of Sabbath Schools. I engaged meet him at this settlement and hold a o days meeting. We met there. He rived on Sabbath morning. Quite a ngregation came together on Saturday, d appeared very solemn. On the Sab. th we held our meeting in an orchard. he preaching on Saturday was the first, ey said, they had had for many years. n the Sabbath the Lord seemed to move ery individual. More than half of the ngregation, it was supposed, came to e anxious seat—persons of all ages, from e man of gray hairs to the youth of fifen years. It was a melting sight. A mber of hopeful conversions took place. t another meeting in the evening some ore were hopefully converted. I appointed another meeting in two weeks, hen I organized a church of sixteen embers, and ordained two elders. Duing this day I preached twice—and by e assistance of the elder of Farming. n church, examined all the members, d administered the sacrament of our ord. This was a day I shall never forget -a feast to us—a blossoming in the wilerness. I feel humbled when I think at your missionary was permitted to see ch results from so little, and such feeble forts. To the Lord be all the glory.

ILLINOIS.

From Rev. E. Jenney, Carrollton, Ill.

In the Home Missionary for August and Septemr, we published notices of the work of grace which od has begun to carry on in Illinois. We are ppy to continue the history of his love to that fant state. The following has just come to hand.

I came to this place, by request, on the 4th of May. At that time, and until bout five weeks since, the Presbyterian hurch was not in a very desirable conition. There seemed to be a readiness, owever, on the part of its members, to etter their collective character, provided could be done. Efforts were made for his end; the Lord crowned them with uccess. It was soon evident that some hristians were offering fervent and efectual prayer. Going from house to ouse, we were surprised to find an unommon degree of tenderness on the subct of religion. Our hopes were still rther encouraged by two conversions: ne, the result of special effort; the other, a sick room, without intercourse with hristian friends.

As circumstances seemed favourable, or rather seemed to demand it, the session appointed a protracted meeting, to commence on the 18th of July. In this measure the majority of the church pledged themselves to sustain us. Several clergymen were invited, but Mr. Lippincott alone came. This at first appeared discouraging, but it worked for good; it threw Christians more fully upon God. They evidently felt that the arm of flesh was withheld, in which they might trust. All came forward at once, and pleaded with God, and laboured with man.

The first day of our meeting was set apart for fasting and prayer, in view of the sword, the famine, and the pestilence, which are either among us, or threaten us. On the evening of the day, Mr. L. arrived, and we went on for eleven successive days, preaching twice or three times, and holding three prayer meetings. Success attended our efforts, and we were willing to spend and be spent in this cause. The Lord had ripened the field, partly, under the labours of Mr. Herrick, the former minister, and sent us in to work diligently, in order to gather the harvest. We did so, and trust that fifty, as the first fruits of this revival, "will be bound in the sure bundle of eternal life."

Intelligence of this revival is going about over the county, and is producing unwonted inquiries and feelings. Such things have not been of frequent occurrence in this infant state; and yet revivals have taken place, within the last six months, at Jacksonville and Bethel. These were both of an interesting character, particularly the latter, in which very few were left unhumbled and unforgiven. And now the Lord hath done great things for us, and is still doing; for the work has not ceased, nor is it likely to at once, if ever.

These few cases should encourage Christians at the east to extend a liberal patronage to the support of religious institutions here, and also to pray that the whole of this state may be turned to the Lord.

INDIAN WAR.

From a Frontier Missionary.

Some time since three or four persons gave hopeful evidence of conversion, and others were apparently deeply serious. But alas this little work was, to my great grief and that of the people of God, arrested and made to cease by uncontrollable causes, a principal one of which was the breaking out of the present Indian War.

Being directly on the frontier, immediately on the first massacre, the whole country was in a state of the utmost confusion. Families were to be seen flying in every direction, from the savages, with their little movables; women and children hastily huddled together in whatever vehicle came to hand. Oh, it was a mournful sight. After the first panic, however, things became a little more settled. The inhabitants mostly collected in groups from fifty to three times that number, and erected temporary forts. But a very great degree of uneasiness and anxiety still pervaded the public mind—farmers were obliged to leave their farms at the season of planting and tilling, to mount and range in pursuit of the enemy. All for a while was distraction and confusion; so much so, that every serious thought for the soul seemed to be lost in fearful apprehensions of temporal danger.

The state of things is now more tranquil; the inhabitants have mostly returned to their homes throughout the county, hoping that they shall not be obliged to leave them again by a fresh alarm. During the time in which we were parted, we assembled together regularly at the establishments in the vicinity, on the Sabbath, for religious worship, where our meetings were well attended. We held our meetings in the forenoon at one place, and in the afternoon at another. Our Sabbath School has been kept in operation the greater part of the time. On the fourth of July, in the principal of our forts, we had an interesting temperance meeting; eighteen persons added their names to our list.

From Rev. C. W. Babbit, Pekin, Tazewell County, Ill.

A CHURCH FORMED.

Since I last wrote, a three days meeting has been held in this vicinity, having been appointed for the formation of a Presbyterian church. The time was not the most favourable; it was at the very period when there was the most excitement about the Indian war that was on our borders. The Rev. Mr. Barnes, who was appointed to assist on the occasion, supposing the meeting would be adjourned in consequence of the extreme excitement, was not present. The meeting, however, was held agreeably to appointment. There were but few present on Friday and Saturday. On the Sabbath, our audience consisted of between three and four hundred, which is not a small assembly for this country. A *Presbyterian* church was then formed, consisting of but **six members**, and, for the first time, partook of the sacrament of the Lord's supper. You may think that was truly "a day of small things." We are accustomed to "small things." Were you here, you would see that even our dwelling is *small*, a cabin of only twelve feet and a half square, and that our furniture is *small*, consisting of one bed, three of our own country chairs, and a table, made of boards riven from our own native oak, and of my own manufacture. But there are things here, which are *not* small; they are the difficulties to be encountered in winning souls to Christ.

We are not without hope, though our beginning is so small. "The kingdom of Heaven is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth; but when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." If we keep sufficiently humble, and sufficiently feel our dependence, and have sufficient zeal and wisdom in the cause of our Master, there is not a doubt but that we shall increase in numbers, and become a great people,—many immortal souls won from sin and eternal ruin. There are ten or twelve who now stand ready to unite with our church on the first opportunity; some by letter, and some by examination. It was but a few days since, that a young gentleman, who has been a steady attendant on my preaching, became deeply anxious for his soul; his sense of sin and of his probable condition in the world of spirits, was so clear and deep, that he could not restrain his feelings; he cried aloud for mercy. He now, apparently, sits at the feet of Jesus, clothed, and in his right mind. We sincerely hope, that it may be the commencement of a long and extensive work of the Holy Spirit. While I have been writing, an individual called upon us, who said, that for several days past, she had been much distressed about her spiritual condition, and is determined, through the assistance of God, henceforth, to give up herself unreservedly to Christ. There are others, who are thoughtful about their future condition. We give God thanks for such appearances, and anxiously wait for still greater things.

REVIVALS IN INDIANA.

From Rev. J. U. Parsons, Paris, Jennings Co. Ind.

The period has come, when the voice of inquiry is again heard from your commit-

ee, "watchman what of the night?" I ejoice to be able to say, I hope "the morn- ıg dawns." The history of the last quar- er, is a record of goodness and love. The rst Sabbath, which was the 20th of May, assisted brother Morrill, at Vevay. The ext, was a communion at Paris. I was ssisted by brother Cunningham, professor ı the Theological Seminary, at Hanover. [ere commenced the shower, which has rer since been distilling upon this dry nd thirsty land. The meeting commen- ed under peculiarly discouraging circum- ances; but the Spirit descended, and the hole face of things was changed. Christ- ns melted and repented, and sinners be- an to flock to Christ. At the close of the eeting, the church seemed to be "a little ınd of love," and many of them were re- icing over their dear children, brought ome to God. Seven were added to the ıurch, and more than that number of thers were indulging hope.

I continued labouring as usual, till the ourth Sabbath in June, when we had a acrament in the Vernon church. God as with us; and, during the meeting, uite a number manifested more or less so- citude for their souls. Four joined the hurch, and a few indulged a trembling ope as the meeting closed.

Church formed.

The first Sabbath in August, I held a our days meeting at Scipio, on Sand Creek, ten miles from Vernon, and orga- ized a church. It was a solemn season; ut the effect much limited for want of la- ourers. My help from others entirely ailed, and my own strength was weakness t the commencement, and declined rapid- y through the meeting. I preached twice n Friday. Saturday, we moved to a grove, nd I preached three times, and examined leven for admission to the church. On abbath morning, I was severely indispo- ed—crawled to the stand, designing to ive a short exhortation, administer the acrament, and dismiss the people; but a reat congregation came flocking together; looked upon them as sheep scattered rough the forest, without a shepherd. ly heart bled for them. I cried to God, nd out of weakness he perfected strength. was enabled to preach twice, and ad- inister the sacrament. A more attentive nd solemn congregation I have seldom ldressed, and could the meeting have con- nued till Monday, rich fruits might have en gathered. As it was, I trust that any will remember it to eternity with y, and, I fear, many with regret. I look upon this little vine with peculiar interest and hope. It is planted where twelve or fifteen years ago the Indian roamed, and called the soil his own. I hope this vine, watered of God, will spread its branches wide, cover every tree of the forest with its foliage, and hang on every bough rich clusters of heavenly fruit.

The next Sabbath I assisted Br. Cunning- ham, at a little church where he preaches part of the time. Nothing special was observable till Sabbath night, when a divine power seemed to pervade the as- sembly. The anxious were requested to remain for conversation, and almost the whole congregation sat down. They were conversed with personally, and many found to be in great distress. Monday was awfully solemn; there was scarcely a dry eye in the grove, and almost every sinner came to the anxious seat. Among them were the opposer, the intemperate, and the abandoned. We were all asto- nished at the wonderful power of God. We could hardly get the meeting to a close.

The next Thursday our camp meeting commenced, in connexion with the Graham church. The stillness and solemnity of an eastern protracted meeting, where God is present, pervaded this, and not the slightest confusion occurred from beginning to end. Hearts were reached which had not been touched before, and souls saved from im- minent peril.

Here ends the period embraced in this report. And as I stop to breathe, and look back upon the dealings of God, I wonder at what he has enabled me, in the lassitude of summer to do, and far more at what he has done himself.

There are two or three facts worthy of particular notice.

1. God has set his seal to the Sabbath Schools. In one neighbourhood, a school opened in the spring, with about thirty scholars, not one of them pious, and only *two* pious teachers out of eight. Now all of the teachers, and eleven of the scholars, give comfortable evidence of piety. Hardly one remains over ten or eleven years old, not hoping or anxious. Another school of thirty, in the same congregation, was gathered by two females, one a professor, and the other not, and no pious scholar among them. God owned their effort. That devoted sister, who said "*we must have a school*," and went forward while the brethren were sleeping, has had the blessed privilege of seeing *every member* of her class, *eight* blooming girls from twelve to sixteen years of age, throwing them- selves together into the Saviour's arms.

Her companion in effort has, herself, come in, and some of her class. Twelve scholars and three teachers have indulged hope; six or eight are anxious, and the number of scholars has doubled, and the interest increased many fold. There are three other schools in my circuit. Facts might be mentioned in regard to them, but I wait to watch their progress a little farther.

2. God has *proved* himself true to his blessed promise, "*Ask, and it shall be given you.*" We have never gone forward, relying on his grace, however dark and discouraging the appearances, confidently expecting a blessing, labouring with sinners, as though we believed it would be given, and been disappointed. Our hopes have generally been greatly surpassed; and it looks to me more and more like *most marvellous infidelity* not to believe that GOD MEANS WHAT HE SAYS! Oh, when shall we learn to place confidence in God, that will not require a microscope to discover it, or a vision to sustain it!

KENTUCKY.

From the Rev. C. A. Campbell, Scott Co.

In the Barclay church, on Saturday, the 2d of June, I commenced a three days meeting, when two were added to the church on profession, and much solemnity prevailed. On Friday, June 8th, I commenced a four days meeting in the Cherry Spring church, which proved to be a time of refreshing and interest. Five were added to the church on profession, whilst others came forward inquiring what they must do to be saved. The result of this meeting has not only been encouraging to the people of God, but it has helped, in addition to the interest displayed at former meetings, to attract more to the house of God. Many, who, previous to that time, spent the Sabbath in idleness or sinful amusements, are now to be found among the regular attendants upon the house of God. I have also organized a Bible Class, consisting of twenty-three members. The class, previously organized in the Barclay church, has increased to nearly thirty members.

The waste places of Zion, in this county, have been greatly built up. It is the Lord's doings, and marvellous in our eyes. We have met with determined and increasing opposition from errorists, but the truth has triumphed amidst difficulty and delusion, and our hearts have been made to rejoice in the displays of divine mercy and grace.

OHIO.

From Rev. S. W. Rose, Hooker, Licking Co., O.

There are many things now among us, of vastly interesting appearance, but what the result of all may be, I cannot tell. It is possible, that from four to ten or fifteen have experienced a saving change, within a few days, in this place. On last Tuesday evening, I held my first inquiry meeting—twenty-two attended. Last evening I held another—seventeen attended. Of these, thirteen professed to have submitted to God. Circumstances beyond our control prevented the attendance of several. I should be pleased to give you a full account of these things, but it is not yet time to say much about it. The church have been, for a season, engaged vigorously in discipline. The Gospel has been preached to the understanding, not the passions. Christians have laid hold on the horns of the altar. Our meeting-house is now under contract for completion, and is to be finished in a little more than two months. We are beginning to make arrangements for its dedication.

From Rev. Henry Shedd, Mount Gilead, Marion Co., O.

From June 8th to 13th, including a Sabbath, I attended a Presbyterian protracted or camp meeting in Kingston, Delaware Co.—an interesting and useful meeting. Between fifty and sixty hopefully converted at the meeting, among whom were ten of my people.

In Morvin congregation, at this place, a three days meeting or Sacrament commenced on Saturday, June 30th. *Nine* joined the church on examination, two of whom belong to Canaan congregation, and will be transferred to that church. On Monday twelve came to the anxious seat, two or three of whom were hopefully converted at the meeting. Brother Little, of Granville, assisted me on the occasion. This church, formed last November with twenty-six, has now thirty-eight members. We have here no house for public worship; the people have lately made an effort to erect a house, but, on account of poverty, I am afraid they will fail to do it.

On the 4th of July the Temperance Society of this place held a meeting—three addresses were delivered, and eight, I think, joined the society.

Last Thursday was observed in this place as a day of fasting and prayer, in reference to the *Cholera*, with a good degree of interest.

During the last quarter, meetings in my ngregations have been well attended—e Bible Class and Sabbath School in ch, flourishing—and the state of religion the whole better than it has been since entered upon this field of labour. I am erefore encouraged to persevere in my bours. I still continue to preach occaonally in the region around, without the unds of my congregations.

A FOURTH OF JULY CELEBRATION.

From Rev. A. Nash, Ravenna, O.

A new impulse to the Sabbath School as given by a 4th of July celebration. he day was celebrated in this village in a itable manner for the first time. About 00 Sabbath Scholars, and near the same mber of friends of the cause, assembled ere, to make an impression on the dull ind of Ravenna, and to gratify children, id for several other reasons. The meetg was religious and patriotic; and has one immense good to the Sabbath School use through the county, and especially in is place—Infidels stood abashed, and, I elieve, that they consider the cause of virie and truth has triumphed here. It was occasion of the most lively interest to ie patriot and the Christian, and has mply repaid all our labours to get forward he object. We feared the interest wakened among children would die away gain as the excitement abated; but it oes not prove so; all the schools around is have yet sustained the interest—and hildren who once despised the school ave become thoroughly attached to it. The cause has at once risen to popularity, nd must now prevail.

From Rev. X. Letts, Wakeman, O.

We are, in some measure, enjoying the uits of what God has done for us in days ast; i. e. those who have been brought nto the fold of Christ appear generally ell, and exhibit an interesting stamp of iety; they seem to possess something ke the spirit of the times,—understand in art that Christians are not converted imply to be carried to heaven, but that here is also a work for them to do in the ord's vineyard here. We have not yet ome up to the right standard, I am well ware, or we should report perpetual reivals. There is still lurking some practial notions that a relaxation must be exerienced after an effort, although probaly the theory of most *has become* orthodox on the *subject of perpetual obligation* and increasing effort. There has been evidently some relaxation since the past year, but I think we can see some evidence of an awakening sense of this fact, and a desire again to find the right way, the way in which the Lord would have us go. It does not appear as though the new converts, or the old, were preparing to take a three, or five, or ten years' sleep. I think we occasionally hear the inquiry, What shall we do? Ordinary means of instruction are well sustained. The cause of Sabbath Schools, Temperance, &c., are no longer regarded in the light of experiments, but as an essential part of the moral influence which is to be excited in subduing this wilderness to the reign of the Lord Jesus Christ. When I say this, I do not wish to be understood that all professed Christians, or even all that I regard as real Christians, take their proper place in respect to these subjects. There are many of the Lord's host, no doubt, who have not yet caught the watch word, "onward," or, if they have, they are not so fully convinced that it proceeds from head quarters, as to be excited by it to attach themselves cordially and fully to the advancing ranks. We trust, however, they will keep in sight, and presently learn that the watch word is genuine, and the duty essential to Christian character and consistency. What I intend by the remark is, that I regard the firm ground which these subjects have gained, as a strong pledge that they will not be uprooted here again, unless the Lord in his righteous judgment should deliver us up to some influence which shall remove our candlestick from its place, so that these subjects should go with every thing else which constitutes the life of religion. They are so rooted, that they will stand or fall together with religion itself.

VERMONT.

Results of a Year.

From Rev. N. Hurd, Peru, Vt.

We have had, within the year, a revival of religion, of considerable extent. It prevailed throughout the town, and, for a while, there seemed to be but very few persons in town who were not under some special serious impressions. The means used at the commencement of the revival were such as are commonly used at such times. The church awoke to prayer, several of the people attended protracted meetings in the neighbouring towns, and came home with arrows of conviction in their hearts. Sabbath School and Bible

Class instruction, family visiting, and the preaching of the Gospel with simplicity and plainness, all bore their part as the means of commencing the revival.

It was thought best by the church and your missionary to have a protracted meeting. Accordingly one was appointed, which commenced on the 29th of August, and continued five days. It was attended with glorious results. Several persons evidently submitted to Christ, and deep convictions were felt by a still larger number. The meeting was followed by meetings for prayer and religious conference, every day, for several weeks. The revival continued with unabated and overwhelming interest, until the extreme cold and the storms of the winter (which in this mountain town were extremely severe) prevented our attending meetings as we had done. From that time the revival began to decline; but the fruits of it are very apparent yet, and I trust will be to all eternity. There were fifty hopeful conversions; thirty of whom have united with our church, and more will probably unite soon. We are not now enjoying what we call a revival, but there is evidently an advance from what we were *before* the revival, in point of deep-felt, consistent and intelligent piety. There are quite recently some few tokens of special good among us.

With respect to our Sabbath School and Bible Class, they are both flourishing. About seventy scholars in the Sabbath School, and almost the whole congregation attended the Bible Class.

The cause of Foreign and Domestic Missions seems to lie near the hearts of many of our church, who "do what they can" for those objects. There are some, however, who, though not openly opposed, are nearly asleep in relation to the subject. The Monthly Concert is punctually attended by almost two thirds of our members, and a contribution taken up in behalf of the Vermont Domestic Missionary Society, which amounts to about one dollar per month.

We have a Temperance Society of about one hundred and sixty members, to which we usually have some accession at each of our quarterly meetings.

NEW-YORK.

From Rev. John Gray, Livingstonville.

Amidst all our anxieties and fears, we have cause to be grateful to God for what he has done. There has been an increased piety in the church for the cause of Christ and good of souls. This led us to appoint a protracted meeting. It was evidently a time of deep feeling in the church, and sinners were led to inquire what they should do to be saved. More than thirty took the anxious seat, about all of whom are now rejoicing in hope, together with several others who were followed by the prayers and entreaties of the church, and some of the young converts.

I believe our meetings are increasingly interesting, and in every part of the society, some who are anxious may be seen. Our Monthly Concerts, Missionary and Sabbath School, are well attended. We finished raising our meeting-house the third of July, on the temperance plan, and it is now nearly enclosed.

Discouragements.

It sometimes seems as if God intended to let in the powers of darkness upon us, until he compels us to come to our duty. And let it be so, if this can only effect the object. Foreign emigrants are coming in, some of them rich, and bringing with them pernicious principles and practices. If it may be that, "when the enemy comes in like a flood, the Spirit of the Lord will lift up a standard against him." Our streets are patrolled with Sabbath breakers, and the sportsman's gun is heard at the door of our sanctuary. This is done, it appears, mostly by people some miles out, who come in, as if determined to break down the religious order in this place, and desecrate the Sabbath here. We have enough among us, however, to encourage them. We know not but we had better oppose to them the arm of the civil law, but feeling that "the weapons of our warfare are not carnal," I am reluctant to urge on a prosecution, but have commenced the practice of making them subjects of special prayer.

Among the other movements of the enemy, is the marked contempt cast upon prayer. Efforts are made, I am told, in another part of the town to form a Temperance Society, from which prayer is to be excluded. They mean, they say, to be "temperate in *praying* as well as other things." We witness in this town such a combination to propagate infidelity, and such exertions made by influential men, as we have never witnessed before.

From Rev. J. Marsh, West Aurora, Erie Co., N. Y.

Since my last report, I have attended four protracted meetings, one at Collins, one at Hamburg, one at Springville, and

one at East Aurora, all of them blessed in some degree, to the conversion of sinners. The one at Collins, and the one at Springville, have peculiarly gladdened the people of God, and will do much to build up those feeble churches. In Springville, a good number of the converts were from the academy, and several of them young men. Religion was formerly much opposed. Now, I learn, that prayer meetings are held by the students; and by a letter that I saw a few days ago, it appears that the revival is progressing. It is about three weeks since I was there. I feel considerably encouraged about Erie county.

MISCELLANEOUS.

INTERESTING EXTRACTS FROM THE REPORTS OF MISSIONARIES.

The Gospel preached in a Distillery.

Several years ago *a missionary was sent out* from Boston by the God of this world, and he erected in the heart of this settlement a large distillery, and not succeeding very well, he sold out, and returned to his own place. The distillery was then kept in operation by an Englishman, who yet owns the building, and he, owing to a number of hindering causes, but chiefly to the stings of conscience, abandoned the business about two years ago. He, however, still kept whisky to sell, and his house was a fountain, whose streams carried death to all the settlement. He continued this business till about last Christmas, and then abandoned both the sale and use of it. This seems to have been the signal for others in the settlement to break off too, and though they did not wholly refrain, the quantity of whisky used was far less. This was the state of things when they began to hear of the revivals of religion in the county, and also at the time the Sabbath School was established. A Sabbath School was also established by the same minister, and about the same time, in a settlement lying a few miles north, and though there was no distillery among them, they were in about the same moral state. I commenced preaching occasionally in these settlements in the month of June. As soon as I began to preach, the work of grace among them began. The first time I preached at the first named settlement, but few were present, and nearly all of those anxious. The work here had begun without the use of outward means. The first that was known of it was, that the *people assembled, and spent a part of the Sabbath in singing* hymns. The Sabbath School has been well attended, and though it has met with some opposition from persons of whom we might expect better things, it has regularly increased, and has now enrolled forty-three pupils. At each time of preaching, I have noticed an increase of the work, until there are few persons in the whole settlement who are not either anxious for their souls, or rejoicing in hope. I have seldom known the people of any place so generally affected. After preaching, when I have invited anxious persons to come forward to anxious seats, or to stay for conversation, nearly every individual present would rush to the seats, or kneel down in token of their desire for the prayers of God's people in their behalf. Some of these occasions have been extremely affecting. To see persons who had worn out the vigour of life in the ways of sin, now with tears streaming from their eyes, and often with sighs and sobs, and loud crying, asking the way of life, is overwhelming—and this not in a single instance, but generally through the settlement. I have just returned from spending four days among them, preaching the Gospel publicly, and from house to house. As our congregation was much increased on the Sabbath, we held our meetings in the *distillery* building. The Lord was with us of a truth. The word was with power. Sinners were pricked to the heart; numbers came to the anxious seats, and some hope they passed from death to life. It was more than I had expected that the Lord would permit me to publish his word from the very seat of Satan; but he has also caused it to take effect, and where the song of the drunkard was once heard, was echoed the hymn of praise to God—the fountain of death has been changed to a fountain of salvation.

Its owner is rejoicing in the Lord, and offers to give up one part of it to be fitted up for a meeting-house. We trust it will be done. The change in the whole settlement, and indeed the whole region around, is astonishing. It is the work of God, and to his name be all the glory. Both the Sabbath Schools are making their way against all opposition, and bid fair to be of great use to the people.

To men of self-denial—a Missionary Appeal.

O that the Lord would raise up, and send forth into this part of his vineyard, some one of more commanding talents, and apostolic zeal, to unite with me in my arduous labours! "The harvest truly is great, but the labourers are few." There are two counties, one on the east, and another on the west of me, entirely destitute of missionary labour; and on the north is a large section of country, and a number of Presbyterian churches—say four or five—and but one Presbyterian minister, and his time is mostly occupied in teaching.—Wherever we turn our eyes, we see the law of God dishonoured, and his name and Sabbaths awfully profaned. Yet our land abounds with professors of religion, and *teachers* of religion, such as they are, but, "like priest, like people." It is not uncommon for preachers to make bargains, trade, hunt, and shoot on the holy Sabbath; and these are the kind of preachers, which, (to use the phrase of the country,) suit the people *right well*. They labour on their farms, or at their trades, during the week, and preach "by the help of the Spirit" on the Sabbath. They have no definite idea of what they are about to speak when they rise, but proceed as the Spirit gives them utterance. Such preachers can get ten hearers to my one.

Example of a poor woman—Letter from a friend.

I have received ten shillings from a very poor woman of Warren county, for the A. H. M. S. This sum she had saved by denying herself tea, sugar, &c., and by living, in every respect, in the most plain and economical manner. When asked, if she did not think she was doing wrong in giving so much when she appeared greatly to need it, she replied, "that she had consecrated a tenth of all that she earned, or that was given to her to the Lord, and she dared not appropriate it to *her own use*."

REFLECTIONS

Of a Missionary, on the objects of his ministry.

The conversion of souls is doubtless one great end of the Gospel: this is the "consummation devoutly to be wished" and toiled for, by every herald of the cross. If a single hearer fail of being "renewed in the temper of his mind," however much he may be indebted to the Gospel as respects "the life that now is," the results, as respects the "life to come," will be fearfully ruinous. But has the Gospel no other aim than simply the *conversion* of sinners? Is this so *exclusively* the object to be sought by Christ's servants, that they are to account such labours lost as are not *immediately*, or even *remotely*, followed by this result? Are those fields to be abandoned as unworthy of cultivation, where *new* "plants of righteousness" spring up only in small numbers, and after long intervals? If so, when will the "heathen be given to Christ as his inheritance?" Must not the church at once, on this principle, abandon to everlasting unfruitfulness, many a spot where she has expended her treasure, to which she has turned her compassionate eye, and where repose the ashes of those who have fallen in her service? Never will hearts warmed with fire from heaven's own altar, consent to such a procedure. The church toils indeed in hope of brighter days; but she blesses her Head for permission to "break up the fallow ground," and scatter far and wide "the good seed of the kingdom." She loves to witness the rise of *new* plants, but at the same time, recognises the duty and privilege of nurturing with care, such as have already shown themselves.

What is a *convert?* One who, by the grace of God, has been induced to *enter* the school of Christ. From whatever class in society he comes; how well soever versed in the "wisdom of this world," he is still *to be educated*. It will cost much, in the most favourable cases, to unlearn what is positively wrong; nor will few and feeble attempts produce in the recent disciple that uniform, decided, and self-denying adherence to the principles and precepts of our blessed Master, which is imperiously demanded in the present times.

Action characterises the age. It is expected, and justly too, of every one who enters the church, that he will *act* in her cause. But is it not true that *the more action the more danger*, if it be not obviated by a careful and thorough preparation for

ng? If the ship carries more sail, st she not increase her ballast? In n language, ought not the church to especial care that the standard of re- ous knowledge among her members in proportion to the increase of her vity? that the action of her component ts may be *intelligent* action? Though are ready to admit this, and many have been labouring in the cause, yet I am uaded, that the subject should be ed on more *prominent* ground. *The rch is the school of Christ:* not erected ely to invite the *entrance* of disciples; mainly for the faithful *training* of *all* in her sacred enclosure. None are young to receive her nurture; none *old*. There is a commendable zeal ad in behalf of *youth*, and the result that "instead of the fathers" we now e the children taught in the Holy iptures. The church, as a body, es by the great mass of her members, age either compensated for ignorance he oracles of God, or rendered men in- able of further acquisitions. Any man only to make an examination in the t intelligent churches in the land, to convinced, that there is among the ng members an alarming lack of such hristian education as the posture of gs demands. The very officers who h and rule, are often but "babes" in r acquaintance with God's word. ny of these, after years of guiding rs, have scarcely commenced learning nselves. Pastors must take up this ect. Hoary heads must be prevailed o sit as learners at the feet of Jesus. *y must be unwilling to enter eternity, hout having dug more deeply for the ers of life. Your missionaries* must see his matter; and then, if *conversions* few and far between," they will not end their strength for naught."

AUXILIARY SOCIETIES.

RESTING MEETING IN NEW-HAMPSHIRE.

he General Association of Congrega- al and Presbyterian ministers, in New- pshire, was held at Amherst, in that , September 4th, and continued its ions three days. The writer of this ce arrived on the second day of the ting, when, after having concluded hearing of reports from the churches, e state of religion, the progress of re- ls, &c., *which were said to have been* unusually interesting and encouraging, the New-Hampshire Bible Society was celebrating its Anniversary. The house was crowded with a deeply interested audience, and the whole aspect of the assembly indicated the presence of the divine Spirit. The Secretary's Report announced the existence of a pledge of $1000 to the Parent Society, for general supply, which was still unredeemed. It was immediately suggested by one of the speakers, that this amount might be raised on the spot. A subscription was accordingly opened, and $1021 subscribed and contributed by individuals present; a considerable portion of which was paid down. This was double the amount which had been contributed at any previous anniversary of the N. H. Bible Society, and gave cheering indication that the friends of the Bible, in that state, are increasing both in numbers and in the strength of their attachment to the principles and practices which it inculcates.

HOME MISSIONS.

The next day, September 6th, the New-Hampshire Missionary Society held its thirty-first Anniversary. The Secretary's Report was one of the most spirit-stirring documents of the kind which we have heard, and was rendered still more affecting by the resignation of the Secretary, Rev. A. Burnham, of the office, which he had discharged to much acceptance for many years, but which he now, on account of the failure of his eye sight, felt constrained to resign. This was followed by the Treasurer's Report, and an interesting statement by the General Agent for that state, Rev. A. Rankin, from all which it appeared, that both the receipts and expenditures of the society had been much increased during the last year. The number of its missionaries also had been increased, and their labours signally blessed. But it was affectingly manifest, from the investigations of the Agent, that the efficiency of the society was still inadequate to the supply of the wants of the state; while the parent society has hitherto de-

rived but little aid from New-Hampshire to sustain its extended operations in the West and South. Statements on this subject were also made by the Corresponding Secretary of the A. H. M. S., and the Rev. Mr. Storrs, General Agent for New-England, in which the claims of the Western and Southern states and territories were urged upon the attention of our brethren and the citizens generally of the Northern and Eastern states.

After a short recess, in which it is believed the cause of Home Missions was much remembered in the prayers of the pious, the annual missionary sermon was preached by the Rev. Mr. Parker, of Derry. Additional addresses were then made, and a subscription opened, which, including $440 66, paid down, was raised to $1,677 66, to be paid in 1832; $590 to be paid in 1833; $445 in 1834; $405 in 1835; $375 in 1836, and $375 in 1837, amounting in all to $3,967 66, besides several keys and seals from the watch chains of gentlemen present, and a shower of golden ornaments from the necks, the ears and the fingers of ladies, "whose adorning," they now felt, under the influence of that meeting, and in view of the claims of a dying world, ought *not* to "*be that outward adorning of plaiting of the hair, and of wearing of gold, or of putting on of apparel.*"

In comparison with the small amounts raised on similar occasions in former years, this was a result most cheering to the friends of missions. It is worthy of remark, also, that many of the contributors on this occasion were subjects of the revivals which have blessed the churches of New-Hampshire within the last year. How delightful are the prospects of the church, and of every benevolent enterprise in which her children are engaged, when hundreds of such helpers, every week in the year, are brought, by the power of divine grace, from darkness to light and from the power of Satan unto God. Let such be the results of those revivals of religion which have prevailed and are now prevailing in many portions of the land, and the friends of missions and of the cause of salvation, may adopt the language of the 102d Psalm, and say, "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea, the set time is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory."

The alms of the people having been gathered, the numerous clergymen present, and the members of the churches, united in celebrating the Lord's Supper. It was a scene of peculiar solemnity and interest, and the countenances of all who had taken part in it, as they retired from that Bethel, seemed to indicate that they felt it to be good to have been there. There were indications also of deep feeling of conviction, in the minds of many of the impenitent, who had attended, which, in answer to the many prayers of God's people, there is encouraging reason to hope will result in their saving conversion; while the pastors and members of the churches, there is good ground to believe, have returned to their homes, wiser to win souls than ever before. Thus God is accustomed to bless all those who strive in their endeavours to bless the world.

INTERESTING MEETING IN VERMONT.

[We have just received the following notice of the anniversary of the Vermont Domestic Missionary Society, held at Middlebury, September 13th, in connexion with the annual meeting of the General Association of the Congregational and Presbyterian ministers of that state. Our correspondent writes under date of Middlebury, September 14th.]

The annual meeting of yesterday was not, in all respects, as delightful as that in New-Hampshire; but it was a pleasant day; the heavens smiled; the south wind blew softly, and some spices from the garden of the Lord flowed forth. The services of the morning commenced at 10 o'clock—prayer by Rev. Mr. Hyde, from

onnecticut. The annual report, prepa-
d by the Rev. Mr. Walker, the Secretary,
as read but in part, and of its details of
ct I cannot speak; of its *arguments* in
pport of Home Missions, it is only neces-
ry to say, that they were worthy the
ad and heart of the writer. It cannot
too deeply regretted, that this beloved
other is obliged, by ill health, to decline
e office he has so long and ably sustain-
. The Lord restore, and preserve him
ng to the churches of Vermont! Rev.
a Ingraham, of Brandon, it may gratify
u to know, has been appointed his suc-
ssor, as *Corresponding Secretary*, and
ev. D. O. Morton, of Springfield, *Re-
rding Secretary*.

Addresses followed the reading of the
eport. 1. On the resolution for its ac-
ptance and publication, by Rev. Messrs.
lden, of W. Rutland, and Converse, of
rlington: 2. On the *following* resolu-
n, viz. "That the Directors, if the state
the funds will admit, be requested to
y over such proportion of the receipts of
is society to the A. H. M. S., that one
ird part of the sum contributed in Ver-
ont to Domestic Missions, may be ex-
nded in the valley of the Mississippi"—
e assembly was addressed by Rev. Mr.
errill, of Middlebury, and your agent,
v. R. S. Storrs, of Massachusetts. It
d now reached two o'clock, P. M., and
t the large assembly remained undimi-
shed in numbers, and fixed in attention.
ber's missionary hymn was sung in
nclusion, at the suggestion of the deeply
oved pastor of the church, when the
ngregation retired, to re-assemble in
lf an hour. The bell rang at the ap-
inted moment, and the house was again
led to overflowing. Rev. Mr. M'Keen,
Bradford, preached from Isa. xlv. 23.
the close of the sermon, and after
ayer by the Rev. Mr. Danforth, of New-
mpshire, a few remarks were made by
r. Merrill, Dr. Bates, and Mr. Storrs,
d a collection taken up, amounting to
50, the largest ever made, for any object
benevolence, in the state. Besides this,
ilver watch, nearly new, and valued at
8, seven pairs of ear rings, ten finger
gs, five gold necklaces, two bosom pins,
l the avails of four sheep, were offered
acrifice to God. The scene was one
deep interest throughout, and of the
ndreds that gathered around the table
the Lord, at the close of the solemni-
s, each heart seemed to say, "It is good
be here."

Year before last, less than $1200 *(and
s came in from 21 towns out of 240)*
were received into the Treasury of the V.
D. M. S. The last year $2120. The
present year has begun more auspiciously,
and it is the resolve of *many*, both minis-
ters and laymen, that, if possible, four or
five thousand dollars shall be secured be-
fore the next anniversary. I should have
said before, that near the close of the
morning service, the following resolution
was offered extemporaneously, by Rev.
Mr. Child, and supported by the immediate
rising of nearly every individual in the
congregation, viz. "We pledge ourselves
before God and to each other, faithfully to
exert our influence to have the subject of
Domestic Missions brought before the
several communities where we reside, du-
ring the coming year."

The grand difficulty in Vermont, on
Home Missions, lies in the deficiency of
men. Could missionaries be procured, all
would be well. If possible, point out an
agent, and let him come on without delay;
he will be sustained by the Board, and he
will meet with favour from the churches.

THE MISSIONARY SOCIETY OF CONNECTICUT, AUXILIARY TO A. H. M. S.

[This important and efficient Society held its Sixteenth Anniversary at Norwich, in June last. The Annual Report of the Directors is from the pen of the Secretary, Rev. Horace Hooker, of Hartford, and is a lucid and highly encouraging exposition of the doings of the Society. It furnishes an example of increasing efficiency, which we hope will provoke very many of our auxiliaries, both large and small, to a holy emulation in their efforts to aid the National Society in the great work to be accomplished by the united endeavours of the friends of Home Missions in every state. The manner of co-operation with the Parent Society exhibited in the first part of the following extract, is not peculiar to the Connecticut Society, but has been substantially adopted by all the State Societies of New-England, and by several larger auxiliaries in other states. We publish it for the instruction of contributors within the bounds of such auxiliaries, while the additional extract, showing the amount accomplished by the Missionary Society of Connecticut, we doubt not, will

be read with interest by all who rejoice in the prosperity of Zion.]

MANNER OF CO-OPERATION WITH THE PARENT SOCIETY,

At the last meeting of the society, its constitution was so amended, that it became auxiliary to the A. H. M. S., on certain principles which had been agreed upon the year previous by the Executive Committee of that society and the Directors. As some appear not to understand distinctly the effect of this union on the operations of the society, it may not be amiss to state here, that the missionaries for Connecticut are appointed by the directors of the auxiliary, and receive from them a commission, which is also signed by the Chairman of the Executive Committee of the Parent Society, and by the Corresponding Secretary of the same. The directors of the auxiliary fix the compensation of the missionaries in this state, with the places where they are to officiate, and pay them from the treasury of the society. The directors of the auxiliary also nominate to the Executive Committee of the Parent Society, all the missionaries which they think proper to support out of this state, and designate the general field of their labour. The appointments and commissions proceed from the Executive Committee of the Parent Society, to whom the missionaries report as well as to the directors of the auxiliary. The missionaries are paid from the funds reserved in the treasury of the auxiliary for this purpose. This system secures unity of action, and while it strengthens both societies, it infringes on the rights and privileges of neither. That it has the sanction of the churches is evident from the substantial proofs they have given of their approbation.

AMOUNT ACCOMPLISHED.

On the principles of the union here specified, appropriations were made by the Directors to congregations in this state for the year ending May 1, 1832, as follows, viz: in

New-Haven County, - -	$234
New-London County, -	332
Fairfield County, - - -	364
Windham County, - -	260
Litchfield County, - -	50
Tolland County, - - -	348
Middlesex County, - -	422
Hartford County, - - -	220
Total, - - -	$2230

In addition to these appropriations, the Directors have granted several sums for services rendered in former years, amounting to $274, making the appropriations during the year ending May 1, 1832, $2504 for this state.

The directors have also become responsible to the Parent Society for the sum of $2,000, inclusive of receipts from the people, to support six missionaries in Missouri.

The amount of receipts by this society the present year, from the 14th of June, 1831, to the 15th of June, 1832, is $5,159 10, being $2,266 20 more than the year previous. In addition to this, $2,191 91 were paid from this state directly into the treasury of the A. H. M. S. The amount raised in this state within the year, for Home Missions, if we include donations to the Missionary Society of Connecticut, is more than $9,000.

Not only is this increase encouraging, but the fact is no less so that donations have been received from a greater number of societies than the year or two previous. For some time past a large share of our congregations did nothing for either the Missionary Society of Connecticut, or the Domestic Missionary Society. Less than 50 congregations contributed to our funds during the year ending June 11th, 1831, though contributions had ceased to be taken up for the Missionary Society of Connecticut. Individuals in some of these societies gave donations to Home Missions; but neither contributions nor collections were made by about 175, or three fourths of our congregations, as such, to promote an object so closely connected with the vital interests of our churches. The number of congregations that have contributed to our funds the present year is about 85. On this point, however, there is great room for improvement.

This increase of receipts is undoubtedly owing in part to our union with the A. H. M. S. Another reason is the change in our organization. The system of associations is evidently so much more efficient than the system of contributions, that while the directors would express their gratitude for the cordial co-operation which they have found in forming associations or something equivalent in most parts of the state, they must express their regret that they have not been able to introduce the system into every congregation. They hope it will not be long before the whole state will be uniformly organized.

Another reason for the increase of our

funds, is the labours of an agent during the greater part of the year. Rev. Cyrus L. Watson, of Illinois, a missionary of the A. H. M. S., has visited, as our agent, a large portion of several counties, to form associations. By the communication of facts respecting the wants of the valley of the Mississippi, and by prudent and efficient efforts, he has given an impulse to the operations of the society, which, it is believed, will continue for a long while to come.

ECONOMY IN EXPENDITURES.

[The following judicious remarks are commended to the attention of all the churches aided by the A. H. M. S. or its auxiliaries.]

The directors feel that, so fast as it can be done with safety, the amount of aid to individual congregations should be diminished. It is best for the congregations themselves—it is due to the patrons of this society—it is no less due to other congregations that are calling for help which cannot otherwise be rendered—it is due also to the destitute in the new settlements. Every dollar taken from our treasury, for Connecticut, is so much deducted from the sum to be appropriated for the growing wants of the West. The directors wish that all the congregations in this state might feel the weight of this consideration. It should be regarded as almost sacrilegious to ask for appropriations from our society unless when imperiously needed. Every congregation, as it gathers strength, should rejoice that it can sustain an additional burden, and thus, by lessening its demand on our funds, virtually extend aid to others still weaker than itself. Congregations may, however, be disposed, as wealth and numbers increase, to lessen what they are now doing instead of asking a diminution of our appropriations. After assistance for several years, they may begin to feel that the aid is to be perpetual, and that as their ability increases they may diminish their sacrifices. There are seasons when churches show symptoms of decline, and seem near to dissolution. Timely remedies may check the disease, and vigorous health may succeed. No church should make up its mind to remain sickly and feeble year after year. It is an unnatural state, which every friend of Home Missions should endeavour to render unfashionable. It is believed that most of the churches under the patronage of this society are doing all that could, in their circumstances, be reasonably expected, and that *they would* be glad to make no further demands on our treasury. The past year the church in Jewett's city was taken from our list, having gained strength to sustain itself, and to aid in sustaining other churches. The church in Bethel, has given notice that it will not need our charities the present year, and probably not hereafter. The church in Darien has voluntarily requested that its appropriation may be lessened twenty dollars, this year, with a prospect of still further deduction hereafter. One or two more churches have intimated their hope of needing no further aid after the close of this year. These cases, so encouraging to the society, we hope will be multiplied. Applications for assistance are increasing, and will constantly increase. One class of them, at least, should be regarded as evidence of the good effected by our operations. Churches that have long been lying in the dust, without courage to attempt to rise, have begun to feel that their case is not beyond relief. Like the weary and exhausted traveller who sinks down far from human habitations, they for a long time uttered no cry for help, which they thought beyond their reach; but now a ray of light and of hope, from our society, pierces through their darkness. To be permitted to enrol them among the churches to be aided, demands our gratitude—it is like being permitted to record anew among the living, one whose name we long since erased, as among the dead.

GOOD RESULTS.

Perhaps no year since the existence of the society, have its efforts been more signally blessed. The churches which we aid have shared, to no small extent, in the reviving influences of the Spirit of God. To fifteen, from which only statements on this point have been received, the addition of members is 386—or an average of more than 24 to each church. The value of such accessions can scarcely be estimated by those accustomed to see hundreds gather around a single communion table. The number of hopeful conversions is considerably more. That most of these churches would be destitute of regular preaching, and that the word of God from the lips of the ambassadors of Christ is the great instrument of conversion, the directors need not stop to prove to the members of this society. We see then the results in part of our labours and cares the year past. Are they not an ample reward? Can any one of the many donors to our funds, call

before his mind these hundreds of souls created anew in Christ Jesus, in consequence of the divine blessing on the operations of this society, and still say that he is not more than compensated for what he has given? Could we at the opening of the year, piercing through the veil which conceals the future, have presented to the friends of Home Missions such a reward as an incentive to action, where is the man in whose heart dwells the love of Christ and of souls, or even regard for the welfare of civil society, that would not have rushed forward to pledge his energetic co-operation?

Bible Classes, Sabbath Schools, Monthly Concerts, and the means adopted in other congregations to promote the interests of religion, are found in most, if not all, these churches. Temperance Societies exist, it is supposed, in all but one of them, and this exception is owing to peculiar causes. A society, it is thought, will soon be formed. The number pledged to entire abstinence from ardent spirits, has been reported from only nine of the congregations. The aggregate is 1237.

The missionaries of the society in Missouri have been too short a time in our employment to require an extended notice of their labours. It may be enough to say in general, that they are prosecuting with fidelity, and with as much success as could be expected in the incipient state of a mission, the measures which they began under the patronage of the Missionary Society of Connecticut.

THE MASSACHUSETTS MISSIONARY SOCIETY.

[According to our promise in the "Missionary" for August, we insert another extract from the last Annual Report of the Massachusetts Missionary Society.]

ITS CONNEXION WITH THE A. H. M. SOCIETY.

The relation sustained to the A. H. M. S. renders it proper in this connexion, to advert to the progress of its labours, and particularly to their results, the past year. Those results cannot all be told. But when it is stated that 745 congregations and missionary districts have shared in the labours of 509 missionaries, at an expense of $52,800—that 700,000 people have probably heard the Gospel from them more *or less frequently*—and most of them con*stantly*—*that* more than 30,000 children have been instructed in the Sabbath Schools, and 7,000 youth in the Bible Classes of these missionaries—that subscribers to the principle of entire abstinence from ardent spirits within the same bounds, exceed 60,000—and that 187 churches have enjoyed revivals resulting in the hopeful conversion of not less than 10,000 souls—find we not occasion for adoring gratitude, and have we not accumulated motive to new and enlarged sacrifice in the cause of home missions?

Your committee cannot—nay, they would not if they could, repress their own emotions while contemplating the providence of God, calling forth the energies of the churches for the support of such an enterprise in the present crisis of our nation's history. Nothing can save from perdition all that we value in our political, literary, or religious institutions, except the Gospel of Christ, proclaimed according to the command of its author, by living lips, with the demonstration of the Spirit and with power. Nor can such publication be made in the remote and sparsely settled portions of the land by individual enterprise, nor by small and isolated associations of individuals. Small streams cannot water mighty continents, without deep and large rivers to which they shall be tributary. And a large and growing society, like that to which we account it an honour to be auxiliary, is indispensable to the leading off of those little streams of salvation which run among the hills of New-England, and would stagnate in our valleys, but for the channel that now opens, to conduct them into those immense regions stretching far toward the setting sun.

An institution so strictly national in its character, so liberal in its spirit, so simple in its object, and combining so much of wisdom and firmness in the prosecution of its high enterprise, deserves all encouragement from the united prayers and combined resources of all the evangelical churches of the land. For its basis, it assumes the principle of the first missionary society the world ever saw—a society of which Jesus was the head, and his seventy disciples the missionaries. It asks no support from the arm, and no direction from the wisdom of civil or ecclesiastical authority—but sends its missionaries into every place where they will be welcomed—enjoins on them subjection to the powers that are ordained of God—forbids them to seek their own emolument, or to look for other influence than that flowing from their fidelity in performing the labours of

love, for which they are commissioned.—May an institution like this never ask in vain the liberal patronage of Christians in Massachusetts.

CONCLUSION.

Millions there are on our own soil bending their way to the realms of death, with little more of the light of the Gospel beaming on their path, than is enjoyed by the millions of China or Japan. Year after year rolls round, and no man proclaims to them deliverance from the bondage of sin. Death fast conducts them to other worlds—but, they know not whither they are going, nor what awards eternity will reveal to them.

Is the fault of ignorance their own? Might they hear "the joyful sound"—and burst their chains, and exult in the liberty wherewith Christ makes his people free? True! Light shines around them. Conscience whispers within them. Heaven thunders above them—and hell opens beneath them. But, they are "DEAD in trespasses and sins." They see nothing—they hear nothing—they believe nothing, that belongs to the spiritual world. Nor will their condition be improved, till the Gospel be sent to them, and urged on them, by line on line and precept on precept—nor till the Holy Spirit be called down, by those that mingle the prayers of faith with their labours of love and tears of sympathy, over the dying and the dead. Perish they must, by thousands and tens of thousands every year, if they receive not the Gospel at our hands; and the present, is but one of many generations that must suffer; for, if ignorance and infidelity apply their burning irons to the infancy of a community, the brand grows deeper and deeper till old age—and nothing but the besom of destruction from the Almighty, sweeping away a whole generation, will ever remove it. The character stamped on the swelling population of the infant but gigantic states of the West during the twenty years to come, will be their character for two hundred years onward, unless some mightier revolution in human character be near at hand, than earth has ever yet witnessed.

Is the regeneration of this Western world a matter of small comparative importance? What then is greater? The conversion of the whole world depends so much on no other instrumentality, as that put forth by our own land. God has done every thing here on a large scale. Our mountains and plains, our lakes and rivers—the structure of our government—the equity of our laws—the spirit of our humane institutions—and the extent of our moral resources, are the admiration of the world, and give us a lofty pre-eminence among the nations. Has Heaven thus distinguished us, that we may indulge in pride, and dwell at ease, and leave the nations to slumber on in ignorance of the true God and eternal life? If not, the duty is clear and imperative, to pursue steadily, and with augmented zeal, the object of reducing every portion of our country into subjection to Him whose right it is to reign from the rising to the setting sun.

Let the Bible be published in every language, and sent to every family of man—let the herald of salvation go forth, and plant his foot on the neck of every idol in the pagan world—let fountains of sacred science be sustained, and the ministers of our holy religion multiplied a thousand fold—and let the Tract and Sabbath School systems of effort be carried out, with all the energy that can be derived from faith in the promises, and love to the glories of the Saviour:—We say, "God speed, to the whole!" But may we not occupy our own humble sphere of labour, with the consciousness, that *our* success will be the success of ALL.—and that the last command of the Saviour to his disciples—"Go ye into al the world, and preach the Gospel to every creature," is honoured more by none, than those who aim directly to evangelize this land of our fathers—the land over-shadowing the nations with its wings? Let this be made a "Mountain of Holiness," and streams of blessing shall flow down its sides, upon all people, till the voice of a great multitude as the voice of many waters, and the voice of mighty thunderings shall be heard, saying, Alleluia! for the Lord God Omnipotent reigneth; and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, are given to the people of the saints of the Most High.

Appointments by the Executive Committee of the American Home Missionary Society, from August 15th to September 15th, 1832.

Re-appointments.

Rev. Samuel G. Lowry, Putnam Co., Ind.
Rev. James W. Woodward, Shrewsbury, N. J.
Rev. Sylvester Clapp, Hampton, Me.
Rev. William H. Beecher, Newport, R. I., 6 months.
Rev. Aratus Kent, Galena and vicinity, Ill.
Rev. Andrew Rankin, Joint Agent of the A. H. M. S. and New-Hampshire M. S., New-Hampshire.
Rev. B. Y. Messenger, Illinois.

Missionaries not in Commission last year.

Rev. Nathaniel Folsom, to go to the Western States.
Rev. Francis Rutherford, to go to Ohio.
Rev. Lemuel Foster, to go to Illinois or Missouri
Rev. Moody Chase, } to go to the West.
Rev. Solomon Kittredge, }
Rev. Gardner Hayden, Sandlake, N. Y.
Rev. John K. Davis, } Warren Co., N. Y.
Rev. R. Willoughby, }
Rev. Timothy Root, Jackson Co., Ala.
Rev. Daniel Regan, Grainger Co., Ten.
Rev. Thomas Cole, Covington and Newport, Ky.

The following appointments, by the Massachusetts Missionary Society, with commissions furnished by the American Home Missionary Society, have been reported by Rev. R. S. Storrs, Cor. Sec. of the M. M. S., since August 1st, 1832.

Rev. Elijah Demond, Lincoln.
Rev. Job Cushman, Irving's Grove.
Rev. Hazael Lucas, South Barnstable.
Rev. Israel G. Rose, North Wilbraham.

Appointments by the same, June 13th, 1832, omitted in the announcement last month.

Rev. Hope Brown, Shirley.
Rev. Elijah Kellogg, Saugus.
Rev. Aaron Pickot, Cohasset.
Rev. Levi Smith, East Sudbury.
Rev. William Tyler, South Hadley Canal.
Rev. Paul Jewitt, Scituate.
Rev. Abel Patton, Carlisle.
Rev. Hervey Smith, Feeding Hills.
Rev. Calvin Foote, Long Meadow East.
Rev. Josiah W. Powers, Kingston.
Rev. Abijah Cross, Haverhill West.
Rev. Joseph H. Patrick, Greenwich.
Rev. Anson Dyer, Hawley West.
Rev. Forest Jefferds, Middleton.
Rev. Caleb Knight, Washington.
Rev. Nathan Shaw, West Stockbridge Village.
Rev. Rufus Pomeroy, Otis.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th to September 15th, 1832.

Brownsville, Ind., per Rev. U. Maynard,	$2 50
Catskill, N. Y., Mrs. Lucy Day, life member, per Rev. Dr. Porter,	30 00
Champlain, N. Y., Benev. Soc., per Silas Hubbell,	25 00
Chateaugay, N. Y., Aux., per Rev. M. Parmelee,	25 00
Cochecton, Pa., Mon. con. coll., per Rev. J. Campbell,	3 50
Henrietta, N. Y., Fem. Miss. Soc., 13.25; Sew. Soc., 10; Mrs. Root, 1.75,	25 00
Honesdale, Pa., Fem. D. M. Soc., per Rev. J. Campbell,	18 00
Hudson, N. Y., Rufus Reed, per Rev. Dr. Porter,	50 00
Jamaica, L. I., Mon. con. coll., per E. Wickes, Esq.,	27 41
Kingsborough, N. Y., Philo Mills, to const. Mrs. Susan Mills, L. M.	30 00
Kingston, Tenn., per Rev. T. Brown,	10 00
Lowell, Mass., Mary Jane Butterfield, deceased, per Rev. William Twining,	100 00
Liberty, Ind., per Rev. U. Maynard,	3 00
Machiasport, Me., Rev. G. Bachelor,	3 00
Maine Miss. Soc., Fryeburg, individuals, towards the support of a particular missionary in Indiana,	21 00
Mass. Miss. Soc., ladies of Park-st. church, Boston, per Col. J. Jenkins, to support a missionary in Illinois, 115.00; Mrs. E. B. Wright, to const. her son, Peter L. B. Stickney, L. M., 30.00; Peter L. B. Stickney & Sisters, to const. Rev. H. C. Wright, L. M., 30.00,	175 00
Morristown, N. J., Ladies' Fragment Soc., to const. Rev. Alfred Chester, L. D., per *J. King*,	100 00
New-Hackensack N. Y., ladies of congregation, to const. Rev. Maurice W. Dwight, L. M.,	30 00
New-Haven, Ct., East Dist. Home Miss. Assoc., per H. E. Hodges, 200; ditto, per Rev. E. P. Salmon, 98,	298 00
New-York, Cedar-st. Ch., Rufus Leavitt, L. D.,	200 00
Do. Garden-st. Ch., S. S. Howland,	100 00
Do. Laight-st. Ch., John Rankin,	100 00
Do. Pearl-st. Ch., B. Strong, 30; O. Thompson, 10,	40 00
Peacham, Vt., Dcac. Ziba Johnson, per L. Worcester,	5 00
Shrewsbury, N. J., Mrs. E. Evelman, 5; a friend to the cause, 5; eight friends in sundry small amounts, 26,	36 00
South Northbridge, Mass., ladies to const. their pastor, Rev. Samuel H. Fletcher, L. M.	30 00
Stonington, Ct., Fem. Miss. Soc., per Lucy Ann Sheffield, to const. Mrs. Dorcas Eells, L. M.	30 00
Do. ear-rings unsold,	
Troy, N. Y., First Ch., J. Raymond, Treas.,	200 00
Warren Co., N. Y., a poor woman, per Rev. J. A. Murray,	1 25
West Liberty, O., John G. Telford, 5; James Hanna, 5; H. M'Corckle, 1; J. Skinner, 1, per Rev. E. Garland,	12 00
Windham, N. Y., Sidney Tuttle, L. M., per Rev. Dr. Porter,	30 00
Home Missionary,	66 59
	$1727 25

K. TAYLOR, Treasurer.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A BACKSLIDER.

(Furnished by a Pastor.)

With Capt. S.——, the subject of the following notice, I became acquainted in the year 1814. He began a seafaring life at an early age. His youth, according to his own account, was somewhat profligate; to say the best, wild, erratic and profane. Though he was blessed with the early training of a pious mother, yet, having no other parent to watch over him, and apply the discipline, indispensable to the welfare of every lad of a bold and stubborn spirit, he was probably an unsubdued child. He freely acknowledged that, according to the proper sense of the term, he was never *governed* in his youth. When I first knew him, he had been for some years a professor of religion. The account given, by those who knew him, of the exercises of his mind, when first awakened with real concern for his spiritual state, was, that his convictions were peculiarly distressing, the opposition and enmity of his heart unusually deep and awful—and his conversion appeared remarkably clear and satisfactory to the best judges. He was a man of strong sense, of a fearless spirit, and an ardent temperament. He possessed a degree of confidence which made him of a ready utterance. Though often inaccurate in his language, he had no fear of inaccuracy. As for "the fear of man," he despised it. He was always ready to pray, and speak in the conference, before any congregation, or collection of ministers; and shrunk not from the defence of religion before the most profane scoffer, gainsayer, or infidel. His views of doctrine were of the highest cast of orthodoxy known in our country. When at sea, the rules which he established on board of *his vessel were* strict and salutary. No swearing or vice of any kind was allowed among those under his command. His standard of Christian duty was high, and though he was ready to acknowledge that he failed to reach it himself, he was not backward to urge its attainment on his brethren; and sometimes in language of deep censure and reproach. Indeed, he was rather censorious; gloried, perhaps, a little in being plain hearted; a discerning eye might sometimes have discovered a tinge of the *pride* of faithfulness in his spirit; and, without intending it, he was sometimes harsh. However, he was esteemed by all to be a firm and decided Christian, a truly good man. Being a man of business, ability, and some property, he was a pillar in the church, and all his brethren were ready to look up to him. The only symptom that seemed unfavourable, was a degree of impatience and fretfulness at being thrown out of employ by the war of 1812. He seemed uneasy and restless, like one removed from his favourite element. This, however, was readily excused by his brethren, on account of his long habit of being at sea. At length the cloud of war passed over. He sailed as master of a large schooner, intrusted with money by the owners of the vessel, to procure a cargo at a distant port, and make a voyage to Europe. Here he met with disappointment, was long delayed, but at length obtained his object, and made his voyage. From Europe he returned in ballast, and almost pennyless, to the surprise of his employers and friends. The state of his mind appeared bad—he was depressed, gloomy, irritable, morose, all which was charitably ascribed by his friends to his disappointment in making a disastrous voyage. His Christian brethren, and particularly

ner voyage, he had been engaged in [illegible] connexion, and had thus [illegible] large sum of money belonging to the owners of the vessel, which he had in command. When this rumour arrived, he was absent from his home, a few miles distant, expecting to sail the next morning. At the urgent request of his family, I undertook to visit him, as his pastor, and inform him of the injurious rumour. I saw him—it was a dark howling night, ten in the evening, when we met. He seemed apprehensive. His wonted confidence forsook him. For the first time I saw the aspect of shame cross his features. His look was downcast, and horror-stricken. After assuring him that I had called as his steadfast friend, and endeavouring to compose his apprehensions, I informed him that an injurious rumour had reached his friends and family, which I felt bound by the laws of friendship to mention. He hastily inquired, "what is it?" I told him. "And now," said I, "Capt. S.——, I hope you will repose so much confidence in me, as your friend, and the friend of your family, that you will state to me the cause *truly*." He was agitated beyond measure. Every limb shook. Every feature spoke agony, horror, desperation. He writhed and swung his arms; his

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ıe would have doubted that he had ıtered into rest. No man was ever, obably, more certain of holding out the end. Any man would have fall- under the suspicion of his brethren soon as he. Reader, art thou a minis- r, or a man of distinction in the church, not high minded, but fear. Be not nsorious against the weak, be pitiful, courteous. Think what, possibly, *thy* ıd may be. Watch and pray.

Let the young convert beware. Could that this note of kind entreaty ıuld reach the hundred thousand of ıis interesting class, who have, the st year, begun to hope and pray in ur land. Think not that you can take ne wrong step and retrace it. What readful *hardness* may seize upon you he moment you have taken it!—"Re- ıember Lot's wife."

UNWILLINGNESS, THE REASON WHY SOME PERSONS CANNOT PRAY IN THE PRESENCE OF OTHERS.

[Furnished by a Clergyman.]

It has been my lot to labour in a part of the vineyard where God has poured out his Spirit in a remarkable manner. As a preparation for a protracted meeting, which it was proposed to hold among my people, a sermon was preached, on the duty of prayer. It was, that church members ought to pray in *secret*, in their *families*, and in *social meetings*. "Christians *can* pray in these places, and they *ought* to do it." A brother in the church soon called on me, and said that he felt grieved. It was represented, he said, that all Christians could pray; but he was confident *he* could not. Should he attempt to pray in his family, he did not believe he "could command himself," and he did not think it his duty to try. Though he was solemnly conversed with, he still persisted in his opinion.

Soon the contemplated meeting took place. It was a time of the right hand of the Most High. Christians were awakened, and many sinners converted. Among others, the man who *could not* pray, had his mouth opened. Before the close of the meeting, he could pray in public, to the edification of his brethren. Soon after, as I was passing his house, he called to me, *from a considerable distance*, wishing me to stop.—He approached me, with tears in his eyes, saying, "I feel it to be my duty to come and make my confession to you. I have said that I could not pray; but I find that I *can*. I can pray in my family, and among my brethren. I feel it a privilege, one of the greatest luxuries of my life." He added, "Tell all who say they cannot pray, to *try*. O, I *know* they can: thanks be to God, who hath opened my eyes and my heart.—*It was nothing but unwillingness.*" C.

A STUMBLING BLOCK.

If the light that is in you be darkness, how great is that darkness!

[Furnished by a Clergyman.]

While conversing with Mr. ——, about the salvation of his soul, after he had acknowledged that he was a sinner, that if he died in his present state of mind he must perish for ever, that salvation was offered him by God, through Christ, &c., he related what follows. "I once engaged in the employment of a professor of religion. He maintained family worship; but his conduct was such that I did not believe he had any religion. After attending family worship a few times, I concluded I would not hear him pray. I therefore absented myself from family worship. I was taken sick, and went home. On reflection, I thought I had not done right, because it was no excuse for *me*, that *he* did not pray aright. I was much affected with a view of my situation, and resolved, that if I returned, I would attend family worship. I recovered, returned, and attended worship a few times; but his conduct was such, that I concluded again not to hear him pray. My seriousness left me, and has never returned." The narator acknowledged, and I suppose with truth, that he had since gone great lengths in sin.

How painful to see those, who are placed for lights in the world, to show men the pit that lies in their path, become stumbling blocks, over which sinners fall into that pit. How powerful the example of a professor of religion! He either throws light or gross darkness on the sinner's path. Then, O Christian, "let your light shine."

"TRUST IN THE LORD—AND THOU SHALT BE FED."

[Furnished by a Clergyman.]

During the late prevalence of the cholera, in the city of New-York, thousands of persons were thrown out of employment by the suspension or interruption of business. Much suffering followed this state of things; and although public and private charity relieved great numbers, yet, the most deserving being generally the last to solicit assistance, it often happened that the contributions of the benevolent were exhausted before persons like the individual to whom I am about to refer, could make up their minds to ask or to accept aid.

Mr. R.—— is a labouring man, dependant on his daily efforts for the maintenance of his family. Soon after the pestilence commenced its ravages in the city, he found himself cut off from his usual means of livelihood. For several days he wandered about, seeking employment without success. Meanwhile, his circumstances became every day more and more pressing. The grocer, to whom he was indebted for articles of living for his family, needed his pay; and particularly, the *rent* of his dwelling (the payment of which, by the customs of the city, is generally enforced, even when other claims are suspended) was now due. In these circumstances, without the means of escaping to the country, as hundreds of others had done; surrounded by suffering, sickness, and death, and want staring him in the face, it is not strange if his spirits sunk. Again and again he attempted to procure work, but failed. At last he resolved that he would, with more than usual solemnity, go and spread his case before God. He set apart a time for special devotion. He abased himself before God, pleaded his promises, and resigned himself and all his affairs to the divine direction. Immediately his load of care was removed. He rejoiced in feeling that the will of God would be done. If he should be relieved, well;—if not, it would still be well, for the *will of the Lord would be done.*

Under this calm resignation to the *sovereign* disposal of his Heavenly Father, *and* trust in his providence, he again made efforts to procure employment, but still without success. Nevertheless his heart retained its composure. Meanwhile God was preparing relief, in a way altogether unexpected. In a few days, a man called and informed him that a relation, residing at the South, and possessing considerable property, had written to inquire about Mr. R.——, and instructed his correspondent to ascertain if he were in want of any thing. Struck with such intelligence, at such a time, he frankly disclosed all his necessities. These were immediately communicated to his relative, and speedily the requisite relief was returned, and he was at once delivered from his embarrassment, and his family furnished with the means of living, until such time as the reviving business of the city again enabled him to provide for their wants by the avails of his own industry.

POETRY.

[From the London Home Miss. Magazine.]

Thoughts on hearing the Motto of Mr. Raikes, the Founder of Sunday-Schools,—

"TRY."

Try to save a soul from hell,
Try your Saviour's love to tell,
Try to love and serve your God,
Try to spread his cause abroad.

Try to teach the rising race,
Soon to seek their Saviour's face;
Though you fill a lowly state,
Try to prove a blessing great.

Try through life to watch and pray,
Serve your Maker day by day;
And when life's short day is o'er,
You will praise him evermore.

Try to prove your heart sincere,
By a life of holy fear;
Try to live a life of faith,
Try to die a joyful death.

Try to bear your daily cross,
Calmly meet each earthly loss;
Try to bow to Jesus' will,
And in every storm be still.

Yet remember, while you try,
Ever to your God to cry,
Cry—that he may make you stand,
Guarded by his powerful hand.

E. M.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. NOVEMBER 1, 1832. No. 7.

MONTHLY CONCERT.

LETTER TO REV. ABSALOM PETERS FROM REV. H. READ, OF THE BOMBAY MISSION, DATED AHMEDNUGGUR, MAY 7TH, 1832.

SURROUNDED as I am by the worshippers of the false prophet, by those who ear the "mark of the Beast," and the myriads of deluded beings who bow own to wood and stone, will you permit me humbly to lay down before you, ear Christian friends, for your consideration on the evening of the monthly oncert, a subject which loudly calls for your united, humble and fervent rayers.

Almost twenty years have now elapsed since the establishment of the Ameri- an mission, at Bombay. During this period, other missions have been estab- shed here, and in other parts of the Mahratta country. Associations have een formed among Europeans in this part of India, for the promotion of the ospel, and, both collectively and individually, the common enemy has been at- acked. The New Testament, and portions of the Old Testament, have been aithfully translated, and carefully and extensively distributed, and thousands nd tens of thousands of tracts and religious books, prepared and diffused among ne people. During the same period, hundreds of schools have been kept in peration, and thousands of Hindoo children have here been taught the religion f Jesus Christ. Many obstacles have been surmounted, much rubbish removed, nd much good seed been sown. And what has been the result? why, just what ne evangelical Christian would expect, without the special influence of the Holy pirit. Many are rationally convinced of the truth of the Christian religion, and f the falsity of Hindooism; but not been slain by the "sword of the Spirit," nd thus compelled to forsake their idols, and acknowledge the true God; and eeing no emolument likely to accrue by abandoning their own religion, they o often throw off all religious restraint and become reckless infidels. A ew *individuals* on this side of India have been emboldened by the Holy Ghost, o abandon whatever in caste and delusion they had, from the time they breath- d the polluted atmosphere of heathenism, been accustomed to hold dear, and o embrace the truth as it is in Jesus. These are as scarce as precious stones mong the countless sands on the seashore. The mighty fabric of idolatry tands. We are sure it is undermining; and, when we look through the eye f faith, and keep steadily fixed on the promises of God, *we* fancy we see it tot- er. But the superstitious *Hindoo*, whose vision is not aided by the Christian's elescope, can see no such thing. He regards us pretty much as the occupant f an impregnable fort would regard half a dozen visionary individuals who hould attempt to scale the walls with a ladder, and reduce the fort with a bow nd arrow. He stands unalarmed, proudly bidding defiance to our puny ef- orts. He regards his country as the centre of the world, his priesthood of su- erior sanctity, and of Heaven's appointment,—his religion as the most ancient nd honourable. True, he regards the European as skilful in war, and wise in he art of government; but, in matters of religion, a fool. His love of caste, is attachment to the superstitious rites of his forefathers, and his contempt of ther religions, is only exceeded by the depravity of his heart.

While praying this evening, I entreat you, dear brethren, to cast your eyes over Hindoostan—yea, over Burmah, China, and the innumerable hordes of human beings who inhabit the vast regions to the north, and see the unbroken ocean of moral pollution which covers the land. Lying, deception, theft, avarice, hatred, envy, jealousy, and crimes without number or name, and of which modesty forbids so much as to speak, meet almost no rebuke in private example, or in public sentiment. Here is the trial of the missionary's faith. To live among, and to deal with a people who have no conscience,—certainly, none enlightened by Christian principles; and to instruct, to spend and be spent for a people into whose hearts gratitude never enters, requires much faith, and patience, and forbearance, and humility, and all those Christian graces, which our friends at home *suppose* missionaries permanently to possess.

But why not rather present a fairer picture, by diverting your minds to *what has been done*. This would indeed be a more pleasant theme for contemplation, and would call forth your praise and gratitude to God, for what he hath wrought. But, when the church of Christ come together, to pray for the outpouring of the Spirit, and for the conversion of the world, they need, I think, to keep steadily before them *what remains to be done*. Then, in view of the magnitude of the work, of the difficulties which thicken about it, and of their own insufficiency to accomplish it, they will fall humbly at the foot of the cross, and cry, *Lord help us.*

I need say no more, to convince any one who believes the Spirit only can make alive, that nothing but this Spirit is now wanted, to breathe life into this vast valley of dry bones. Look, then, dear brethren, at that which "letteth and will let," till God take it out of the way, and join with us in imploring the influence of the Holy Spirit. For not till this mighty fabric of the enemy shall fall, may we be called to lay down our armour, and participate with each other, and with those who shall be delivered from the bondage of idolatry, in the songs of triumph, and the joys of our common Lord.

POSTSCRIPT.—*Death of Rev. Wm. Hervey.*

While my paper was yet before me, and I was addressing you in the above remarks, and calling on you to *pray for us*, I have been called to lay aside the sheet, to witness the death of another of our missionaries. Our beloved Brother HERVEY, in the suddenness of a moment, has passed from his labour to his rest. He has gone, we trust, from a world of sin to a state of glory. He was taken ill on the evening of the 12th inst. At seven o'clock we were so alarmed as to send for a physician. He immediately came, and declared the disease to be *spasmodic cholera*. At nine o'clock he seemed past all human skill. The hand of death was upon him. He fell asleep in Jesus, about four o'clock on Sabbath morning, 13th of May, 1832. He suffered much pain during these few hours,—said, "it is an awful thing to die"—exhorted us to "live near to God," —said he had been "an unprofitable servant," &c. His mind seemed fixed on Jesus and the resurrection. He was nearly deprived of the use of his speech almost as soon as attacked; hence we could only now and then catch a word which he uttered in a low whisper. Will not the church of Christ now inquire, *What mean these mysterious dealings of God with the Bombay mission?* Will they not *now* fall at the feet of Jesus, and cry mightily to the Lord, that he will cease to contend with us? Though "clouds and darkness are round about him," still we know that "justice and judgment are the habitation of his throne." God forbid that the dealings of Providence, which to *us* appear mysterious, should slacken the hands of the missionaries, or discourage the hearts of our friends at home. Though he slay us all, and raise up more worthy labourers to fill our places,—though he suffer the present generation of his people to pass away before they hear of the triumphant overthrow of Hindooism, and raise up a generation of Christians who shall bestow their goods more liberally, and pray more fervently, we most assuredly know God will give the heathen to his Son for an inheritance, and these uttermost parts of the earth for a possession. No

doubt but a reason for God's thus dealing with us, may be found in the want of faithfulness among your missionaries here. But is there not a fault too in the church? Do the church of Christ, in America, give that prominence to the cause of missions which the Bible gives to it? Do they give that prominence to the conversion of the heathen, which may reasonably be expected, since the rich blessings which God has seen fit so lately to send upon themselves?

But we are not left to speak of judgments only. In the midst of wrath we experience mercy. We trust Bro. Hervey's death has been, in the hands of God, the means of the conversion of at least one Hindoo. You have already heard of the conversion of Babjee, a Brahmin, who has been for some years in our mission as Mahratta teacher. His wife had been an attentive hearer of the Gospel for some months. But not till she saw a *Christian die* did she resolve to live and die the death of the righteous. She is wishing to receive baptism, and to be united to the people of God.

WESLEYAN MISSIONS.

From Mr. Thomas, at Lifuka, Friendly Islands.

The missionaries wrote to Finau, king of the Vavou group, exhorting him to embrace Christianity, to which he replied, making some objections. To these we sent an answer by a friendly chief.

He read the letter, which informed him of many things; but one in particular, namely, that our conference had appointed brother Cross for Vavou; that he need not wait, therefore, until one came from England; but that if he would renounce his lying gods, and receive the true God, a missionary was at hand, and though not able to come immediately, yet in about seven or eight months we hoped he would reach him. Our chief exhorted him to turn to God, and put away his lying spirits. The king at length yielded, and said, "Well, I will; and I will spend the Lord's day with you in worshipping your God." He then gave orders to his servants to worship Jehovah, the true God. Two of his wives also believed. A great chief had already professed his belief of the truth, and now his sister, and numbers besides, bowing down to Jehovah our God, joined with our people in singing and prayer. When the Sabbath was over, Finau gave orders to set fire to the devil's houses. His orders were promptly and cheerfully obeyed. Some were taken for themselves to live in; but others, to the number of eighteen, were burned to the ground, and their gods in them. They were three days in doing this work; the weather was damp, and the houses did not flame away very fast. Some of the people were very much alarmed at these things, and thought it very bold and wicked; but our people are without fear, and especially our chief: he is most hearty in the cause of Christ, and longs to see idolatry banished out of all these islands. We judge that a thousand people at least have joined the king in renouncing idolatry and embracing the truth of God. This is the Lord's doing, and it is marvellous in our eyes. O bless the Lord, who is making his name glorious in the eyes of these islanders! The king of Vavou has sent, and begs we will come and teach him. He says, "If you cannot come yourselves, send some of your people." While our people were with them, they had no rest night or day. The Vavou people laid aside their ordinary work, and said, "Let us learn first to serve God while you are with us, and we can do our work afterwards." One of our people said, "I was four nights, and did not sleep, but talking with the people, reading, praying, and singing." When they had done with one company, another would come, and thus they were kept employed. Such a thirst after God, and his word and worship, I never heard of. Our people returned all on fire. They were glad at what they had seen, and what the Lord is doing. One of our baptized men is now with them, at their very earnest request, and another we are about to send to be with them a few weeks, until we can do something more for them; either we shall obtain

a native from Tonga, or send Peter, my teacher, until brother Cross can go. Vavou is a large island, and by all means should have two missionaries; and we have no doubt but very soon our way will be open at other islands. But oh, we want help; send us more missionaries; and oh, send them now! Friends of the heathen, see! see, they fly as doves to their windows! A king and his people waiting for God's law! Satan's cause trembles and falls; at the name of Jesus idolatry bows down; it is crumbled into dust! O come, come to the help of the Lord; to the help of the Lord against the mighty!

To-day a number of little girls came to our gate, with many baskets of fruit, called here, *oliji;* we use it to feed our pigs with; they wished to buy some cards, or alphabets; and, upon inquiry, we found they had been gathering this fruit in order to obtain means of instruction for their aged parents, who were anxious to learn to read. We were glad to be able to gratify these dear children with a few books for their parents; they received them joyfully, and returned home like those who rejoice when they have found great spoil.

From Mr. Shaw, South Africa.

About six weeks ago I visited the Corannas. They are about forty miles distant. In that neighbourhood, including Bechuanas, I should think the population amounts to 2,000. They are very anxious to hear the Gospel. They asked the reason why they could not get a missionary; they said, "missionaries are going far beyond us, but they come not to us. We have been promised a missionary, but we can get none. God has given us plenty of corn, but we are perishing for want of instruction. Our people are dying every day. We have heard there is another life after death; but we know nothing of it." These remarks were most affecting to me, and I was as a dumb man, that could not speak. Truly, this people are prepared of the Lord. I promised to visit them as often as I could, with which they were much pleased, and were very kind to me.—[*Miss. Herald.*

CORRESPONDENCE OF THE A. H. M. S.

REPORTS OF MISSIONARIES.

IMPORTANT FIELDS OF LABOUR.

ARKANSAS TERRITORY.

Extract of a Letter from Rev. A. Wright, Missionary of the A. B. C. F. M. to the Choctaws.

Permit me to call the attention of your society to this territory; it is emphatically missionary ground. According to the census of 1830, the population of the territory was 30,388. The increase, by emigration has, since that time, been considerable, and will continue to be so, as there is a tide of emigration setting into this western country; and there is no provision made to meet the spiritual wants of this increasing population. There is but one Presbyterian minister in the territory, the Rev. Mr. Moore, of Little Rock, and one organized Presbyterian church. There are a few Cumberland Presbyterian preachers in the territory, and about a dozen churches of that denomination. Like the Methodists, they adopt the itinerant plan, and have no fixed pastoral charge; and in point of doctrine, manner of preaching, receiving members, &c., they are also like the Methodists. They have doubtless been instrumental of much good; but they do not occupy the whole ground, or render unnecessary the labours of faithful, devoted missionaries of our denomination.

The Rev. Mr. Moore, who is considerably acquainted with the territory, thinks that four or five missionaries at least, are imperiously demanded. There are three stations, in particular, which should be occupied. One is Crawford county, on the western frontier, and one of the most populous counties in the territory. In this county is Fort Smith, which is a considerable village, and which is fast increasing in population and importance.

In that village the missionary might be located, and preach in Crawford and the adjoining counties as he might have opportunity.

Another field to be occupied is Lawrence and Independence counties, on White River. These counties are populous. At Batesville, the seat of justice, in Independence county, lives a Judge, who is a member of the Presbyterian church of Little York, who would doubtless cordially receive any faithful missionary who might be sent to that region of country.

A third field is Hempstead county, in the S. W. part of the territory, which is also populous. Of this county, however, less is known than of those mentioned above. At all these places, missionaries might, with proper care, remain with safety through the summer.

Chicot county, on the Mississippi river, is quite populous, and is rapidly increasing, and also very destitute of religious instruction. This would be an unhealthy summer residence. Other places might be pointed out, where missionaries might labour with advantage.

In regard to the qualifications of the missionaries who should be sent to this country, it is needless to say that they should be zealous, active, working men, who can endure hardness as good soldiers of Jesus Christ. They must also be able to put up with the fare which they will meet with in the back woods; be gentle and condescending in their manners, and ready to lay aside all sectional prejudices.

Though the operations of your society are nearly co-extensive with our extended country, yet let it not overlook this territory. There are thousands of precious souls perishing for lack of knowledge. A Campbellite Baptist preacher has come to this country, and is indefatigable in disseminating his erroneous doctrines. His sentiments will doubtless spread, unless the ground be occupied by faithful heralds of the cross.

ALABAMA.

From Rev. F. Bradshaw, Mount Meigs.

I have been in the habit of preaching in a neighbourhood five miles west of this place, on a week day, once in two weeks, in a private house. About six or eight weeks ago, several persons became deeply convicted, and at my next appointment ten or twelve expressed their anxiety by taking the inquirers' seat. For a few days following, I preached at this place, with the assistance of Bro. A. N. Cunningham, once in each week. We used the means that are usual in such cases, and God was evidently with us, by the influence of his Spirit. More anxious persons joined the number of those who first separated themselves from the crowd. Five of the subjects of this revival have joined the Presbyterian church; some have joined the Methodist, and some, so far as I know, have united themselves to no church. Of their present state of religious feeling I cannot speak, as a severe illness has prevented me from visiting them. This good work was evidently checked, so far as human instrumentality was concerned, by my sickness, and Bro. C. being called away to labour in other places.

KENTUCKY.

From Rev. W. J. Keith, N. Middletown.

In August we held a protracted meeting in the bounds of this congregation. The truths of the Gospel were delivered in a plain manner, and it seemed that the Spirit of the Lord carried them home to the hearts of saints and sinners. The people of God were brought to call upon him for his blessing, and at intervals, were seen engaged in conversation with sinners, pleading with them to repent and believe on the Saviour. God, in some degree, answered their prayers and blessed their labours. A deep and unusual solemnity seemed to pervade the assembly during the whole meeting. Many a hard heart was brought to feel; some manifested their anxiety publicly, by asking the prayers of God's people. And some, as we trust, were brought to submit to God, and trust in the Lord Jesus, as their only Saviour. Six individuals came forward and united themselves to the church at that time. Since that occasion an unusual degree of attention and seriousness has existed in the bounds of the congregation, and it does seem that a cloud of mercy is hovering over this people, ready to burst in all its richness upon them.

But the "carnal mind is enmity against God," and whenever the truths of God are brought clearly before it, they call forth all its enmity. It is the case here. Infidels and Unitarians have of course raised their voices and vented their spleen against the work of God; and no doubt some whose attention has been arrested will be carried off with the prevailing heresies of the day.

TENNESSEE.

From Rev. J. G. Likens, Tellico Plains.

The sacrament of the Lord's supper was administered on the third Sabbath in August, in Tellico Plains church; at which time three persons only were admitted to the privileges of the church for the first time. Notwithstanding, there was a great deal of interest and anxiety manifested by many, on the subject of the situation of their souls. Since that time, there seems to be a degree of solemnity and interest manifested at our week-day preaching that is encouraging. There has been, and is still going on, in several of the sister churches in this section of the country, an interesting *revival of religion.* In Madisonville, Monroe county; Maryville, Blount county; Philadelphia, Monroe, county; Athens, Columbus and Calhoun, M'Minn county; there are interesting revivals enjoyed at this time. The Spirit of the Lord has manifestly revisited this our guilty land.

ILLINOIS.

The Revival in Carrolton.

In our last number, page 85, we gave a brief account of the awakening which attended a protracted meeting commencing July 18th. For the gratification of many of our readers, who feel a special interest in that state, we give the following more particular account, derived from a letter of Rev. T. Lippincott.

The 18th of July was the day appointed, and brother Jenny was almost exhausted by incessant labours and anxiety, and now found himself alone. He and the church trembled; they flew to the mercy seat and took hold on eternal strength, for help from man seemed about to fail. The next day passed, and just at night one feeble servant arrived. It pleased the Lord so to order it that this was all the ministerial assistance afforded, excepting that on the night now mentioned, and again on the last day of the meeting, a Baptist brother preached.

But God was there. On Friday evening, at the close of the third sermon, evidence of the divine presence was felt and seen. From this time the meeting was solemn indeed. On the Sabbath, such was the awful character of the scene, that, though strongly drawn by other engagements, we did not dare to close. And thus it was continued from day to day, by request of the people, the congregation enlarging, the number of inquirers increasing, and the solemn conviction of God's presence becoming stronger and more general, until the ensuing Sabbath, when it was deemed necessary to pause. During this week, the village seemed spontaneously to observe a Sabbath. Few were seen employed in secular business—few seemed to think of this world. The services during the meeting were three sermons and three prayer meetings, until it became needful to waive one of the sermons in favour of an inquiry meeting on each day. In the mean time the church were humbled. Those who had indulged wrong feelings towards brethren, or had held back from the work, were brought to cast their suspicions and animosities away, and themselves at the foot of the cross. Public and melting confession was made: the church became one, and awaked, and rose from the dead, and Christ *did* give her light.

Perhaps there was no county and no shiretown in our state where infidelity had taken deeper hold. Many of the leading and influential members of society were avowedly skeptical. It was affecting, in the early part of the meeting, to see such persons coming forward to ask the counsel and prayers of Christians. In the progress of the meeting, there were differences of serious character between prominent individuals, settled in the prayer meeting, and on their knees; the parties becoming reconciled to God and to each other at the same time. Men who stand high at the bar, merchants, mechanics, and others, whose influence had previously been more or less injurious, came cheerfully forward, and declared publicly their sense of sin, their hope in Christ, and their determination to serve him. Venders of ardent spirits, of their own accord, renounced their business, *as a matter of course.*

The number of real converts cannot be exactly told. About sixty are known to have expressed a hope, or given evidence of a change of heart. Thirteen have united with the Presbyterian, ten or twelve with the Baptist, and several with the Methodist churches; besides whom there are those who have not made public profession, and others absent, of whom we are ignorant.

From Rev. T. A. Spilman, Hillsboro'.

Nothing of very striking interest has taken place with us since my last report. The portion of divine influence bestowed

on this region comes not in plentiful showers, but in a regular and increasing succession of dew drops. A week ago last Sabbath I held a communion, assisted by brother Hale, of Bond county, at the house of an afflicted member of our church, living six miles from the village, whose infirmity has rendered it impracticable for him to attend meeting except at his own house. On this occasion, the Lord added to his visible church five members, all on examination; three of whom were men in the vigour of life. The feeling which seemed to pervade the assembly of the saints collected together on that occasion, was an humbling sense of their utter unworthiness, and exalted views of the matchless, boundless grace of God displayed in their salvation. The afflicted old gentleman, at whose house the meeting was held, enjoyed special favour. His affliction, under which he has suffered without intermission for about four years, was almost forgotten. He thinks the Lord graciously lightened his bodily pain at that time, that his soul might enjoy the blessings of a spiritual feast.

INDIANA.

From Rev. E. O. Hovey, Fountain County.

At Covington, the county seat, assisted by Bro. Kingsbury, of Danville, Ill., I was permitted to organize a church of fifteen members on the 9th of June. These were all received by letter except one. The prospects here are not very flattering; yet it is hoped there will be a gradual increase of numbers and strength. But few of the members of the church reside in town. The Methodists have a small church, and preaching one third of the time. A Sabbath School has been in operation, supported by the united efforts of the different denominations. Among those who attend my preaching, I have found some cases of inquiry, and hope we may have a little accession to our numbers at our next communion. In Coal Creek there has been no special excitement, though some few instances of seriousness. At our communion there was an accession of ten by letter, and one on profession. In this congregation we have had three Sabbath Schools, in different neighbourhoods, comprising about 120 scholars. I have three Bible Classes, comprising about 90 members. I have visited from house to house as my time would allow, and lately have commenced a course of systematic visiting in connexion with the elders. The *church is* districted, and districts assigned to the respective elders; these visits have been attended with some good results. We have made some efforts in the temperance cause. Our society has increased from 35 to 98 members; and lately, in company with Bro. Ball, of the Methodist church, I organized a second society in the county, consisting of 22 members. Many of the Methodists are warm in the cause; but it is opposed by other denominations.

At the meeting of the Baptist association in Crawfordsville, a few weeks since, in which nine churches were represented, they voted, seven to two, to disapprove of Temperance, Missionary, Bible and Tract Societies and Sabbath Schools, and to discipline their members if they patronize them! Little has been done in this county, towards supplying the destitute with the Word of God. We hope soon to commence the work of distribution. There will be much opposition, but it is good to find here and there one on these outposts of Zion, who stands firm; and it is to be hoped there are a goodly number in this county, who will prove as the salt of the earth.

Church formed.

A few weeks since, I went twenty-five miles towards the upper end of Warren county, to meet Bro. Carnahan, for the purpose of organizing a church. This is a new settlement on the borders of the Grand Prairie. The church consists of only seven members. They rejoiced even with tears, to sit down at the table which the Lord had spread for them in the wilderness.

On the whole, although I have no cheering report of great success to make, yet I do not regret that I came hither, and still hope the Lord will bless my efforts, and use me as an instrument, unworthy as I am, of building up the walls of Zion in these ends of the earth.

From Rev. J. Chute, Fort Wayne.

Though my labours in this place, for the last year, have not been blessed with any signal display of divine power; yet, I am not without the belief that some good has been done, which will redound to the Redeemer's glory. In the first place, there is a good degree of harmony in the congregation, and an increased attention to the Word of God. Our meetings for public worship are better attended than formerly. Prayer meetings on Wednesday evenings, considerably increased. The monthly concert has been regularly attended.

The first Sabbath in this month the Lord's supper was administered, and though we had no additions to the church, or assisting clergyman, it was a time of considerable interest. The assembly was crowded, and a general seriousness pervaded the whole congregation.

Towards the close of the last quarter, sixteen dollars were raised for our Sabbath School library, and fourteen dollars sixty-two and a half cents for tracts. These books and tracts have lately arrived, and have given a new impulse to our Sabbath School. It is now more flourishing than at any former period.

We have recommenced the monthly distribution of tracts, and have extended our distributions to the country. We have met with no opposition in distributing tracts. A few weeks ago I preached in a part of the county, where perhaps a sermon never before was preached, and where the neighbourhood is notoriously intemperate. I carried out some tracts adapted to their situation, and one of my elders, who was with me, remarked that I had probably offended most of the people present; but, to my surprise, one week had not elapsed, before a special message was sent to me, requesting I should make another appointment, and that a room should always be provided for my accommodation. Last Sabbath in the forenoon I preached there again, to an audience respectable for numbers, and distributed more tracts. We are about putting a copy of the circular of the New-York State Temperance Society into every family in the county. This is partly accomplished. The cause of Temperance is advancing. Yesterday, a respectable physician of this place said, he believed that two years ago, a gallon of whiskey was drunk, to one pint now. Our Temperance Society numbers 112.

The canal has now commenced with activity, and no whiskey allowed on the line. This measure I urged upon the commissioners with all my feeble powers; and, thanks to the Disposer of all things, it has been thus far accomplished. We have just received a supply of Bibles and Testaments sufficient to supply the county. Before this arrival, not a Bible or Testament was to be purchased in the county.

From a Missionary in Indiana.

A COMMENDABLE EFFORT.

More than three months have elapsed since I last wrote you, during which time *I see, from* the bills of mortality of your city, that more than 3000 souls have been called from time to eternity, by that awful scourge that has visited our land, and appears to linger and repeat its attacks wherever it once visits.

It is impossible to foresee what effect this calamity, with the derangements of money matters, may have on the funds of the society. It would be a remarkable providence if it should not greatly diminish your resources, at least for the present: and it appears to me it behooves *us*, who have been so highly favoured of the Lord as not to be visited by the cholera as yet, nor any other malignant disease, *to exert ourselves to the utmost* extent of our ability, not to draw on your already overdrawn treasury for one cent more than is *absolutely* necessary. I shall, therefore, for the ensuing year, without some remarkable providence, try to make my people give me what will keep soul and body together, with the blessing of God.

VIRGINIA.

From Rev. G. Painter, Wythe Co.

I have administered the sacrament of the Lord's supper at Wythe Court House, and at Harmony. At the former of these places, I was without the aid of either minister or ruling elder. On the first two days of the meeting, the number of females who attended was respectable, the other sex being either too much engrossed with worldly cares, or too indifferent about the great concerns of eternity, to give general attendance on the means of grace, which God has appointed. The congregation on Sabbath was tolerably large, and the attention respectful; but I can report no addition to the church as the result of this meeting, or any thing else of special interest. We have a Sabbath School, numbering about 40 scholars, in successful operation in this place. The Temperance Society I had hoped to establish was so strongly opposed and misrepresented as a *money-making artifice* of Presbyterians, that the effort failed.

Our sacramental meeting at Harmony was more interesting. The congregation, especially on Sabbath, was unusually large and solemn. Friday, the commencement of the meeting was observed as a day of fasting and prayer. On Saturday evening the Missionary and Tract Societies of Wythe and Mongomery held their annual meetings. From the former of these societies, and in addition to their annual contribution to the American Board of Commissioners for Foreign Missions, I

received a donation of nine dollars for the A. H. M. S. On Sabbath day this little church had an increase of six additional members on a profession of their faith in Christ. This number, when compared to the large additions to the church in other more favoured sections of our country, is extremely small; yet the day of small things is not to be despised: and when the interest manifested on that occasion, and the state of feeling since that time, are compared to the previous state of things in the congregation, I cannot but hope there is mercy in store for us, and that we shall witness still greater displays of the goodness of God.

MICHIGAN.

Rev. Christopher Cory, White Pigeon, St. Joseph's Co., Mich. Ter.

I arrived with my family at Detroit on the 22d of June, and in this place, on the 30th. We were 14 days performing the route; met with no accident, and were just in season not to be detained by the excitement from the cholera. Since my arrival I have preached and attended to the other duties comprised in your general instructions, half of the time in White Pigeon, (where I reside,) and the other half of my labours I have devoted among the interesting settlements around us—but mostly in a south-east direction, about twenty miles distant, in Indiana. With all this region of country, called the St. Joseph's, I am extremely delighted. The prospect which it affords to almost every class of community are far superior to any I have ever before witnessed. You would be surprised to hear with what enthusiasm our best judges, both residents and strangers, speak of the advantages of this country. Our prairies are certainly among the most lovely sights the eye ever beholds.

The village of White Pigeon is located on a prairie of the same name, which is of a circular form, from three to five miles in diameter, with a gradual descent from its central parts. But about three or four years since, it was, from its extremities throughout, an unbroken meadow, covered with thick green grass and various flowers: it has now on it an interesting population. Our roads are laid out at right angles, and for a good part of the season they are not much inferior to any in the union, rail roads excepted. The soil is rich and productive; and I am decidedly of the opinion, that the situation is healthy. This with *the country around is* improving with rapid strides. We have already a beautiful village with five stores. This season will add to it something like fourteen or fifteen new buildings.

Tokens of good.

We cannot, however, say, in relation to this section of the country, as was remarked to me but a few days since by a Baptist clergyman, in reference to the eastern part of the territory, i. e. that "the improvement in the moral and religious world kept pace, if not surpassed all other improvements. Yet we are not without our encouragements. If we mistake not, the Holy Spirit is reviving this little church, and gathering in from among this people a harvest of souls. The meeting of Presbytery in this place was refreshing to us. Most of the brethren remained after their adjournment, and held meetings with us several days in succession. The church in this place consists of about thirty members. The number who think they have recently passed from death unto life (not yet in connexion with any church) I am not able, with any degree of definiteness, to state.

From Rev. C. G. Clarke, Dexter, Michigan.

AN AFFECTING INCIDENT.

We have recently had an addition of *six* members to the church since my return—*four* by letter, and *two* by profession. One of the latter was truly an interesting case. An aged female, who has numbered more than "threescore years and ten," and who has a number of grandchildren in the church, gave herself up visibly to the Lord. She was awakened during our protracted meeting last winter, and was prevented by ill health from uniting with the people of God before I left last spring. It was an affecting sight to see her at the *eleventh hour* coming forward with trembling steps, and kneeling down to receive the ordinance of baptism, and solemnly covenanting to be the Lord's for ever. We have the expectation of a larger addition next communion. Most of our Sunday Schools are in a very flourishing condition; *two* new ones have been organized, and furnished with libraries since last winter. The cause of temperance is making a steady and sure progress. We have now *two* societies, both containing about 150 members. There has been a great decrease in the consumption of ardent spirits the present year. Numbers who have signed no pledge, practise on the principle of entire abstinence. One intemperate man has been reclaimed,



and is now actively engaged in the cause of temperance.

PENNSYLVANIA.

From Rev. S. Haight, Pottsville, Pa.

I commenced my services in this place on the first Sabbath in March, continued here for one month, and was then absent a short time to bring on my family. We arrived on the 22d of April. When I commenced my duties, we had no place for public worship. In regard to my being wanted here all seemed doubtful and dark. I sought an interview with a few individuals, and asked, what can be done? We looked to God in prayer for an answer, and were directed to ask the favour of the Episcopal brethren for the privilege of worshipping in the basement room of their church. The request was promptly granted, and I trust my dear people will always remember it with peculiar gratitude. There we continued holding one service on the Sabbath, at 4 P. M., until our present place for worship was completed. It was then dedicated to the sacred service of the triune Jehovah, Father, Son, and Holy Spirit. On that occasion we were favoured with the presence and faithful and acceptable services of the Rev. J. Patterson and Dr. Ely, of Philadelphia, and the Rev. Mr. Dunlap, of Danville. Some of these brethren continued with us several days, during which time a Presbyterian church was organized, and four of the male members were ordained as elders. Our house for worship is convenient, and now filled to overflowing. Yes, I am happy to say, on some occasions it is too small. At Port Carbon, where I preach one sermon every Sabbath afternoon, they have commenced with noble energy to build a house for God, and have it in a good state of forwardness. We hope to have the basement room completed by the time cold weather may commence.

We have two Sabbath Schools: the one in Pottsville numbers about 180 children; the one at Port Carbon is respectable, but not so large as the other. I have also a very interesting Bible Class.

We have just completed the organization of a Tract Depository; this day the Tracts have arrived. We have also just completed the organization of a Temperance Society on the principle of entire abstinence, with something more than 70 *members. Two of* our active merchants *have entirely abandoned* the sale of ardent spirit, and a number of our most influential gentlemen on public works are decided in behalf of entire abstinence.

We are happy to add, that the executive committee have received the most gratifying testimony from laymen resident in the region mentioned above, of the usefulness of our missionary, and their gratitude to the society and its patrons for furnishing them with one to break unto them the bread of life.

NEW-HAMPSHIRE.

From Rev. S. Farnsworth, Raymond.

RESULTS OF A YEAR.

A little more than a year since, we held a protracted meeting of four days. The meeting was interesting. Christians were quickened and encouraged; and at the close of the meeting, as many as one hundred who had previously lived without hope, appeared more or less anxious for their souls. In the course of a few weeks following the meeting, nearly fifty expressed a hope that they had passed from death unto life. During the year, 49 have been added to the church, 47 by profession, and 2 by letter. Three have been dismissed and recommended to other churches, and one has died. There have been 35 baptisms, 22 adults, and 13 children. The church now embraces 147 members, 53 males and 94 females. Of the number added to the church by profession, about 20 are heads of families. Several family altars have been erected, on which the daily sacrifice of prayer and praise is offered to the Giver of every good and perfect gift. Last May we held a second protracted meeting, the result of which has been good. It was the means of quickening Christians to more fervent prayer, and to greater exertions to promote the cause of religion among the people. Some, since the meeting, have indulged a hope that they have become "heirs of God, and joint heirs with Christ." The precise number I am not able to state. Our Sabbath School, this season, is unusually interesting. A much larger number attends it, than at any previous time since I have been acquainted with the people. Many who have heretofore supposed that they were too old to belong to a Sabbath School, are now connected with it as scholars. We have added to our library between 40 and 50 volumes. The cause of temperance still prospers.

NEW-YORK.

From Rev. J. H. Martyn, Little Falls.

EFFECTS OF A REVIVAL.

During the last three months, thirteen have been added to the communion of the church, making 86 additions during the nine months of my ministry here. The good effects of the revival last winter are seen in several particulars. Several individuals previously engaged in the traffic of ardent spirits, have abandoned that nefarious business.

Efforts in behalf of Boatmen on the Canal.

The improvement on the line of the canal is very perceptible. We have a pious man stationed at every lock of the falls, and one about three miles above. These brethren are endeavouring to persuade the boatmen and others to abandon their evil ways, and devote themselves to the service of the Lord Jesus Christ. If I had a supply of tracts for them, they would distribute them to great advantage. It is grateful to hear at evening, from many a family on the margin of the canal, and in our streets, the voice of prayer, where once was heard the language of blasphemy and the song of the drunkard.

At the last meeting of our Temperance Society, 42 members were added.

Our Sabbath Schools, also, have received a great assistance from the revival. When I commenced my labours here, we had but one Sabbath School, and that in the village. Now we have four, one in the village and three in the different districts in the town.

A Labourer in the Vineyard, at the "Eleventh Hour."

In one district, a man of about sixty years of age, who has been a hard drinker for many years, and in other respects a very wicked man, has got up a Sabbath School at his own house. He collects his neighbours on the Sabbath afternoon, old and young, and teaches them the doctrines and duties of the Bible. He comes regularly to church in the morning, about three miles, takes home with him, in the afternoon, one of the Elders, and they spend the afternoon in the Sabbath School. This is in the midst of a population who seldom attend any religious meeting, and who have remained for years in almost heathen ignorance of vital godliness. This old man was awakened and brought to repentance in our protracted meeting. He told me, a short time since, that whenever he used to come to church, he uniformly, as soon as he reached the village, went to the grocery, and got his *dram*, and after service he went and got another, to go home upon. I heard him, last Sabbath, pleading the cause of temperance with a soul full of feeling, and with demonstrations drawn from his own experience, which greatly encouraged me to lift a stronger voice in the temperance cause, and to labour with more faith for the conversion of the worst of men. He said he had not drank so much ardent spirits as would lie on the top of his cane, for six months, and his health was never so good in his life.

In another district, a Sabbath School has been established, by a few young men, who were subjects of the revival last winter. In that neighbourhood, there was not, when I commenced my labours here, a single pious individual, if, perhaps, I may except one elderly lady. Now, there are about 20, embracing among them the wealth and influence of the district. God has indeed wrought glorious changes in this place. We have now the materials of some half dozen efficient Sabbath Schools, and several young men who ought to devote themselves to study, in view of the Gospel ministry.

Our church and society are increasing in numbers and in piety. I think I have never seen a church, who feel more determined and ready to make sacrifices for the support of the Gospel, than this. I have not the least doubt, that within a short time they will be abundantly able, without foreign aid, to maintain the regular administration of the Gospel and its ordinances among them.

I cannot close this report, without expressing, for myself and the church in this place, our warmest gratitude to God and your society for the timely assistance you have afforded us; thus enabling us to break unto this dying people, the bread of eternal life.

From Rev. M. Gelston, Medina, N. Y.

A REVIVAL AND ITS EFFECTS.

With the most devout gratitude ought we to acknowledge the blessings we have received. God has blessed my labours, I trust, to the awakening and conversion of some sinners. In a remote part of my church and society he has been pleased to pour out his Spirit, and as the result I trust as many as twelve or fifteen have passed "from darkness to light," and from "death unto life." Some of this number have already united with the people

are all [illegible]
amount of good; but the want of suitable libraries for all the schools very much diminishes the interest which would otherwise be taken in them. I have been recently making considerable efforts to arouse my people to a sense of their obligations to do more for the extension of the Redeemer's kingdom by way of *contributions* to the treasury of the Lord. I spent several days in visiting my church and society, for the purpose of correcting their views and awakening their feelings to a sense of their duty in reference to the great objects of benevolence. As the result of my efforts, I have obtained and transmitted to the Agent of the American Ed. Society twenty-five dollars, and have obtained subscriptions to be paid in December, for the A. H. M. S. to the amount of nearly forty dollars. Twenty-five dollars, the sum specified by the terms of my commission, to be raised for your Society. But we shall not feel that we exhibit the gratitude we feel to God for his unspeakable blessings, or that we owe to your Society, unless we raise at least forty dollars.

Unless some unforeseen event should prevent us, we shall, I hope, be able to support the Gospel another year without your assistance; but we shall ever hold in grateful remembrance what we have received, and hope to have hearts ever to do all in our power to advance the cause of the A. H. M. S.

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I returned yesterday from Colden. The little church there, containing 33 members, is destitute of any preaching. A protracted meeting was appointed. I was the most of the time the only minister on the ground. As a result of the meeting, about 20 Sabbath School scholars and several youth, and one or two adult persons, give evidence of being converted to God. So that you may see, that the money appropriated to your unworthy missionary here is not wholly lost. I hope, if God continues my labours, I shall be more faithful in future.

MISCELLANEOUS.

EXTRACTS FROM THE ADDRESS OF REV. MR. TODD,

At the Annual Meeting of the Massachusetts Missionary Society.

It seems to me that the time is come for the church of God to be awakened to her vows, her trust, and her destiny—that the time has come when the people of God ought to make sacrifices, practise self-denial, and give freely and liberally for the advancement of the Redeemer's kingdom.

Look first at our country.

For the last two or three years we have been looking out from our homes of peace, and gazing at that heaving and shaking which has been going on among the nations of the earth. Every ship that comes across the ocean is expected to bear tidings great in their consequences. Thrones which have been purchased and sustained by many a field of blood through many generations, are crumbling—it may be, falling. There is an uneasiness among mankind much like the presages of the volcano. Add to this, the plague, which seems to come directly from the cup of the angel of wo, and is dreaded every where. The destroyer rides on the wings of the wind, and it seems as if a third part of the earth was literally to be swept away by him. It is a time when the arm of patriotism hangs drooping, and his heart is faint. I believe it is a general conviction that something besides patriotism is needed in a land whose air is tainted by the breath of more than two million of slaves—whose unmeasured forests are filled with the groans of the sons of oppression—and whose moral desolations are such, that the heart of a Nehemiah might ache a thousand times during one journey over the land.

But there is one place of hope. If the Sabbath can be rescued and sanctified,—if the Bible can be put into every family,—if the Sabbath School may flourish in every parish,—if every church may have a godly pastor,—if our feeble churches may be sustained and built up,—*if the God of heaven* may see us living unto him and for him, there is safety. Here is the first spot on which I would take my stand in urging our churches to a higher and holier standard of Christian action. The Pope may send his missionaries,—the press may groan under its labour in pouring out its infidelity and blasphemy,—the teachers of error may encompass and walk through the land, the roaring lion may go abroad in all shapes, from that of an angel of light to that of the dark spirit of persecution, seeking whom he may devour,—the whole mass of our population may be agitated and ready for convulsions,—but if the church of God will do her duty, we need not fear. The wings of everlasting mercy and salvation shall be spread over us. Is silver, is gold of any worth to the Christian, in comparison with this great, overwhelming consideration, that our country must stand or fall, rise or sink, in the very proportion with which the churches mete out their charities and their exertions!

Look at the *light* under which we are acting.

The past year has been, I had almost said, a year of revelations. We have had authentic accounts of nations, who for untold periods have been given up to all that is low, cruel, abominable and demon-like, in Gentile idolatry,—cannibals—and yet, who have been raised, purified and made to sit in heavenly places, with the song of salvation upon their tongue. Never since the days of Paul has there been any thing seen like what has taken place among those isles which are waiting for his law. No Christian can now hoard his property, without feeling that he is robbing the souls of men. He cannot waste it without guilt, great and awful. He cannot be idle, without drawing down the frown of his God.

Facilities for action.

You may send your gifts to any spot, and to any object on earth. It was not so once. The pathway over the ocean was not known. The press was not discovered. The poor man had then to labour thirteen years for the cheapest copy of the Scriptures. But now—the Life-boat is going out on the stormy billows to gather in the poor wretches who have been wrecked and who are sinking in deep waters: and we hear the shouts of joy as one and another company are rescued and brought to the everlasting rest. And all may aid in manning and sending out the boat, and shout with the shout of redeemed souls. The gift of tongues, the power to work miracles, and power over scorpions, was nothing to the facilities of this day. The way-side of Christian benevolence is thronged with those who are crying after the son of David. The business of living, feeling, acting for Christ, is thrown into strong light, and we cannot but feel our responsibilities.

Look at our *ability* to be active and liberal.

I will say nothing of our prosperity—and our saving in consequence of the Temperance Reformation. Others will doubtless do justice to this point.

But the very constitution of the church makes her economical, and able. While her members belonged to the world, they must conform to the plans of the world. You must have fashionable parties—you must graduate all your expenses on this scale. But when you become a Christian, this is all saved—and therefore you can afford to be liberal. The more of the spirit of Christ you have, the more you can give. A Christian is said, very justly, never to be any poorer for what he does for Christ. There is no mystery in this. He saves enough to make all up.

And here is a point at which I fear we fail. We are scrupulous as to how we obtain property. We would not pass counterfeited money—we would not break the Sabbath for hire—we would not oppress the widow and the fatherless—we would not be dishonest in any way. But are we as scrupulous as to how we spend our property? The real necessaries of life are few—the comforts, many—the luxuries, legions. If the Christian, as he is about to spend his money, would pause, and ask one plain, easy, simple question, he would have wherewith to meet the calls of Christ. It is this: if Christ were here, *and in my circumstances*, would he buy *this?* If conscience says yes, you are on safe ground. If she cries forbear, you are on dangerous ground. There is a luxury in idolizing our money, and the heart clings to it as to an idol. But there is a far higher luxury. It is to lay this idol at the feet of Christ, and lay down weary at night with the sweet recollection that this day you have done something you will not be ashamed of in the great day of account.

Look at the revivals of the last year.

Go through the length and the breadth of the land, and see what God hath wrought. Here are families. Those parents can now afford to be liberal,—for their children have been converted, and the sources of extravagance and folly are dried up. They do not want money to squander at the horse-race, the gaming-table or the bar-room. They have become hopeful heirs of salvation, and ought not these parents now to have something more for Christ? Thousands of such in this land have had a load of anxiety removed, which they would have esteemed cheap at the price of half their estate. Do such parents feel as they ought? Do they treat Christ with gratitude, to receive their children from his hand, created anew, with a hope full of immortality, and yet feel just as unwilling to put forth their hand to aid his cause, as if these children were still sleeping in their sins? Where is the Christian father or mother who would not offer a great sum, if their sons and daughters might be converted during the coming year? But, if they should be, would they not forget even to bring God a thank offering? Perhaps thousands have wept over friends born into the kingdom of God, who yet never felt bound to do any thing more for Christ, than if those friends had never been made to sing the new song! What mean they?

But where are the 200,000 souls who have hopefully been converted during the past year? They have vowed to give themselves to Christ,—and a cold, dry offering it is,—if, when the case comes to hand, it be found that they have no idea of laying any part of their possessions at the feet of Jesus. Oh! Sir, what offering is that—when we present Him the body, the cold body, while the spirit, the warm, living spirit, must still be devoted to the world!

Suppose all the rest to be at once called to their home in the heavens, save those who hope they have been converted the past year. If their names have indeed been written in the book of life, there has been many a wave of joy in heaven, and they are able to carry forward every plan which the

church has commenced. What, then, ought we to expect from the whole, united, accumulated, awakened, enlightened, sanctified strength of our churches! Why, that we pour all this into the channel of Christian action.

We have lately heard the voice from the death-bed of some of the most devoted, faithful servants of Christ, whose breath is even now warm upon us. What was their testimony? That they were too devoted, faithful, zealous? No—their only regret was that Jesus Christ had received no more from them. Their voice comes from the dying bed—almost from the altar near the throne of God—beseeching us to be up and doing, to carry forward those glorious plans which are the forerunners of millennial hopes and millennial glory.

From "A Clerk," enclosing a donation.

The enclosed I send you for the support of the gospel ministry in the Valley of the Mississippi, it being part of the avails of RETRENCHMENT IN DRESS, which I had purchased and proposed to purchase for the unnecessary adorning my body this winter. On reading the "Home Missionary" for this month, my mind was awakened to the extent and importance of your Society, (and here permit me to say, forever after this, God willing,) and "*my Society too.*" My heart could not but "leap for joy," as I perused the reports of the labours of "*our*" Society in the thinly settled and benighted wilderness of the west. And more particularly, when the tidings greeted me of many souls through their instrumentality born to glory.

How great and how glorious, thought I, is this work—the salvation of souls!—And dear Brother, as the importance of this cause came up more and more before my imperfect vision, the question forced itself upon my mind—Have I done what I can, to aid in this labour of love? Have I put a helping hand to this work as I should? On reviewing for one moment my past life, I found that, as regards prayer, I had not; and so, also, as regards returning God's substance which he had committed to my care. Being a clerk, and receiving but a small salary, and that but a little more than sufficient to pay my necessary expenses, (as I before thought,) I resolved to *try* the retrenching principle still more than I had done before. The result of which is, to secure to you the enclosed, and something above for other purposes of benevolence elsewhere. A rule of conduct which one Christian may think both duty and privilege, to others may not appear applicable to their situation in life. But O, sir, if some of the safety chains, &c., and other superfluous articles of dress, were dispensed with, which we see on many a professing Christian, as the same things were by the children of Israel in the building of the tabernacle, (Exodus xxxv. 22.,) what glorious results might reasonably be expected to follow! How soon might we see the valley of the west, that is now comparatively barren, blossom as the rose.

Appointments by the Executive Committee of the American Home Missionary Society, from September 15th, to October 15th, 1832.

APPOINTMENT TO THE WESTERN AGENCY OF THE STATE OF NEW-YORK.

☞ It is known to many of the friends of Home Missions in the western part of New-York, that our agent, Rev. Miles P. Squier, has been obliged, through ill health, to suspend his labours, which have been so useful in building up the waste places, and strengthening the feeble churches in that section of the country. The great importance of the station, and the difficulty of properly filling it, has rendered the selection of a successor, a matter of no small solicitude to the Executive Committee. We are now happy to announce the appointment of Rev. GEORGE A. CALHOUN, of Connecticut, and confidently hope that the public spirit and discretion he is known to possess in labours of this kind, will soon be employed in the *ample sphere to which the society has invited him.*

Re-appointments.

Rev. D. D. Gregory, Fredonia, N. Y.
Rev. Stephen Porter, Castleton, N. Y.
Rev. Horace Galpin, Centreville, N. Y.
Rev. Eli Adams, Port Bay, N. Y.
Rev. Warren Smith, Central part of Ohio.
Rev. G. C. Beaman, Piketon, Ohio.
Rev. M. Butolph, La Grange, N. Y.
Rev. Fielding Pope, Athens, Ten.
Rev. Jeremiah Porter, Sault Ste. Marie, foot of Lake Superior.
Rev Solomon Williams, Jr., Lewis, Essex Co., N.Y.

Missionaries not in Commission last year.

Rev. Abijah Crane, Agent in Connecticut.
Rev. Amos Savage, to go to Tallahasse, Florida.
Rev. Jesse Townsend, Chapinville, N. Y.
Rev. Richard De Forest, Cohocton, N. Y.
Rev. E. Brainerd, Portsmouth, Sciota Co., O.
Rev. A. S. Wells, to go to Michigan.
Rev. Joseph J. Gray, to go to Indiana.
Rev. Thomas Cratty, Marion and Pleasant-township, O.
Rev. Roswell Brooks, to go to Missouri or Illinois.
Rev. Alfred Worthington, to go to Michigan.
Rev. Joel Parker, of New-York, to the city of New-Orleans.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th, to October 15th, 1832.

Bainbridge, N. Y., Jabez S. Fitch, to const. Rev. Augustus Littlejohn life member,	$30 00
Bristol, Pa., Wm. Shippen, L. M.	30 00
Caldwell, N. J., S. A. Marshall,	5 00
Catskill, N. Y., H. M'Kinstry, to const. his son, Edward M'Kinstry, L. M., 30.00 ; O L. Kirtland, to const. his mother, Mrs. Rhoda Kirtland, of West Durham, L. M., 30.00; T B. Cooke, to const. his son, Joshua Atwater Cooke, L. M., 30.00; Ladies' Sew. Soc, R. Phelps., Sec., 12.00 per Rev. D. Porter,	102 00
Charlotte C. H., Va., Mrs. A. M. Watkins, per Rev. W. A. Hallock,	12 50
Connecticut Miss. Soc., Greenwich Stillson Benev. Soc., Mary E. Mason, Treas. 63.00; Windsor, Rev. R. Phelps, 15.14; Canton, Titus Case, 10.00, per D. F. Robinson & Co.; New Milford, Mrs. Gratin Mervin and daughters, G. M. Mervin and H. M. Merwin, to const. Rev. Herman Rood, L. M., 30.00; Lisbon, legacy of Deac. Levi Crosby, per Samuel C. Starr, of Norwich, 50.00,	168 14
Fluvanna co , Va., Gen. John H. Cocke and lady, per Rev. Mr. Rice,	50 00
Fresh Ponds, L. I., mon. con. coll., per Rev. N. B. Cooke,	7 00
Keesville, N. Y., mon. con. coll., 1st Cong. Soc., per Rev. J. A. Murray,	19 00
Kensington, Pa., coll. in Rev. G. Chandler's ch.,	12 25
Mass. Miss. Soc., Windsor, from the estate of Mehitabel Noyes, in part of legacy, per Ephraim Ford, 100.00 ; Northbridge, individual ladies, to support a particular Missionary, per Rev. S. H. Fletcher, 100.00; Peru, cont., by cong., per Rev. J. M. Brewster, 33.00,	233 00
New-Hampshire Miss. Soc., Claremont Cong Soc., 18.00 ; J. R., 5.00,	23 00
New-Windsor, N. Y., cont., 6 ; members of Presb. Ch., 8,	14 00
New-York, Allen St. Ch. mon. con.,	6 28
Do. Bleecker-st. Ch. Assoc., H. Norton, 5; A. Smith, 5; mon. con., per M. Wilbur, 29.52	39 52
Do. Central Ch. Assoc., C. Williams, 10 ; J. Tenbrook, 1 ; Mary Church, 0 75 ; Friend, 0.25,	12 00
Do. Pearl-st. Assoc., L. Atterbury, 5 ; A. Chalmers, 5; N. Weed, 25,	35 00
Do Rutgers-st. Assoc., L. Mead, 5; E. Platt, jr., 6 ; J. Conger, 5,	16 00
Do. A clerk, saved in dress,	5 00
Do. A young lady, per Rev. H. Norton,	5 00
Patterson, N. Y., Ladies' Frag. Soc. in part to const. Rev. E B. Benedict L. M., per Elizabeth Haight, Sec.,	20 00
Philadelphia, 5th Ch., G. W. M'Clelland, Treas, Rev. Dr. Skinner, 30 ; G. W. M'Clelland, 30.00; Rev W. Bacon, 5 ; W. L. Booth, 20; Mon. con. coll., 100 ; Mrs. Dodge, 10; Friend, 3 ; Mrs. Throckmorton, 5 ; Mrs. Shere, 3 ; Mrs. Widdifield and sisters, 31 ; a lady, 2 ; Mr. Boggs, 10 ; I. Atwood, 5 , S. Candler, 5; Joseph Leven, 5 ; a widow's mite, 20,	284 00
Do. do. avails of a gold pin, through Rev. Dr. Skinner,	4 00
Do 10th Church, T. Fleming,	100 00
Do. col. in Rev. J L. Grant's Ch.,	40 00
Do. Mrs. Elizabeth Stott, L. M.,	230 00
Princeton, N. J., John Van Doren, L. M., 30; a Friend to Missions, 1,	$31 00
Providence, R. I., Benef. Cong. Ch. mon. con., per B. Dyer, Treas.,	25 00
St. Mary's, Ga., Rev. A. Benedict,	5 00
Skaneateles, N. Y., mon. con. col., per Rev. S. W. Brace,	16 67
Vermont, D. M. S., South Hero and Grand Isle, a few individuals, per George Morton, 10 34 ; Newbury Benev. Soc., per Rev. R. S. Storrs, 5 ; Royalton, John Francis, Esq., 10,	25 34
Washington Corner, (Mendham) N. J., mon. con. col., per J. W. Cortelyou,	5 00
Wilmington, Del., Rev. E. W. Gilbert, con. col.,	21 50
Windham, N. Y., Young Ladies' Sew. Soc., per Rev. Dr. Porter,	28 00
Home Missionary,	125 63
	$1785 63

E. TAYLOR, Treasurer.

Amount acknowledged as received by the Central Agency, at Utica, N. Y., from May 8th, to October 15th, 1832.

Binghamton, per Rev. P. Lockwood,	$15 00
Camden, sundry individuals, 13.88; do. per Mr. Sheldon, 14.50,	28 38
Cazenovia,	20 38
Cherry Valley, E. Taylor, 10.00 ; sundry individuals, 56.75,	66 75
Clinton, per Dr. Gridley, 2.00; Dr. Davis, 3.00; Deacon Williams, 1.50; Mr. Hull, 1.00; Mrs. Marvin, 1.00; Mr. Benedict, 2.00; Mr. Powell, 1.00; Mr. Olcott, 0.50; Prof. North, 1.00; Dr. Hastings, 2.00; Mr. Pond, 1.00; Mrs. Stone, 0.12,	16 12
Fayetteville, per E. H. Adams,	25 00
Hastings and Constantia,	13 00
Litchfield,	20 00
Manlius, Fem. Miss. Soc., Mrs. Williams, 50.00; sundry individuals, 30.00, in part to const. Rev. C. Smith, L. D.	80 00
Nelson, per Rev. N. Gilbert,	13 00
New-Hartford, Fem. Miss. Soc., per Mrs. J. Sherrill,	26 10
New-York Mills, per Rev. George Foote, 5.50 ; do. 13.25,	18 75
Oswego, Fem. Miss. Soc., per Rev. R. Condit,	25 00
Otisco, per Rev. R. S. Corning,	10 00
Paris Hill, per Rev. W. R. Weeks,	1 75
Peterboro', G. Smith, Esq.	50 00
Pompey, Fem. Miss. Soc., in part to const. Rev. A. Huntington, L. M., 12 60; sundry persons, 8.75; through Mr. Baker, 8,	29 35
Remsen,	6 00
Sherburn,	11 00
Springfield,	32 37
Utica, Benev. Assoc. 1st Presb. Ch., 150.00; E. Dorchester, 1,	151 00
Vernon, per Mr. Patton,	25 00
Warren, I. Robbins,	2 00
West Leyden,	3 17
Whitesboro',	25 75
Winfield, sundry individuals,	2 75
Elias Page, 3,00 ; a friend, 1.00,	4 00
	$731 72

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. DECEMBER 1, 1832. No. 8.

MONTHLY CONCERT.

From the Missionary Herald.

HISTORY AND PROSPECTS OF THE BOMBAY MISSION.

THE American mission in Bombay was commenced in 1812. It was the first rotestant mission ever attempted on the western coast of India. Paganism, i its most imposing forms, held its votaries with an iron grasp. There was o translation of the Bible, no schools for the common people, no school-books, nd no printing in the vernacular language of the country. Every thing was o be done. For nearly two years, many embarrassments were experienced by he missionaries, which greatly retarded them in their study of the native lan- uage, and their various missionary operations. And, when these obstacles 'ere, by a kind Providence, removed, they had every thing imposing and for- idable in a complicated and ancient system of paganism to contend with, sus- ained by a learned and numerous priesthood:—a system, every feature of 'hich is calculated to discourage investigation, and to deter its votaries even om examining the claims of every other religion.

Though the visible progress of the Gospel has not been so great in Bombay, s in some other parts of the pagan world, yet there is no just cause of discou- agement. Immediate success cannot reasonably be expected among pagans of heir character and circumstances. Chained as the Hindoos are, by the prin- iple of caste, and awed by the most tremendous sanctions of apostacy from the aith of their venerated shasters, with minds perverted by false philosophy, and earts by licentiousness and sin, how can it be expected they should at once mbrace the Gospel? There is no reasonable prospect of the extensive pro- gress of the Gospel among pagans under such circumstances, till after many ears of patient and persevering labour on the part of missionaries. We cannot reasonably expect that those who have grown up to maturity of life, under such a system of impurity and false philosophy, will ever be induced to forsake it for the self-denying and holy principles of the Gospel. The hope of exten- sive success rests much on the rising generation. To this class of the popula- tion our missionaries have directed their special attention and efforts. Schools have been in operation on the islands of Bombay, Salsette, and on the coast, for a number of years. There are now many hundreds of youth who have been educated in the schools of the mission, and in consequence of being thus in- structed, look upon paganism and all its array of false philosophy with disgust. It is believed that few, comparatively, of those who have been thus instructed, are satisfied with the religion of their fathers.

In consequence of the moral and religious instruction which has been com municated by schools, preaching, the distribution of the Scriptures, and re- ligious tracts, a spirit of religious inquiry is beginning to show itself. Some few of high standing in society have openly embraced the Gospel, and give pleasing evidence of piety. There is good reason to believe that the way is preparing, and the time hastening on, when a great change will be effected in Bombay, and in various other parts of India.

It is worthy of special notice and thanksgiving to God, that our missionaries in Bombay, and missionaries in similar circumstances, in other parts of India, have never manifested or cherished feelings of discouragement. They can see and understand the circumstances of the people, and are comparatively happy, and satisfied in spending their lives and wearing out their energies to lay the foundation for the ultimate triumph of the Gospel. They see enough of success to convince them that God approves of their work. While they believe that God is able to give immediate and extensive success to his Gospel in prostrating the idols of the heathen, they are no less convinced, that their minds must be prepared by human instrumentality to examine the claims of the Gospel, and to understand its doctrines and duties.

None of our beloved missionaries have been disheartened by the slow progress of the Gospel;—they labour in hope, and in sure expectation of eventual and complete success. They may never see the Hindoo pantheon overthrown, and the banners of the cross waving over its ruins; but their successors, who enter into their labours, will see the complete triumph of this sacred cause. Eventually it will be seen that these pioneers have done a service as important to the conversion of India, as those who shall have the happiness of seeing the millions of the votaries of Hindooism flocking to Christ as doves to their windows. Let not the churches be faint-hearted in furnishing the munitions of the sacred warfare, so long as their sons, who are in the field of toil and of danger, encourage them to effort and perseverance by their own example!

Let the friends of missions never forget the paramount importance of united and persevering prayer to God for the influence of his Holy Spirit. They may cause the Bible to be translated into every language under Heaven; they may send the preachers of the Gospel to every heathen tribe in existence; they may furnish means for the instruction of the entire population of the globe, and what would be effected without the Spirit of God! It is the prerogative of God alone to give the increase. Let every friend of missions show the genuineness of his attachment to the cause, by his uniform, cheerful, and increasing donations in sending forth and sustaining labourers in the field, and by his fervent and unceasing prayer to God for his blessing.

Christian reader, the field for your missionary exertions is great, and constantly opening to your view. The time is short in which you can labour in it. What you do, must be done quickly. Soon you must give up an account of your stewardship; and if found faithful, what will be your happiness to be admitted to the joy of your Lord! O, cheering thought, to meet in Heaven the souls of pagans brought home to glory through your instrumentality!

Near the close of last year, a new station was commenced at Ahmednuggur, by the Bombay mission. This station is situated on the continent, 175 miles east by north of Bombay. The city of Ahmednuggur was the residence of the sultan Ahmed, in the time of the Mohammedan empire in India. It contains a population of more than 50,000. Its location is elevated on the table land of the Ghauts, where the atmosphere is comparatively cool. To this station invalids may resort, with a fair prospect of receiving benefit from change of climate. It is in the heart of the Mahratta nation, and affords a promising field of usefulness.

ARKANSAS CHEROKEES.

Communication from Mr. Washburn, dated, Dwight, May 18, 1832.

In the report I now make, I begin with the church. The whole number of persons who have been connected with it, is seventy-one; thirty-two males and thirty-nine females. Seven members, five females and two males, have died in the faith. Four have removed to other churches, three males and one *female*. Two, both males, have been excluded as apostates. This leaves the

present number fifty-nine, of whom thirty-four are females, and twenty-five males. Nine persons now stand propounded as candidates for church fellowship, to be received at our next sacramental occasion. Of these, four are males, and five females. The church is *one* through the nation. It has not been thought expedient to divide it. Dr. Palmer and myself act as joint pastors. We hold communion seasons at different places. The religious state of the church is very encouraging. We think we have the best reasons to hope that all are truly the disciples of Christ. All seem much engaged in religion, and we hope all are aiming at an elevated standard of piety. If the pastors and missionary members are faithful, we hope that none will prove apostates, and that all will become actively useful Christians. Respecting the revival, I submit the following statement. The first indications of seriousness were apparent in December, 1830, among the scholars in our school. In March following, several persons, living in the neighbourhoods where Dr. Palmer preaches, were led by the Holy Spirit to inquire the way of salvation. A few in school here, and a few in those neighbourhoods, soon expressed a hope of moral renovation, which change was evidenced by a conscientious fear of God, and holy obedience to his will. The excitement continued, and was gradually extended, till our series of protracted meetings, which began in July. Those meetings gave a new impulse to the revival. Several, as we hope, submitted to God. The seriousness extended into other parts of the country. The revival has continued till the present time. It has suffered some abatement for a season in some of the neighbourhoods, and has afterward been renewed. The excitement now is greater than at any other time, and is much more extensive. Indeed, we think there is evidence that God is pouring out his Spirit in every part of the nation. Not a settlement is known where there are not some anxiously inquiring about their eternal welfare. In many neighbourhoods the seriousness is very general and deep. There is a pressing call for instruction. The number of labourers is inadequate to the present exigencies of the people. Every neighbourhood needs the constant instructions of a minister. Here exists a revival of religion throughout a territory as large as the state of Massachusetts, and only two ministers to perform the whole labour. If all the instruction could be given, which now seems to be needed, there is reason to believe that this whole nation would be converted to Christ; but, with the present number of labourers, many tedious years must pass before that time, and many souls perish in sin. It is true that God can, if in his sovereign pleasure he sees fit, convert all this people, through the instrumentality of the present means, or even without them, but we have no reason to expect he will do it.

SCHOOLS.

Mr. Washburn, after noticing the interesting character of the Bible Class and Sabbath School, which are attended by the more advanced scholars, together with the brethren of the mission, closes thus:

In conclusion, I would remark, that the prospects of the missions, in relation to its greatest object, the salvation of the people, are far more encouraging than ever before. You will unite with us in thanksgiving to the great Source of all these blessings, and in earnest prayer for the continued and more extended influences of that Spirit, by which alone revolted nations and individuals can be brought back in submission to their rightful King.

Information has been received, by a letter from Mr. Vaill, of the Union mission, that a series of religious meetings was held among this portion of the Cherokees, commencing August 3d, attended, on an average, from day to day, by 250 or 300 Indians. Twelve sermons were preached by Messrs. Vaill, Washburn and Palmer, and interpreted, accompanied by exhortations, prayers and singing. Most fixed and anxious attention was given by the audience during all the meetings. The number of persons who were seriously inquiring the way of life, and requested the *prayers* of the church, was about fifty. The

Lord's Supper was administered during the meetings, of which above seventy persons, most of them Cherokees, partook. Eight persons were received to the church, on profession of their faith in Christ. The revival is stated never to have been more interesting and promising than at the date of the letter.

CORRESPONDENCE OF THE A. H. M. S.

LETTERS FROM THE CORRESPONDING SECRETARY.

No. 1.

Cincinnati, O., Nov. 7th, 1832.

Rev. Benjamin H. Rice, D. D., Associate Secretary of the A. H. M. S.

My dear Brother:—Though far from my beloved family and the endearments of home, I bless God for that providence which has directed me, for a season, to the "great West," and you to the office which you now sustain. Our work, both there and here, if we pursue it with a right spirit, has less of earth in it than of heaven. "There is joy in the presence of the angels of God over one sinner that repenteth." How much more over the *ten thousand* who were hopefully converted during the last year, under the ministry of the 509 missionaries of the A. H. M. S. And we cannot doubt, that the Father of Mercies approves of the efforts of his people to extend the knowledge of his salvation. When I reflect upon the extraordinary blessings with which he has crowned the operations of our society, especially on the field from which I now address you, my heart is full, and I feel that it is good to be here, to behold what God hath wrought by us. To have rendered essential aid to nearly 500 congregations and missionary districts, in the support of 260 ministers of the Presbyterian church in these western states, a large proportion of whom have been directed to this field by the encouragement afforded through the A. H. M. S., and all this within the short period *of six years* and six months, is a result, both in its magnitude, and the rapidity of its accomplishment, far surpassing the most sanguine expectations of the founders of the institution by which it has been effected. But this announcement does but begin to tell the story of its benefits. Thousands of souls have been converted on this field, tens of thousands of children and youth have been gathered into Sabbath Schools and Bible Classes, and hundreds of thousands of the population of these states have been furnished with the stated ministry of the Gospel, who otherwise might have remained destitute. Thus, in connexion with what others have done, both of our own and other denominations, a foundation has been laid deep and broad, in many portions of the West, on which to rear the house of the Lord. Though the work accomplished on this field is small, in comparison with what remains to be done, yet a beginning has been made, on which faith may plant her foot, and lift up her voice and sing,

"The Lord will raise Jerusalem,
"And stand in glory there."

If it were possible, my dear brother, I would desire that you and every agent of the Home Missionary Society, and every contributor to its funds, in the older states, might step across the Alleghanies, and hold a communion season with our brethren in the West. That portion of the population who have learned to value religious institutions as the only hope of their country, as well as of their souls, and especially the churches which have been built up under the labours of our missionaries, and now enjoy their faithful ministry, often

the benefits which they have re-
ı terms which are new to those
ɜ never known from experience
is to be destitute. And then to
chief of the fathers, who are an-
ɲ, recount the trials and priva-
their younger days, when the
ley had but just begun to be re-
rom the wildness and solitude of
fe; and aged mothers too, who
ıeir babes in the wilderness, with
›reak to them the bread of Hea-
:es the brief history of this won-
untry, which you have read at a
a most interesting reality. Such
nd mothers still live. The ardour
y enterprise, the prospect of gain,
nce of their country, or other
ɜd them to these wilds before I
. They tell me how New-York
ıdelphia and Boston appeared fif-
ago. Now they have cities al-
large in the west, and eleven
d parts of states, with a popula-
ur millions, have come into being
ɜir eye. They know, practically,
ı for a community to begin to be,
not inhabited by civilized man;
ı they draw the contrast between
as it *is*, and the West as it *was*, the
philanthropist is irresistibly im-
/ith the double value of those in-
which have combined to pour
of spiritual life upon so many
of this extended territory. Could
ls of Home Missions visit but a
ıe congregations to which their
ions have furnished the stated
of the Gospel, and mingle with
w of the thousands who sit under
:hing of our missionaries, they
turn to their farms and their mer-
with a tenfold warmer desire to
:m subservient to the promotion
wice blessed charity. Could the
: of the churches in the older
tness, with me and the brethren
e have planted in the West, the
: has been effected, and the wide
ch remains *yet to be occupied*,
and hear the appeals which we hear, from the lips of the destitute, they would reiterate them with burning zeal to their churches. There would then be no lack of agents to solicit funds for the benevolent work of the A. H. M. S., and no lack of contributions. Every minister would say to his people, and every Christian to his brother, "*Let us rise and build.*"

But many brethren in the ministry, and others, on whose efforts and donations much of the success of this enterprise depends, cannot even visit the fields on which their charities have been or may hereafter be bestowed. In ten thousand instances, they will never hear the grateful returns from the one, nor the supplicating appeals from the other. They will depend on the statements of their agents, to whom they have intrusted the distribution of their beneficence; and as it is a part of the object of my present tour, to collect and communicate information, I hope to be faithful to my trust. My purpose, as approved by yourself and the Executive Committee, is to visit, as extensively as shall be practicable in the coming five months, the valley of the West, and return through the southern states. And I trust, that the prayers of many who love the cause in which it is my privilege to labour, and the protecting care of the invisible God, will continue to be my shield against fear "for the terror by night and the arrow that flieth by day."

After leaving the city, October 2d, my journey through the state of New-York was rapid, affording me but a few hours at the meeting of the Synod of Utica, a Sabbath at Auburn, where I addressed the two Presbyterian congregations on the subject of missions, and a day at Geneva, on which the "Western Agency" convened and transacted some business, the particulars of which have been communicated. The spirit and good judgment with which those excellent brethren have hitherto prosecuted their work, were manifested in their arrangements for vigorous efforts hereafter; and I trust that they

will not fail to sustain the responsibilities they have assumed.

On the 10th, I met the Synod of Genesee, at Rochester. My address, on the subject of missions, was cordially received, and a resolution adopted, commending the object of the A. H. M. S. to the patronage of the churches. Two brethren of that Synod have agreed to serve us as agents for a short time, by which, and other arrangements adopted by the agency at Geneva, it is hoped that the efficiency of the churches in western New-York will be increased.

Sabbath day, October 14th, I spent at Lockport, where many of the members of the church remember, with the warmest feelings of gratitude, the aid afforded them, nine years ago, by the United Domestic Missionary Society, in support of their first minister, Rev. Aratus Kent, now our missionary at Galena, Illinois. It was delightful to stand upon that spot, where the blessing of God had so signally honoured our instrumentality, that, in less than four years from the commencement of the labours of our missionary, a numerous church had been organized, a convenient house of worship erected, an adequate support for their minister raised, and the whole amount of aid which they had received from the Society refunded. Up to the present time, they have been prospered in spiritual things, and have continued to be efficient helpers of the cause. But their hearts were peculiarly awake on my arrival. Only two weeks before, Mr. Kent had spent the Sabbath with them, on his way to the far west, it being his first visit to this beloved flock since he left them in 1826. They received him with the liveliest tokens of affection, and I need hardly add that they were prepared by his visit, and the remembrance of former days, which it had awakened, to listen with more than candour to my appeal. There are many, I trust, in that church, of whom it may be said, sooner will their right hand forget its cunning, than they the cause of *Home Missions*.

From Lockport I proceeded with all possible expedition to the central part of this state, stopping only a few hours at Buffalo and Cleveland, and reached the Synod of Ohio, on the 19th, which was in session at Lancaster. Nearly one half this body are, or have been, missionaries of our Society. I was received with great cordiality by these brethren, and was gratified to learn, from their discussions, and the information communicated, that since my visit here, in 1829, an encouraging advancement had been made in the attachment of this Synod to the cause of Home Missions, and in the ability of the churches to aid it. After my address on the subject, several brethren present pledged the amount of $500, on behalf of their people, to be contributed to the A. H. M. S. provided an agent could be sent to address them. Two agents were accordingly designated, the Rev. Messrs. Van Deman and Spaulding, who, it is hoped, will spend from two to three months each, within the bounds of that Synod, and present the object to each of the Congregations disposed to hear, and to co-operate with us in this blessed work. The devoted and evangelical spirit manifested by the brethren whom we have sent to this field, and the estimation in which they are held by the fathers and brethren who were here before them, afford pleasing evidence that our Committee have not bestowed in vain the charities of the churches. I have seldom attended a more interesting meeting, and left it with a deeper conviction than I ever before felt, that our labour is not in vain in the Lord.

After visiting Columbus, and some other places, I arrived at Cincinnati on the 27th. Of the success which has attended my labours here and in the vicinity I may speak in a future communication. I have only time to add, that the cholera has been here in great terror, and for a few days was more destructive than in New-York in August last. But it has now nearly disappeared, as we trust, not to return. It is still, however, prevailing at many places on

e Ohio and Mississippi rivers. May the aster whom we serve protect both you id me, and our beloved associates, and ake us all faithful unto death.

I remain yours in the bonds of the Gos-l, ABSALOM PETERS,
Cor. Sec. A. H. M. S.

THE CRY OF THE NEEDY.

Application was recently made to the H. M. S. for aid to the amount of 1275, to assist five young ministers in roducing and sustaining the Gospel in ery destitute section of the Western untry. We make a few extracts.—This is an application in behalf of sections the country where moral darkness, thick Egyptian, prevails; where the people perishing for lack of vision; where re is neither church nor minister of our nomination, and where many of the inbitants scarcely know their right hand m their left. First —— county. As minister will receive no support from people, it will be necessary to allow n $300 per annum. Next —— county, ere there is neither church nor minis-. The third is —— county, which is the same moral condition as the two ceding. The minister will get no pport from the people.

The next is —— county, lying adjacent the mountains, where the people have ver enjoyed the advantages of much reious instruction. Two pious students nt last summer into this section of the untry, and built them a little hut, and t up two Infant Schools, which meet on turday, and two Sabbath Schools. The ours of these two young men have proced a great effect, and the people now de-e preaching. They are not able to give ich to support a minister, but will do mething—say $40, or $50 a year in oduce.

Our next request is on behalf of Mr. —. The case is this: Rev. Messrs. M. d D. supply churches that extend over e country for fifty miles, each of them eaching in three places. The charge is far too extensive. These brethren ish Mr. —— to be appointed as a misonary to aid in preaching to the people this large region, and they believe that a year or two Mr. —— may be settled two of the churches.

Dear brother, if these requests are grant-, a small portion of our destitute regions ll have the word of life dispensed; but e desolations on every side will still be appalling. Many, many other missionaries will have to be appointed, before the destitute will be supplied. We do hope and pray that God will furnish the labourers, and provide the means to send them into the harvest field.

MISSIONS AMONG THE SOLDIERS OF THE U. S. ARMY.

The following appeals for labourers are commended to the attention of the Christian public, and particularly to ministers of the Gospel, whose aid we earnestly entreat in looking out and procuring at least *two* ministers of good talents, enterprise and devoted piety, to occupy the military stations mentioned in the following letters. The first is from our missionary, Rev. Jeremiah Porter, whose labours have been so signally blessed in the conversion of souls at Fort Brady, Sault Sainte Marie, as mentioned on p. 36.

Mackinac, Oct. 16th, 1832.

Rev. and beloved brother,

Passing a few days in this place, for the pleasure of the Christian society I here meet with, I learn some changes in the disposition of the troops of this frontier, which leads me to write you a line in haste. One of the companies recently at Fort Brady is now on its way to Green Bay, where it is to be united with three others in forming a garrison of about two hundred soldiers, with perhaps twenty officers. A captain and lieutenant of this company, with their wives, are professors of religion. The surgeon and his wife, with an assistant surgeon, also are hoping. Ten or twelve soldiers are church members. The gentleman who commands at Green Bay is a man of the kindest feelings, and would oppose no obstacles to the success of the Gospel. I learn from him, that his wife, now absent, is a professor. Other officers would be pleased to have a preacher of the Gospel stationed with them. There is, also, quite a settlement near the garrison. Some gentlemen there would perhaps aid in supporting a minister. There is a missionary of the Episcopal church, about three miles from the fort, whose preaching the officers might at times attend; but some feel that a preacher who could devote his whole time to the troops and people near, would be instrumental of a much greater amount of good. This, it seems

The Treasurer of the American Home Miss
receipt of the following sums, from October

Bethlehem, N. Y., coll. to const. Rev. Artemus Dean, life member, 30.00; Mrs. Dean, do. in part, 17.10,	$47 10	D
Bristol, Ct., from B. Ely and A. Wilcox, executors of T. Wilcox, in part of legacy left the A. H. M. S.,	200 00	D
Brooklyn, Pa., Presb. cong., per C. Giddings,	25 00	
Caldwell, N. J., Mon. Con.,	5 00	D
Canterbury, N. Y., in part to const. Rev. J. H Thomas, life director,	50 50	
Carbondale, Pa., Fem. Aux., per Rev. J. H. Noble,	6 17	D
Charleston, S. C., Juv. Assoc., 3d Presb. Ch., per C. M'Intire,	10 00	
Durham, N. Y., Luther W. Hart, L. M., in full, 25.00; Fem. Char. Soc., Harriet Hand, Treas., 9.00,	34 00	
East Hampton, L. I., cong., per Rev. Mr. Condit,	10 00	
Ellicottville and Franklinville, N. Y., per Rev. J. T. Baldwin,	2 00	D
Farmington, O., to const. Rev. Daniel Miller, L. M., 30.00, "Female Friend in O." per Rev. D. Miller, 10.00,	40 00	
Fishkill, N. Y., Harvey E. Everitt, L. M., by his father,	30 00	D
Frederick City, Md., Mon. Con. coll., per Rev. J. G. Hamner,	15 00	North North
Granville, N. Y., Fairvale Miss. Soc., per Rev. A. Savage,	15 00	of L
Harrisburgh, Pa., Presb. cong., per Rev. W. R. De Witt,	42 56	Orang dc
Homer, N.Y., Sisters' Soc., in Cong. Ch., to const. Rev. John Keep, life director, in full,	42 25	va Paint C
Honesdale, Pa., E. Dimmick, per Rev. J. Campbell,	2 50	Patter cc
Hudson, N. Y., Dr. David Mellen, L. M., 30 00, Mrs. Mary Mellen, do. in part, 20.00, per Rev. Dr. Porter,	50 00	Philad River R
Lisle, N. Y., Young People's Miss. Soc.,	20 00	Rocki Sacke



THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CHRISTIAN EXPERIENCE.

EXTRACTS FROM THE MEMOIRS OF JAMES B. TAYLOR.

[In the September number of the Pastor's Journal, p. 77, we gave some extracts from the manuscript memoir of this beloved young man, drawn up by the late Rev. Dr. Rice, of Virginia. We are happy to have the privilege of giving further extracts, in anticipation of the publication of the work, which, we doubt not, our readers will be desirous to procure as soon as issued.]

It seems certain, from the repeated declarations of our departed brother, that from the time he made a public profession of religion, until the year 1822, he longed for, and with much earnestness sought for clearer manifestations of the Divine favour, and greater conformity to the Divine will. During the spring of 1822, it was his privilege to enjoy the society of some relatives, who, according to his account, were persons of very distinguished zeal and piety. He made much use of their conversation and prayers, as well as of other means for the accomplishment of his object. All his subsequent papers refer to the 23d of April, in this year, as the most important era in his life. He then gave himself up to Christ, with a strength of purpose, a depth of feeling, and an unreservedness, of which he had never before been conscious. The following letter was written more than a year afterwards:

"——— I re-perused with interest a letter received from you in 1819. Among other things contained in it, I found the following. 'It is thought by some persons, that the course of study usually pursued, in the present day, by candidates for the ministry, is calculated to abate that fervour in religion which is so desirable.' However this may have appeared to *the observation of others, I have not discovered* it to be the case in many instances. On the contrary, it is to be hoped that young men, in a course of preparation for the sacred office, grow in grace, as they advance in knowledge. Surely if they do not, they will have occasion to accuse themselves of base ingratitude, and very culpable negligence. That some are thus wofully remiss cannot be doubted. They become, in the course of their education, 'very different men, with a very different kind of piety, and time must show whether it is better or worse.'

"But, thanks, everlasting thanks, to the great Head of the church, that he has not suffered *my* graces to languish and die. It is to *his* rich grace that I owe it all. He has done great and wonderful things for me, since I commenced studying for the ministry. Shall I tell you? My tongue could not, much less can my pen express the loving kindness of the Lord to me, who am less than the least of all his mercies. 'Eternity's too short to utter all his praise.' But I may tell you some of the merciful dealings of the Lord to my soul." * * *

"I have had keener sorrows for indwelling sin, than I ever experienced before conversion. Oh, the distress I have felt on account of pride, envy, love of the world, and other evil passions, which have risen up and disturbed my peace, and separated between God and my soul. But the Lord heard my cries and groans, and was witness to my tears, and my desires for holiness. I pleaded and wrestled with him, and, praise to his name! after six long years, I found what I had so long and so earnestly sought. It was on the 23d of April, 1822, when I was on a visit in Connecticut. Memorable day! the time and place will never, no never, be *forgotten*. I recur to it at this moment, with thankful remembrance—for then,

through the great love and power of our Lord, my feet were set in a large place.

"I cannot give you the particulars better than by making an extract from my journal.

"For some days I have been desirous to visit some friends, who are distinguished for fervour of piety, and remarkable for the happiness which they enjoy in religion. It was my hope that, by associating with them, and through the help of their prayers, I might find the Lord more graciously near to my soul. After my arrival, I took up a hymn book, where I found a hymn descriptive of my situation. The perusal of this, increased my desire that the Lord would visit me, and 'baptize me with the Holy Ghost.'—My cry to him was '*Seal* my soul for ever thine.' I lifted up my heart in prayer, that the blessing might descend. I felt that I needed something that I did not possess—there was a void within, which must be filled, or I could not be happy. My earnest desire then was, as it had been ever since I professed religion, six years before, that all love of the world might be destroyed—all selfishness extirpated—pride banished—unbelief removed—all idols dethroned—and every thing hostile to *holiness*, and opposed to the Divine will, crucified—that holiness to the Lord might be engraved on my heart, and evermore characterize my conversation. * * * My mind was led to reflect on what would probably be my future situation. It occurred to me, I am to be, hereafter, a minister of the Gospel. But how shall I be able to preach in my present state of mind? I cannot—never! no, never shall I be able to do it with pleasure, without great overturnings in my soul. I felt that I needed *that* for which I was then, and had for a long time been hungering and thirsting. I desired it, not for my benefit only, but for that of the church and the world. At this very juncture, I was most delightfully conscious of giving up ALL to God. I was enabled in my heart to say, here, Lord, take me, take my whole soul, and seal me thine; thine now, and thine *for ever*, 'If thou wilt, thou canst make *me clean*.' * * * There then ensued such sensations as I never before experienced—all was calm and tranquil, silent and solemn—and a heaven of love pervaded my whole soul. I had a witness of God's love to me, and of mine to him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord. The name of Jesus was precious to me, 'twas music in my ear.' He came as King, and took full possession of my heart; and I was enabled to say, 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.' Let him, as King of Kings, and Lord of Lords, reign in me, reign without a rival, for ever. * * *

"But this is not all. Since that blessed season, I have enjoyed times of refreshment, in which I have gained *nearer* access to God. I have enjoyed his presence from day to day; not one, I believe, has passed, in which I have not had the witness in myself, that I am born from above. O! the peace which I have had, and joy in the Holy Ghost! It has flowed as a river. I have been happy in my Lord; I have exulted in the God of my salvation, but I ascribe all to his grace. The Lord hath done great things for me, whereof I am glad, and for which I would praise his name. Not unto me—not unto me! I am nothing—Jesus is all; to his name be the glory! He is the author and finisher of faith. I know, and am as fully assured of my acceptance with God, as I can be of my existence; that is if 'love, joy, peace,' are evidences of reconciliation. I have a hope full of glorious immortality. The perfect love of God casteth out all fear of death, of the grave, of judgment, of hell. Filial fear—fear of offending my Heavenly Father, and my brethren, possesses me. Surely I am a miracle of grace—a sinner, saved by grace—free grace—sovereign grace—almighty grace. I feel that I love the Lord, because he first loved me; and even now I am favoured with the gracious presence of *Emanuel*. How suitable and delightful is the *name—God with us*, yes—and formed within us as the hope of glory.

"I find the Scriptures increasingly delightful--I read no book with so much pleasure. It is indeed not a dead let-

ut *spirit* and *life*. Divinity is
ɔd on its pages; and, when car-
ɔme to the heart, its truths are
d power.

closet duties, you doubtless find
pleasure. Here I too find the
ıly manna. My soul has had
measure in my evenings' retire-

It is here the Christian comes
ɔ *essence* of religion, while he
intimate communion with Hea-
nd partakes of joys sublime and
.ntial, such as the world knoweth
he unrenewed never taste. But
.re real, they are pure, they are
stes of good things to come, ear-
of future, endless bliss.

he prospect before me is a plea-
ɔne. I have no anxiety about
ture. My only wish is to know
my Heavenly Father will have
do; I have, indeed, the ministry in
I believe that the great Head of
hurch has called me to prepare

But whether he will count me
y to put me into it, is not for me
cide. *I* would not determine.
ay see fit to remove me hence
ɔ I shall have finished my course
dy—pleasing thought, if it is his

With some he has dealt thus,
o taken them from rendering ser-
ɔelow, to render a perfect service
ɔ. But, whether my life be pro-
ɔd or shortened, my inquiry is,
d, what wilt thou have me to do?'
ɛ, Lord, for thy servant heareth; I
ot my own keeper, neither would
ıt my own disposal. 'Godliness,
contentment, is great gain.' I
that I have won this prize; pray
I may keep, and finish my course
joy." * * *

ıe following incident exhibits the
r of piety to sustain the soul in
ɜ of trial.

Having spent a week in ———, I
ırked on board the S——, Capt.
ttlesey, anticipating a pleasant
ıge—I have no doubt of its having
a profitable one; for it was trying
ɔ faith of God's children, and alarm-
ɔ the wicked. Our company con-
d of the captain, two hands, four
ɔngers, two children and myself.
had proceeded about twenty miles,
ɔ the wind increased, *and blew*
ntly. *In the midst of the gale* our boom unshipped, and left us in a perilous condition. The prospect was that we should capsize and be swallowed up in the waves. All above was terrific—the billows dashed, the sea roared, the winds and the hail rattled. —All below was solemn—we thought on awful subjects—death—a watery grave—the bar of God—heaven—hell.

The captain I believe to be a godly man; one more on board, beside myself, had a hope which was an anchor to the soul. The rest were unreconciled to God. Alas! their prospect was despair.—I thought indeed that I was nearer to my heavenly home than my father's house; it seemed that there was but a step betwixt me and death. But, in the midst of the alarm, God was with me to allay all turbulence within. I looked to him for a promise, and he graciously gave me this, 'Fear not, I am with thee.' It was sweet to my taste, and made me strong while I lay in my berth resolving it in my mind, and calmly waiting the issue, not knowing but the next surge would enter and fill the cabin, and end my life.

"A young lady, one of those that experienced religion at Saybrook, while I was there, was quite composed; but another—Oh, how different; Oh, her apparent penitence! her cries for mercy! her weeping eyes! in the prospect of death and damnation. To me she came for help, but not to myself—to Christ I directed her. Alas! the infatnation of mortals, to put off preparation for eternity till the hour of danger. But, thanks to the Lord for deliverance.—His arm was stretched out for our relief.—We were soon moored, and rode out the gale in safety."

Further Extracts from his Journal and Letters.

"This is the Lord's day morning, and it comes to me a welcome Sabbath. I awoke with the sensible presence of the Saviour. How delightful the presence of Jesus! 'Tis he who makes us happy. Take him from the soul, and the sinner's hope of pardon is gone; take his presence from the Christian, and his peace is gone. If he is not with the believer in the *swellings of Jordan*, he has no rod and staff to support him. Take him from Heaven,

and it is no place of bliss. Truly, Jesus Christ is all in all.

"This day brings with it a privilege of no ordinary kind. It is that of witnessing the good profession of the church in this village, and of testifying to the world that I am on the Lord's side. Once more I am called to set at the table of the Lord Jesus, and celebrate his dying love. May I do it in remembrance of him, penitently, humbly, with faith, with love, with peace, with joy.

"What an honour, to have a name and a place among his people here below. But what is a name and a place, if we are destitute of the badge of true discipleship!—I mean the badge of *love—supreme* love to God—universal love to men.

"But I would remember the forbearance and mercy of him, whose name is *Love*. I would never forget that fourteen years of my life were spent in folly and in sin; and yet I was not cut down as a cumberer of the Lord's vineyard; that by the Holy Spirit I was convinced of sin, and converted. I would remember Jesus as my best Friend, in the midst of temptations, trials and afflictions—as him who has not only permitted me to taste of his grace, but has filled me with his 'perfect love, which casteth out all fear,' save the filial fear of offending my Father. I would, indeed, remember him as my Lord, my portion and my all.

"The Lord has often made himself known to me, in the breaking of bread, particularly during the last year. My soul has, indeed, been richly fed at the communion table. The intercourse between my heart and Heaven, has been frequent and full; Jesus has been exceedingly precious. May I find the tabernacle of the Lord of Hosts 'amiable,' this day, because of his presence. May the banner of Jesus over me be love, and may his food be sweet to my taste. Then shall I sit under the shadow of the Almighty; my spiritual strength will be renewed, and I shall be happy in the Lord my Saviour." * * *

"If I mistake not, you were once not a little harassed with fears, and perplexed with doubts. Have you gained the ascendency over your adversary? If not, be assured it is your privilege. 'For this purpose was Jesus manifested, that he might destroy the works of the devil.' And it is not his pleasure that we should always be babes, or even young men. He would have us arrive at the stature of perfect men in Christ Jesus. Alas! how many seem to be ever learning, and never able to come to the knowledge of the truth. There are some, who are always complaining of their deadness, and want of spirituality. Do you know the reason! Certainly it is not because they have religion; but because they have no *more* religion. The effect of true piety is to quicken and enliven the soul; to make its possessor spiritual, and heavenly minded, 'which is life and peace.' * * * All, all should be on the alert; 'up and doing,' for their Master's cause. Indeed, there is much land to be possessed—much in our own hearts; much in our families; much in our neighbourhood; much in the world at large. * * * Who will be Christians indeed and in truth? Who will be decidedly for the Lord; eminently holy and devoted servants of the most High? * * * What shall I say more? may you and I seek to be *uncommon* Christians; that is, *eminently holy*. Holiness becometh the house of the Lord. It is this which conforms us to his image, which fits us for communion with him here, and which only will fit us for heaven and for glory."

REV. JAMES B. TAYLOR.

Union Theological Seminary, Prince Edward, Virginia,
Sabbath Evening, March 29th, 1829.

ıve just witnessed the departure of a Christian, of an eminent Christian, from ld of trial, to that of everlasting rest,—the Sabbath which is eternal in the . The Rev. JAMES B. TAYLOR, after months of severe sufferings, now suffers . He died this evening, about half after six o'clock, having not yet completed year.

ıs born in Middle Haddam, Connecticut; and was intended for the business chant; but having embraced the religion of Christ, he determined to change ıssion, and become a minister of the Gospel. His college education was ob- Princeton; his theological at New-Haven. He had just finished his prepa- udies, and obtained license to preach the Gospel, when a disease, under which previously suffered much, compelled him to suspend ministerial labours, then ommenced, and seek a milder climate. Every measure, however, which skill ction could suggest, proved inefficacious. He languished for about three after his arrival at the Seminary; and two hours ago, breathed his last: ɔm home, but near to Heaven.

'aylor was a young man, admirably fitted to be useful in the ministry. To a ıon, a sweet yet powerful voice, and a cultivated mind, he added piety, bene- humility, zeal, and devotedness to his profession, such as I have rarely ever ob- ınited in one individual.

ıot know that I have ever seen any person so entirely desirous as he was to he Gospel. It seemed to be the only object for which he wished to recover or to live. His peculiar fitness for the sacred office appears from *this*—that he markable facility in winning the affections of those with whom he held inter- —and *thus*, that while he was pursuing his studies, he was made the instru- bringing perhaps more persons to the knowledge of the truth, as it is in Jesus, ıers have done in the ministrations of many years. During his sickness, many ame to him, expressive of the most devoted attachment; and reminding him of sing which had, in several places, attended his labours of love.

a considerable time during his sickness, his debility was so great, that he re- ınremitting attention day and night—but yet they, to whose lot it fell to im in his last hours, so far from being wearied out by the labour, considered it ɔge to be near him. And their testimony is, that his conversation gave them ılarged ideas than they ever had before of Christian experience; and more dis- ɔnceptions of the power and preciousness of religious truth.

the time he came among us to the last moment of life, his faith did not fail, n falter, nor did a cloud intercept his view of heaven. It would require a , to record his various expressions of love, joy and triumph. And all the same, r he had hopes of recovery, or felt that he soon must die. The full exercise of was granted to him until the last. And when death came, although as fully ɔ of it as any who attended him, yet his spirit was as calm as a "summer even- ıd he remarked, that he "had endeavoured to live in such a way that, when he ɔ die, he should have nothing to do but to die." About five minutes before his he said, "Farewell to you all, and farewell to this earth!" Then, after a short ddressing a beloved friend who was supporting him, he said with great empha- *'rive! strive!!*" His friend asked, "strive to do what?" "To enter into the m of Heaven." These were his last words. His ruling passion was strong in -to the very last moment he wished to preach the Gospel.

ɜ died this excellent young minister. How mysterious, that in the present ur- ants of the church, one so gifted and qualified, should be cut down just after he ɔ ready to enter the pulpit! But he, perhaps, was called for, to perform higher s for his Master, in the church triumphant, than can be rendered by mortal man militant state. And we shall see, hereafter, that all things in regard to him, rdered well by that Lord and Saviour, to whom he had consecrated himself in ody and spirit, for time and eternity. Indeed, our departed brother wished both here and to depart hence for the same great object—that he might serve him, he felt to be his Father in Heaven. The thought and the hope of Heaven were ful, because there he should serve perfectly and constantly. But it seemed to



PROSPECTUS.

THE SUBSCRIBERS PROPOSE TO PUBLISH,

THE MEMOIRS OF THE

EV. JAMES BRAINERD TAYLOR.

BY THE LATE

REV. JOHN HOLT RICE, D. D., of Virginia,

AND THE

REV. BENJAMIN H. RICE, D. D., of New-York.

The Subject of this Memoir had his conversation in Heaven. His letters
ver the same fervent, deep and practical piety, which is so manifest in the
ıgs of that eminent and devoted servant of the Lord Jesus Christ, David
ıerd.
is elevated piety, in its mild and winning character, exerted the most
y influence on his associates, and will long be remembered by those of the
n Seminary, who were with him during his last sickness. The estimation
hich he was held by the late Dr. Rice, as seen in the preceding letter,
ed him to commence the Memoir now about to be published.
numerous agencies the publishers hope to secure an extensive circulation
ıe proposed volume throughout our country. Ministers of the Gospel are
:ularly invited to aid the publishers, by recommending the work to the
e of their people, and procuring subscribers.

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JOCELYN, DARLING & Co.

:w-York, Nov. 15th, 1832.

SUBSCRIBERS' NAMES.	RESIDENCE.

travagant and wonderful accounts of the exploits of their gods and heroes, achieved in remote ages; which, strange as it may seem, are all received with the most unhesitating confidence, being universally considered of divine authority. No inquiry is ever instituted as to their truth or falsehood; for doubt seems never to enter the mind. With a people so credulous, the evidence arising from real miracles has little weight. The miracles of the Bible are scarcely deemed worthy of notice; and abstract truth, however supported by argument, makes little or no impression on the mind. Their intellects are, as it were, blunted; and their thinking powers but little brought into exercise, except within certain prescribed limits; the writings and opinions of the ancients always determining the bound of investigation. The utmost apathy characterizes the great mass of the people, with regard to every thing but what immediately affects the senses; so that the passions are not easily wrought upon by affecting representations, nor the conscience roused by fear of impending danger in a future state.

5. The doctrines taught in their books are not less pernicious. The doctrine of *destiny*, or rather of works of merit and demerit, supposed to have been performed in consequence of the connexion of the soul with matter in former states of existence. Joyous or adverse events, and even future destiny, being supposed to happen merely as things of course, or as the result of past actions not at all within their control, and but little affected by present conduct, an inconceivable apathy pervades the mind with regard to futurity. The feeling runs into all the occurrences of life. All their hopes and fears are regulated by it; and the stupifying salvo is constantly applied to lull the feelings under misfortune and disappointment. This doctrine is found in all their books, is inculcated by all their teachers, and is ever recurring in conversation, as the source to which all events are referred, whether they regard themselves individually or otherwise. Hence, a superintending Providence is kept out of sight.

This doctrine is one of the most difficult to refute in the whole system, and is probably the last that retains possession of the mind of the convert to Christianity. It accounts for all the evils that exist in the world, whether moral or natural; and furnishes a reason wherefore one is poor and another rich, one a prince and another a beggar, one wise and another a fool, one a man and another a brute or vegetable. All natural defects, as blindness, decrepitude, &c., among the brute creation, as well as among the human species, are ascribed to it; nor is there any thing in the whole range of creation beyond its influence. Though shown the absurdity of this doctrine again and again, except convinced by more than human power, the poor bewildered Hindoo still clings to it with the utmost tenacity.

6. The very obscene character of these writings may also be mentioned. They furnish an almost inexhaustible fountain of impurity, calculated greatly to strengthen the depraved feelings of the natural heart; and thus form no inconsiderable barrier to the spread of the religion of the holy Jesus. In other systems, purity and virtue are taught by *precept* and *recommended* for imitation, how much vice and obscenity soever may be found in practice: but here, the puranas, which are the class of sacred books chiefly read, and by which the views and feelings and general character of the people are for the most part formed, are full of the grossest allusions. *No adequate conception can possibly be formed of the very low and debased character of these writings, except by those who have read them; and yet they are chanted and explained in their temples from day to day, to companies of both sexes and all ages; and it is considered very meritorious to hear them.* As might naturally be supposed, the state of morals in the country is exactly the counterpart of their books.

7. The degradation of the female character, arising from the low estimation in which it is held, and the proscription of female education, also proves a very powerful obstacle to the spread of knowledge. To be born a female is univer-

sally considered an evil, both to the individual herself, and to the family in which she is born. All through life she is treated as a being of inferior rank in the creation; as unfit for society, and incapable of comprehending subjects conversed on by the other sex. When married, she is regarded by the husband as his slave; she cannot eat till he has eaten, nor go to rest till he has retired, nor do any thing but in obedience to his will. Though women frequent the heathen temples, and are more superstitious than the men, when spoken to by Christians on the concerns of religion, of the soul, a future state, &c., their common answer is, "Speak to our lords about this, we cannot comprehend such things." Ignorance is a universal characteristic; and they are not only regarded as incapable of learning, but instruction in a female is considered a thing to be deprecated and avoided: hence, one of her natural and estimable qualities, as given in their vocabularies, and found generally in their books, is ignorance or incapacity.

8. Another obstacle to the spread of divine truth arises from its teachers being obliged to employ terms, which, from their heathenish use and application, necessarily convey different ideas from those intended. Thus, if God be spoken of, he will probably understand by it some one of his deities, who yields to the vilest passions, and allows his worshippers to do so too. By sin may be understood nothing more than ceremonial defilement, or an evil committed in a former birth; for which the person feels himself no further accountable than as he is now suffering in consequence of it; or, if it be referred to present actions, it is not an evil against a God of holiness and justice, who punishes the sinner for the violation of his law, but something ascribed to God as its author, equally with what is good, and alike pleasing to him. Almost every theme that forms the subject of our addresses is perverted in a similar way; so that when we think that we preach in the clearest and most intelligible manner, and hope we are fully understood, and that distinct and powerful impressions are made on the mind, it is often found, on inquiry, that scarcely a correct idea has been retained, and that most that was said was greatly misconstrued by the hearer.

9. The length of time requisite to acquire such a knowledge of the languages, customs, &c. of the country, as is necessary to qualify a person to become an efficient teacher, among a people so sternly untractable, so rigidly adhering to their superstitions, &c., also forms a difficulty of very great importance.

10. The influence of climate on the European constitution ought not to be lost sight of. The greater part of those who come out as missionaries are incapacitated for labour before they acquire a competent knowledge of the native language.

11. The natural tendency of his system, considering the invincible hold it has on the mind, to induce the Hindoo to regard all others with abhorrence—as life-takers, beef-eaters, &c.—should also be taken into account.

12. The want of a full exhibition of the Christian character, by persons of their own nation, may also be regarded as proving a check to the spread of divine truth. Many have formerly assumed the Christian name, in different parts of Southern India, and large parties have been formed, but their Christianity has been, for the most part, it is believed, merely nominal. Their religion has not been fully exemplified in life; and the heathen, therefore, have had but little opportunity so to appreciate its excellencies as to produce conviction. In this Island it was formerly propagated by force. It may well be inferred that the result on the native mind is any thing but favourable.

13. The natural character of the people may also be considered as unfavourable. They are credulous to a high degree, in what refers to their own system; but generally fickle, imbecile, and easily affected by what strikes the senses. Exterior decorations are their foibles. Public exhibitions always work on their minds. Idolatrous processions prove exceedingly imposing. Scripture truth, therefore, simply promulgated, and unaccompanied by exterior show and parade, finds, in the habitual constitution of their minds, no congeniality of soul.

CEYLON.

Condition of the People.

A great part of the Cingalese, of the maritime provinces, are baptized, but they are still Budhists in practice, and, what has more hold upon them, they are all Capuists or worshippers of the devil. The devil-dances and other forms of this worship, are more attended to and have a stronger hold upon the feelings of the people than the ceremonies of Budhism. Even the Hindoo gods, who though considered inferior to Budhu, are joined with him as objects of worship, are more feared and more frequently resorted to in time of sickness and danger, than Budhu himself. In the southern part of the island is a temple to Katheraman or Skundun, the son of Siva, resorted to not only by Hindoo pilgrims from the northern part of the island and the continent, but by the Cingalese in greater numbers than flock to any Budhist temple. It is the scene of many miracles. Here many cut their throats and yet live, cut off their tongues and yet eat and speak, and sometimes even cut off their heads and have them joined on again! A wild elephant comes on a set day each year from the forest, and assists in the public processions of the temple, and then returns to the forest. A tree, to answer for a flagstaff, springs up and grows to a proper height in a single night, and various other marvellous things are done, if report is to be credited. The Budhist temples, on the contrary, boast of few or no miracles, a thing not to be wondered at, since Budhu is *asleep*, and therefore they attract comparatively few worshippers. The sermons of Budhu, which are read by the priests, or their own wretched composition in place of them, are but poor substitutes, so far as attraction is concerned, for the public processions and shows and pageantry of a Hindoo festival. Yet, though the Cingalese certainly sit more lightly to their religion than the Hindoos, I do not see that they are any nearer the kingdom of God. Of the whole Cingalese population, probably not more than four or five hundred can in any charity be reckoned as true Christians. The Wesleyans have nearly three hundred in their society, but they do not consider them all as truly converted. The church missionaries have forty or fifty in communion, and the Baptists nearly the same number. Many a baptized Cingalese, when asked of what religion he is, "Budhu?" "No!" "Christian?" "No!" "What then?" "Government religion!" Alas, when will such dry bones live? Except the Wesleyan station at Kornegalle, and the Church missionary station at Kandy, occupied by a single missionary, there is no one in the whole Kandian country to lift up his voice for Christ. [*Miss. Her.*

AMERICAN HOME MISSIONARY SOCIETY.

LETTERS

FROM THE CORRESPONDING SECRETARY.

No. 2.

Madison, Ind., Dec. 8, 1832.

Rev. Benjamin H. Rice, D. D., Associate Secretary of the A. H. M. S.

My dear Brother:—From the date of my last, Nov. 7, to the 6th inst., I continued my head quarters at Cincinnati, and in the mean time visited and addressed several congregations aided by our Society in that state and Kentucky. My endeavour has been to impress upon these congregations a sense of the greatness and difficulty of the work in which we are engaged, and their obligations, while receiving aid from others, to do all in their power to provide for themselves. It is delightful to perceive how readily, and with what deep feeling, these suggestions are appreciated by most of those congre-

gations, and especially by those individuals, (and in some congregations they are many,) who, by the blessing of God upon the labours of our missionaries, have been hopefully converted. The warm-hearted gratitude with which many such received my visits, and speak of the Society, which, under God, has been the instrument of their hopes of eternal life, often makes me wish that I might introduce a hundred of them to each of the congregations in the older states, whose contributions I have so often solicited in aid of these scattered lambs of the flock. Then, if we might fully enter into the feelings of each, and appreciate the rich privileges of both, we might learn how much *more blessed* are they who *give* than they who *receive*. Yes, my dear Brother, while it is an unspeakable privilege to *receive* the gift of God, which is eternal life, it is a greater to be the instrument of *imparting* that gift to others. I am persuaded that no other blessing can be conferred upon a church, or an individual Christian, so great as that which consecrates every talent of every sort to activity and effort to convert sinners from the error of their ways. And this consideration gives a moral excellency to the work in which we are engaged, that infinitely transcends all its trials. Be of good courage then, my Brother, in urging the claims of this benevolent enterprise upon the highly favoured churches which it may be your privilege to address. I know the readiness of some of them, and delight to remember the cheerfulness with which many individuals, both rich and poor, have contributed of their substance. In the name of 20,000 souls converted by the blessing of God upon the ministry which their contributions have sustained, I thank them; and in the name of the "great West," from the midst of which I now address you, I thank God on their behalf. But, oh, how few of our brethren, even, have done their duty! How few of the churches of New-York! How few in other cities, and in our country generally! May you have grace and courage to urge with power upon the churches whom you shall address, the all-commanding motives of the Gospel. Thus will you confer upon them the richest blessing which heaven bestows on men, by persuading them to be co-workers with God in extending the triumphs of his grace.

MIAMI UNIVERSITY.

The Sabbath, November 18th, I spent at Oxford, the seat of the Miami University, and addressed the students and the people of the village. With the intelligence that pervades such a community, I was not surprised to meet with the expression of an enlarged feeling of benevolence. We may expect permanent aid to the Society, from the friends of the cause there. A few contributions were made at the close of my address, and more will be done in course of the winter.

But I cannot take leave of this interesting seat of science without expressing my high gratification with the character of its instruction, and its promise of extensive usefulness in enlarging the intellect and improving the morals of the West. Its instructers are a president and five professors, besides tutors in the preparatory department. Number of students in the college proper, 95—in the preparatory school, 71—total 210. The course of instruction is extensive and thorough, and is pervaded by a religious influence which is at once judicious, warm-hearted and efficient. A large number of the students are professors of religion, and have the ministry in view.

SUBSCRIPTION IN CINCINNATI.

Sabbath, November 25th, I spent in Cincinnati, and addressed three of the churches, on the subject of Home Missions. During the week succeeding, a subscription was raised of about $700, which we are encouraged to believe, will be increased to $1000, to be paid before

the first of April next. Two individuals subscribed $100, each. This amount, considering the great depression of the business of the city, is much more than I had reason to expect. The flood of last spring, and the pestilence which succeeded in October, have concurred with other more general causes, greatly to embarrass the money transactions of Cincinnati. Add to these considerations the liberal amount subscribed here for the Lane Seminary and other local objects of benevolence, and the above subscription must be regarded as an example of liberality which indicates a lively interest in the cause.

STATE OF INDIANA.

On the 6th inst., I left Cincinnati by steam-boat, for the state of Indiana—arrived at Rising Sun, forty miles down the Ohio, at evening, and addressed the congregation under the care of our Missionary, Rev. W. Lewis. The united and ardent attachment of the little church there to their minister, and the warmth with which they express their gratitude to the A. H. M. S., and the very great advancement in society, since we sent the Rev. Mr. Alden there, in 1826, all indicate that our efforts on that field and in the surrounding neighbourhoods have not been in vain in the Lord. A small contribution to our funds will be raised there the present winter.

Yesterday, Dec. 7, I left Rising Sun, and arrived at this place, 50 miles on the river, and am expecting to address the people, on Home Missions, to-morrow, Sabbath. Of the result, I may speak in a future letter.

I must now add, that my heart grows larger, and is moved with a deeper tone of feeling, as I advance in my travels over this interesting field. How vast the territory! How rapid the increase of its population! How wide its destitution, and how appalling the causes which are combining to keep it so! But there is a cause, which, wielded by the arm of the invisible God, is mightier than they. The waters of the sanctuary are beginning to flow over these fields; and "It shall come to pass, that every thing that liveth, which moveth, withersoever the rivers shall come, *shall live*."

The state, from which I now address you, is nearly as large as Ohio, embracing 36,500 square miles. Its climate is temperate and healthful, and its soil generally of an excellent quality. Its population has increased, in 32 years, from 5,641 to more than 400,000. The first Presbyterian church in the state was organized at Vincennes, in 1806. In 1826, when the American Home Missionary Society was formed, there were, in this state, 12 ministers, and about 45 churches had been organized. There are now 102 churches and 53 ministers in the state, 36 of whom have been sent here, or aided in their support, by the A. H. M. S. In the mean time, "Indiana College," at Bloomington, richly endowed by the state, has been organized, and is in successful operation.—"Hanover Academy and Theological Seminary," at Hanover, has also risen into being, under individual patronage, and promises to be highly useful to the church. It has now, in its several departments, 75 students. Other institutions, of a literary and religious character, are rising into usefulness in different parts of the state. But as it is not my object to give a description of these in detail, and as the northern part of the state demands perhaps the special attention of our society, on account of its recent settlement, the rapidity of its increase, and its richness of soil, I will conclude, by referring you to a letter accompanying this, which I have just received from the Rev. James Thompson, of Crawfordsville. It contains the best statistical account of that part of the state which I have seen, and I hope you will give it to the public.*

Having spent a few days in this state, it is my purpose to proceed to Illinois,

* See Correspondence, on page 144.

where, *Deo volente*, you will hear from me again. Let us not cease to go often to the throne of grace. The morning of the first Monday of the present month, I spent with the "Committee of Agency," at Cincinnati. It was a season of sweet access to the throne, and rendered doubly interesting, by the assurance that you too, and the "Executive Committee," were with us in concert. May the Father of mercies strengthen and preserve us to do his will. Very affectionately yours,

In the service of the churches,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

CONSIDERATIONS FOR THE CHURCHES.

"*The street shall be built again, and the wall, even in troublous times.*"—Daniel.

This prediction, connected as it was with the advent of the Messiah, and his being cut off for the sins of the people, may well be applied to the rearing up of that spiritual edifice of which he is the foundation. That it was literally fulfilled in the days of Nehemiah, in the rebuilding of the Holy City and Temple, is matter of record. Then did the faithful and courageous Jews work and watch with arms in their hands, and the wall went up apace, in despite of the constant opposition of their enemies, because "the people had a mind to work." But now, the city, and the temple, and the priesthood, and the daily oblation have given place to the reign of God's dear Son; the seat of whose empire is in the hearts of men, and whose kingdom consisteth not in meats and drinks, but in righteousness, and peace, and joy in the Holy Ghost.

This is the kingdom which shall prevail and triumph, and break in pieces all that opposes its extension. "And the kingdom, and the dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High." But, to achieve this conquest, a protracted warfare must be accomplished, requiring much moral courage and self-denial, and liberal consecration of time, and substance, and life itself, on the part of the subjects of the king of Zion.

It must not be forgotten, indeed, that the weapons of this warfare are not carnal, but mighty through God, and are to be employed, under the promptings, not of anger or ambition, lust of fame or lust of power, but of love to God and love to the souls of men.

But, however benign the reign of Christ, and however peaceful and benevolent the spirit of his subjects, yet the restraints of his religion upon the passions and appetites of sinful men are so strong, that he and his followers have ever been hated as disturbers of the peace, and enemies to the happiness and liberties of mankind. There has not been an artifice more common, than to attach a political odium to the friends of Christ. Under this odium our Lord himself was condemned and crucified. "If thou let this man go, thou art not Cæsar's friend"—said the Jews to Pilate; and of his apostles it was told, "These, that have turned the world upside down, have come hither also."

That the same hatred still exists, and the same means are employed to oppose the advancement of this cause, is manifest in the cry which is said or sung from one end of the continent to another, in high places and low, "church and state"—"union of church and state!"

Now, it requires no prophet, in these days, when every thing in the framework of human society is thrown out of joint,—when an unusual excitement has taken possession of the minds of men,—to predict that if the Son is to "have the heathen for his inheritance, and the uttermost parts of the earth for his possession;" if the religious enterprises of this age are to be carried on successfully, it must be done in the face of much opposition—and that the faithful and resolute perseverance of the church, and the continued hostility of the world, will produce such a state of things as to justify the application of our motto, "*The wall shall be built in troublous times.*"

In anticipation of coming trouble—of changes both in the civil and religious institutions of the world, which may appal the stoutest hearts, WHAT IS THE DUTY OF THE FRIENDS OF TRUTH AND RIGHTEOUSNESS?

We answer, 1st. *Be of good courage.*

The clouds may lower, and the muttering thunder may alarm our fears; and the raging of that storm which threatens to overwhelm all that is holy and good in the world, may sweep in its fury over our land, yet, in the midst of the warring elements, we shall hear the voice of him who

"rides upon the whirlwind and directs the storm," saying, "*it is I, be not afraid.*" And through the portentous gloom the eye of faith shall see the star of Bethlehem. The cause shall prevail, for the mouth of the Lord hath spoken it. The day of darkness and of storm shall pass away. The day-star from on high shall visit all nations with its holy light. All the families of the earth shall be blessed in the promised seed—and "he shall see of the travail of his soul and be satisfied."

2. We answer, *Be steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord.*

Every truth spoken in love, every prayer offered in faith, every ray of light from a holy example, must tell upon the interests of that kingdom which the God of heaven hath set up: for "every knee shall bow, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

The work to be done is the fulfilment of God's merciful designs towards this lost world,—the execution of Christ's commission, "Preach the Gospel to every creature."

To do this, it is perfectly evident that a new energy must be infused into all the institutions and efforts which are sanctioned by the word of God, and are now receiving the divine approbation and blessing. While all the antagonist principles of human action are coming into collision, and the excitement of the human mind is outrunning all the means of moral training; if sloth, and selfishness, and self-indulgence, and timidity, and unbelief, and covetousness, take possession of the church, then shall the arm of her power be palsied, and her triumphant march be arrested, and her sons and daughters be left to mourn over her desolations.

Let it not be supposed that our forebodings of evil are inconsistent with the encouragements already offered to the friends of Zion; nor that they are rendered vain by the assurances of her triumph. God's cause shall prevail—but this and other generations may pass away ere that day of glory shall dawn upon our world and bless the nations with its light. Such, indeed, must be the case, if that which the signs of the times seem to indicate, should take place.

In the midst of the excitement which, like a whirlwind, is rising and augmenting its force, there are symptoms in the ranks of "the sacramental host of God's elect," which give just grounds of apprehension. Instead of affectionate sympathy and cordial co-operation, division and contention, to an alarming extent, prevail. And while, from the operation of various causes, great derangements seem likely to occur in the mercantile world, there is discernible a disposition to *diminish those contributions* which are essential to the vigorous and efficient action of the church. As the field widens, and the number of labourers is multiplied, and the demand for means to sustain them increases, no one can fail to be most painfully affected by observing a decrease of the spirit of prayer and of liberal giving, and a rapid growth of the spirit of party.

We answer, 3. The friends of Christ *must bury their animosities*,—must cease to expend that strength upon *one another*, which should be laid out in contending with the common *enemy*. They must combine in their best efforts to urge on the cause of their Lord,—must pray with more fervour and more faith,—must exercise more self-denial, and give with a more liberal hand;—and with a deep-toned piety and a holy boldness,—with an invincible attachment to truth and duty,—with tender compassion for the souls of men, and enlightened zeal for the glory of the Lord, resolve that they will be any thing, do any thing, suffer any thing, that the kingdoms of this world may become the kingdom of the Lord and of his Christ.

CORRESPONDENCE OF THE A. H. M. S.

THE WABASH COUNTRY.

The following account of the Wabash country, from Rev. Jas. Thompson, of Crawfordsville, Ind., is alluded to in the letter of the Corresponding Secretary, on a previous page.

Cincinnati, Dec. 3, 1832.

Dear Brother:—In accordance with *your request*, I proceed to give you as detailed a statistical account of the "Wabash country" as my acquaintance with it, and the data I have in my possession at this distance from home, will enable me to do.

In the latter part of October, 1827, I removed with my little family to Crawfordsville, and commenced my ministerial labours in that region of the country. At

at time, the entire Wabash country, (with e exception of two or three counties ar the mouth of the river,) together th all the eastern and southern parts of e state of Illinois, was included in what as then called the Wabash Presbytery. here were at that time 22 organized unties within the bounds of said Presbytery in the state of Indiana; how many Illinois, I cannot say. Since that time, se- additional counties have been organized Indiana, including two in the St. Joseph's untry, on Lake Michigan; one or two re will probably be organized in that tion this winter. There were 11 or 12 ble little churches of our order organd within these bounds at that time, and ee ordained ministers, one at Indianalis, one at Bloomington, and the other Vincennes, viz. Father Scott, who died ew weeks after I arrived. My nearest ghbouring minister, you perceive, was miles distant; and thus I remained ut a year.

There are now four entire Presbyteries, h the exception of two or three minis-s, within the bounds of what was then Wabash Presbytery, erected in the fol-ring order, viz:—

In 1828, the Illinois brethren were icken off from us, and erected into a w Presbytery. In 1829, the Wabash esbytery was divided, and the Presbyte-s of Vincennes and Crawfordsville erect-out of it. In 1830, the Crawfordsville sbytery was divided, and the Indianais Presbytery erected. The number of nisters, churches and communicants w within the bounds above mentioned, be seen by consulting the "Minutes the General Assembly" for 1832.

CRAWFORDSVILLE PRESBYTERY.

I will, however, proceed now to give a more minute description of the sec-n of country embraced in what is now Crawfordsville Presbytery.

Extent, &c.

This Presbytery embraces within its unds the following counties, viz:—Putm, Hendricks, Boon,* Montgomery, rk, Vermillion, Vermillion, Ill., Foun-n, Warren, Tippecanoe, Clinton,* Carll,* Cass,* St. Joseph's,* and Elkhart;* ntaining a population at this time of out 100,000. Eight years ago, there re not more than 100 white families, probably, in all this region; and five years ago, when I went to the country, the population did not exceed 20,000. This district is decidedly the most fertile part of the state of Indiana, and exceeded in this respect by, perhaps, no region of equal extent in the great valley. It is 80 miles wide by about 150 in length. The emigration to this country, as you will perceive, has been rapid,—equal to that of any other new country, if not beyond a parallel in the history of new settlements; and the population is still increasing with probably equal rapidity. This extraordinary flow of emigration is accounted for by the fact, that no district west of the mountains combines a greater number of natural advantages than this. If you will cast your eye upon the map, you will see that no part of the "valley" is better watered than this, by the Wabash and its tributaries, the head waters of the Illinois, the St. Joseph's and other tributaries of Lake Michigan. Many of these tributaries are first rate mill-streams; and many even of the spring branches with which the country abounds, afford water power for all the purposes of machinery.

Soil.

A large portion of the soil of this district is first rate. As far as my acquaintance extends, (and I have travelled pretty generally over the Wabash part of this district of country,) there is scarcely a quarter of a section of land in all this region, upon which a good farm might not be made. A considerable body of the land is covered with timber of an excellent quality; and the prairies, where there are such, are not too large to afford facilities for agriculture, and are generally of first rate soil.

Religious Statistics.

There was, as you perceive, no Presbyterian minister in this region when I came here five years ago, and but two organized churches, containing about 60 members. Now we have 12 ministers, and 18 organized churches, containing between 5 and 600 communicants. I cannot say how many of the ministers, in what was formerly the Wabash Presbytery, have been supported or aided by your society; but the number is considerable, and the missionaries, I believe, have been uniformly welcomed to this country, and have been, to say the least, ordinarily blessed in their labours.

* Those marked thus have been organized since rent to that country, Oct. 1827.

ber, which was an occasion of peculiar interest. The meeting continued ten days before the people left the ground, and many of them were, even then, anxious to continue longer. During the whole time of this protracted meeting, the means of grace were attended with peculiar interest, and with benefit to many. Twenty-five were received into the communion of the church on profession of their faith in Christ; and a number of others were the hopeful subjects of renewing grace. Some of these have since attached themselves to other branches of Christ's church, and some others expect to unite themselves with our church as soon as opportunity is offered. Some of the subjects of this revival were persons who had long occupied a prominent place in the ranks of the enemy, and always before had rejected the calls and offers of mercy.

I believe there is, at this time, more unanimity of feeling and more brotherly love among Christians of this church, than has been at any time since my acquaintance with it. Truly we may say, "The Lord hath done great things for us, whereof we are glad."

MICHIGAN.

ILLUSTRATION OF THE OBJECT AND OPERATIONS OF THE A. H. M. S.

The following extract of a letter from Rev. P. W. Warriner, affords a fair illustration *of one of the objects* avowed in the constitution of the A. H. M. S. —"to assist congregations that are unable to support the Gospel ministry,"—and lead them on, under the blessing of God, from strength to strength, until they are able to maintain the ordinances of God's house without extraneous aid. The same thing has been done and is doing by the society in hundreds of instances.

From Rev. P. W. Warriner, Monroe, M. T.

GRATITUDE FOR THE AID OF THE A. H. M. S.

The period has now closed that I expect to share the liberality of your society. The people whom you have assisted unite with me, in humble and devout gratitude to God and to your society, for enabling them to sustain the preached Gospel in this place; and I am not afraid to give you my pledge, that the people here will in due time refund to your society what has been so liberally bestowed upon them. We cannot tell what would now be the condition of this people, had it not been for the aid they have received from you. Probably the little church here would have sunk down in despondency, and still have been destitute of the word and ordinances of the Gospel. But by the aid and encouragement afforded them by your society, they have been able to sustain the means of grace among them, and have the past year erected a neat little brick meeting-house, which was dedicated to the worship of Almighty God on the 3d of September.

Revival.

A protracted meeting followed the dedication, and was attended with very happy consequences. We hope there were about twenty conversions, some from out of town. There were some of the most respectable and influential men in this place hopefully made the subjects of divine grace. As the fruits of that meeting, eleven united with our church at our last communion. We hope and earnestly pray that they may adorn their Christian profession, and become ornaments in the church of Christ.

Our society is still pressed, having a debt upon them for their house of worship. But the Lord has greatly blessed us in spiritual as well as temporal things, and I trust the people feel that they are under very strong obligations to your society; and I trust also feel in some good degree for those societies that are still unable to support the Gospel themselves.

NEW-YORK.

From Rev. W. Roosevelt, Sandy Hill, N.Y.

I have reason to believe that my efforts during the last year to build up Zion, have not been in vain in the Lord. I came into this field when it was almost entirely barren as to any religious feeling or effort. The church had sunk down into an apathy which was truly lamentable; every thing seemed to be prostrated, and it was thought that nothing could be done towards the support of a minister. Some, however, were induced to take the thing in hand, and something was raised, which, with the assistance so kindly afforded by your society, has given them the Gospel and its ordinances during the past year. Soon after I commenced my labours, a protracted meeting was held, and was blessed in the hopeful conversion of about sixty; and as the fruits of that meeting and subsequent efforts, we have added, I think, fifty to the church. In the course of the year, I have preached not only in this village, but in the country around, and have endeavoured to exert an influence in behalf of our common

essions of the Ohio synod, I asked leave f absence to attend the meeting, which vas granted. I was absent one day from Logan. The meeting was continued that lay by the active and devoted elders and aymen present. I returned, preached on Friday, and continued to hold two or hree meetings each day within the bounds of the congregation, generally spending he evenings in Logan, until 31st October, n all sixteen days. Every day the num- ber of new inquirers and that of hopeful converts increased. A large proportion of the converts were males, and those of he most prominence in the county.

From Rev. D. C. Allen, London, Madison County, Ohio.

A few precious souls, I trust, have here been brought out of nature's darkness into marvellous light. Fourteen persons have been added to the church on examination. These, with the exception of two, are cases of recent hopeful conversion to God.

A four days' camp meeting was held in the south part of this county, in the latter part of August, attended principally by residents of Madison, Fayette and Ross counties. Eight ministers were present. Much good order and seriousness prevailed, and perhaps as little irregularity of any kind as is common at such times.

The Lord displayed his power and goodness in reviving Christians, and, it is hoped, in the conversion of sinners. At the close of the meeting, upwards of fifty persons professed to have submitted to God and to have accepted of Christ as their Saviour. No opening was made, during the meeting, for the admission of church members, by either of the sessions present. This arrangement, we think, is a plain dictate of prudence.

This is the fourth meeting of the kind that I have attended; and I now feel entitled to say, from actual experience and observation, that I have never seen any meeting in the east, west or south, that I thought was better calculated to impart new life to ministers and people, than a well conducted camp meeting.

The state of things in the several counties above named, has been more or less interesting since the meeting in August. In this county, there has been more of a spirit of prayer and religious inquiry of late, than I have ever before seen. Still, there is much more needed to constitute a general revival of religion among us. We need the sympathies and prayers of Christians. Here are more than 7,000 souls in this county, and I fear that almost the whole number are in the broad way.

REVIVAL IN ADAMS CO., O.

From Rev. J. Forbush, Mount Leigh, O.

Since I last reported, the Lord has been doing a good work among us. The Holy Spirit has been poured out, and souls have been converted. During the last quarter, thirty have been admitted to the church; twenty-nine on examination, and one by letter. The work has been still;—here and there a silent tear, and a deep sigh. Meetings have generally been well attended. The means which have been used are strictly those recommended in your general instruction.

My labours have been principally confined to the congregation in which I labour. I have generally preached two or three times in a week, in different parts of the congregation. Sabbath Schools have received a share of my labours. Nearly all the congregation are members. I exercise a general superintendence over the school; instruct about half of it myself, (all the older members,) and after the teachers have heard their classes, I call the attention of the whole school to the lesson, and question and instruct them on its leading and most important points. Thus I have, in a certain sense, all the school under my immediate instruction.

The Monthly Concert of prayer is attended, as also the Sabbath School Monthly Concert. Weekly prayer meetings are held in different parts of the congregation. Temperance is gradually gaining ground.

REVIVAL IN TENNESSEE.

From Rev. Thos. Brown, Kingston, Tenn.

In my last report, it was perhaps mentioned, that we had not at that time as much religious excitement within our bounds as for some time previous. But I am now permitted to state, that since that time, the Lord has returned in great mercy to this part of his vineyard, and a number of our churches have been blessed with large effusions of the Holy Spirit. The people of God have been greatly refreshed, and many of the impenitent of all classes, from the hoary headed to the child in the Sabbath School, have been made savingly acquainted with Jesus Christ, whom to know is life eternal. Mount Zion church, in which I labour as your missionary, has, with others, been revived. We had a camp meeting in that church in Septem.

LOWER CANADA.

In December, 1827, a meeting was held in Montreal, at which a few friends of Christ, deeply impressed with the destitute state of Canada, and the necessity of doing something to provide a remedy, resolved to form a society for the joint purposes of educating, and sending forth and sustaining ministers of the Gospel. The successive reports of this society have been interesting; but the last, which has just come to hand, contains a more full exhibition of the moral desolations of that portion of America than we have before seen. We give the following extracts, that those who have a heart to feel for Zion, may see what needs to be done, before Canada can be said to be brought under the influence of the Gospel. And while this is read, let it be remembered, that there are large sections of the United States as desolate as the region here described.

This province contains about 500,000 inhabitants; about 100,000 of them are Protestants. The number of Protestant clergymen, of all denominations, in the province, will appear from the following statement, which is very near the truth.

There are about thirty Episcopal clergymen in the province—about ten Methodist—about fifteen Presbyterian, Congregational and Baptist; of all kinds, we shall suppose them twenty. The aggregate of the Protestant clergymen, then, to supply a population of 100,000, is sixty. That is, one clergyman to every 1,600 or 1,700 souls. But a moment's reflection will show, that it is a supply utterly inadequate to the wants of the population.

Even were the inhabitants compactly situated as they are in cities, a single minister could not properly discharge all the duties necessary in a congregation of 1,700. With his best efforts and industry, a great deal must be left undone. But if the care of such a congregation is difficult in a city, it is impossible in the country.

In a great many cases, a population of 1,700 Protestants is scattered over two or three townships, each of them ten miles square; that is, over a territory of 200 to 300 square miles. It must be recollected, too, that in this new country the roads are at all seasons of the year bad; and for some months absolutely impassable; that the want of bridges frequently makes even these bad roads extremely circuitous. It is also to be remembered, that great multitudes are so poor as not to possess horse or carriage for transporting the family to church, even if there were roads and bridges.

These considerations show, that it is physically impossible for such a population, *so scattered, and in such a country*, to be under the ministry of a single clergyman. Accordingly, it is not done.

The pastoral charges of all the ministers in the country parts of the province, so far as we have been able to ascertain, are extremely small. The number, probably, varies from 100 to 500. If we suppose that each clergyman has, on an average, 500 individuals in his pastoral charge, it will unquestionably exceed the truth. But even on that supposition, only 30,000 out of 100,000 Protestants in this province, are at all supplied with the ministers and ordinances of religion; while 70,000 are either wholly without the preaching of the Gospel, or have it only occasionally, when delivered by some passing or itinerant stranger. There are whole townships in which, for weeks, and even months, the voice of a Christian minister is never heard. Any one has but to visit the back settlements in any direction, to be fully convinced of the truth of that which is here asserted. It will be seen, then, there is much to be done to give even a tolerable supply of ministers to this province.

One difficulty is the finding of men who are willing and able to be missionaries in this country. The committee have made repeated and diligent efforts to procure missionaries from both sides of the water; but for the most part entirely in vain. Very few men indeed are willing to leave home, and friends, and comforts, to labour in the new settlements of Canada.

Another formidable difficulty is, the impossibility of *procuring support* for ministers in the places in which they labour. It is a fact not generally known, that not one in ten of the clergymen of the province, *except in the cities of Quebec and Montreal*, are supported by the people among whom they labour.

All the clergymen of the church of England in the British North American colonies, are maintained by the Society for propagating the Gospel in Foreign Parts, a large portion of whose funds have hitherto been contributed by government. The Methodist ministers draw a chief part of their support from a Missionary Society in England, while several of other denominations are partly supported by the Canada Education and Home Missionary Society: so that of the sixty Protestant ministers in the province, but a mere fraction are wholly supported by the people with whom they labour.

Such, then, is a brief sketch of the moral condition of this province. Not more than one third of its Protestant population

supplied with preachers of the Gospel: whole townships growing up, without any of the institutions of religion; and peculiar circumstances rendering it impossible for them, by their own unaided efforts, to procure for themselves those blessings.

This state of things is becoming worse and worse. Each returning year finds a destitute peple, more and more indifferent whether they ever enjoy the means of grace. If they are unwilling this year to support religion among them, they will have less ability the next. That *indifference* will become *dislike*, till at length that people, who would even have welcomed an evangelical minister among them, will be absolutely opposed to religion, and be ready to bid Christ and his Gospel to depart out of their coasts. Every year, therefore, renders the work of planting the Gospel in the new settlements more difficult and expensive; and hence the necessity of immediate, persevering and energetic effort.

Appointments by the Executive Committee of the American Home Missionary Society, from November 15th, to December 15th, 1832.

Missionaries not in Commission last year.

Rev. Mark Howe, Wilksville and Huntington, O.
Rev. Wm. Graham, Agent in the Western States.
Rev. Horace Bushnell, Delhi, O.
Rev. B. J. Wallace, Logan, Hocking Co., O.
Rev James Nall, Russelltown, L. C.
Rev. S. G. Orton, Delhi, Del. Co., N. Y.
Rev. Hillery Patrick, Columbus, Ind.
Rev. R. Willoughby, Bolton, Warren Co., N. Y.
Rev. Frederick Tuckerman, Pittsburgh, Dutchess Co., N. Y.
Rev. Mason Knapen, Michigan Ter.
Rev. Robert Landis, Rockland and Ashton, Pa.
Rev. John Dickey, Strasburg and Bellevue, Pa.

Re-appointments.

Rev. Asaph Boutelle, Lost Creek and vicinity, O.
Rev. S. W. Rose, Burlington, O.
Rev. John A. Murray, 11th Ward, N. Y.
Rev. Jesse Stratton, Greenville, Alabama.
Rev. J. C. Baldwin, Virginia.
Rev. Isaac Flagler, Hammondsport, N. Y.
Rev. T. Stillman, Dunkirk, N. Y.
Rev. Abiel Parmelee, Springville, Erie Co., N. Y.
Rev. Ebnr. Raymond, Barre, Orleans Co., N. Y.
Rev. Claiborne Young, Bethel Ch., Indiana.
Rev. Enoch Kingsbury, Danville, Illinois.
Rev. John U. Parsons, Ryker's Ridge, Jefferson Co., Ind.
Rev. Hosea Ball, Highlands, N. Y.
Rev. Henry Shedd, Morven, Canaan and Centre, Marion Co., O.
Rev, Isaac W. Ruggles, Oakland Co., Michigan.

The following Appointments by the Massachusetts Missionary Society, with Commissions furnished by the A. H. M. S., have been reported by Rev. R. S. Storrs, Cor. Sec. of the M. M. S.

Rev. Samuel A. Fay, Northborough, Mass.
Rev. —— Sanford Smith, Quincy, Mass.
Rev. Jonathan Lee, Dennis, Mass.
Rev. Silas Shores, Shutesbury, Mass.
Rev. P. G. Seabury, North Fairhaven, Mass.
Rev. Jonathan Curtis, Sharon, Mass.
Rev. Warren Nichols, North Chelmsford, Mass.
Rev. John M. S. Perry, Mendon, Mass.
Rev. Walter Follett, Southborough, Mass.
Rev. —— Woodbury, Acton, Mass.
Rev. T. T. Richmond, Dartmouth, Mass.
Rev. Bancroft Fowler, Northfield, Mass.
Rev. A. M'Clure, Malden, Mass.
Rev. Samuel Hutchings, Medfield, Mass.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th, to December 15th, 1832.

Berkley Co., Va., From a Young Woman,	$ 5 00
Bethlehem, N. Y., J. Moffat, to const. Mrs. Hannah Moffat, L. M., 30.00; coll., 23.00, per Rev. J. A. Murray,	53 00
Cherry Spring, Ky., cong., to const. Rev. Charles A. Campbell, L. M.,	30 00
Connecticut, Miss. Soc., New-London, six Ladies, to support a particular Missionary, 120.00; do. per Lyman Allen, Ezra Chappell, 10.00; Wealthy Chappell, 10.00; Hannah L. Chappell, 10.00; Julia Chappell, 10.00; Fanny Chappell, 10.00,	170 00
Do. New-Haven, Eastern District, per H. E. Hodges, Treasurer,	280 00
Do. North Stonington, T. W. Williams, per Rev. A. Crane,	9 00
Delhi, N. Y., Mon. Con. coll., in Presb. Ch., per H. D. Gould,	8 83
Durham, N. Y., Luman Hull, L. M., 30.00; Elizur Hull, do., 30.00, per Rev. Dr. Porter,	60 00
Do. From the late Northern Ass. Presb., left in the hands of a committee, for Dom. Missions, paid by Deac. B. Chapman to Rev. Seth Williston,	31 00
East Whitehall, N. Y., Cong. Soc., Mon. Con. coll., per Rev. U. Maynard, 15.50; Robert Adams, 5.00,	20 50
Frederick City, Md., Ladies' Sew. Soc., per Rev. J. G. Hamner,	40 00
Hartford, Pa., Th. coll., 6.06; B. Read, 1.00; Miss S. Read, 1.00,	8 00
Havana, N. Y., Edwin H. Downs, L. D., by Miss Sarah Downes, per H. D. Gould,	100 00
Joanna Furnace, Pa., Wm. Darling, Esq.,	40 00

Lagrange, N. Y., Aux., per Rev. M. Burtolph, 25 00
Leacock, Pa., Presb. Ch., to const. Rev. J. M. Dickey, of Oxford, L. M., per Rev. Dr. Ely, 30 00
Lost Creek, O., Rev. Asaph Boutelle, donation, 20 00
Massachusetts Miss. Soc., Amherst College, Faculty and Students, per L. H. Angier, 50 00
Do. Boxford, Fem. Char. Soc., Mrs. Sally Pearl, Treasurer, 19 00
Do. Byefield, Ladies' Read. Soc., per S. Dole, Treasurer, in part to const. Mrs. C. M. Barbour, L. M., 16 00
Do. Westborough, to be expended in the support of a Missionary nemed by them, in the Valley of the Mississippi, 100 00
Do. Milton, Nathan Tucker, in aid of a Missionary in do., 100 00
Do. West Newbury, Mon. Con. coll., in 2d Parish, for do., per S. Parker, 12 00; Miss. Soc., per Mrs. E. L. B. Wright, 10 00, 22 00
Do. Boston, 115 00
Do. Fitchburg, Calvinistic Cong. Ch., to const. Rev. John A. Albro, L. D., per J. J. Farwell, 100 00
Do. Newburyport, Fem. Members of Cong., per Mr. Dimmick, 12 00
Do. Do., Rev. Wm. Riddell, for Valley of the Mississippi, 20 00
New-Hampshire, Miss. Soc., Concord, to const. Joshua M. Merrick, L. M., per N. Abbot, Treasurer, 30 00
Do. Do., A Lady, avails of necklace, 2 50
Do. Hampstead, J. Davis, 1.00; Joshua Eaton, 1.00, 2 00
Do. W. Carr, 1 00
Do. Hillsborough, Daniel Flint, 5.00; Rev. J. Lawton, 2 00, 7 00
Do. A Lady, 2 25; Friend in New-Hampshire, 10 00, 12 25
New-York, Bleecker st. Ch. Assoc., James Roosevelt, 159 00
Do. Bowery Ch. Assoc., per J. A. Davenport, 150 00
Do. Cedar-st. Ch. Assoc., T. Masters, Treasurer, H. St. John, 10.00; J. J. Wright, jr., 15.00; cash, 50 00; D. Codwise, 50.00; R. Buloid, 50.00; A. Dey, 25.00; J. Post, 20.00; S. Brown, 20.00; Marquand & Brothers, 20.00; Mrs. Varick, 20.00; J. Ely, jr., 10.00; J. N. Cobb, 10.00; F. Markoe, 10.00; H. Weed, 10.00; T. Sherman, 10 00; R. H. M'Curdy, 10.00; W. Castle, 5 00; Mrs. O. White, 5 00; J. Peck, 5 00; R. Davenport, 5.00; D. Crocker, 5.00; H. W. Olcott, 5.00; E. Field, 5.00; R. H. M'Coskry, 5.00; N. Hayes, 5.00; D. Lee, 5.00; cash, sundry persons, 12 00; Mon. Con. coll., 19.73, 421 73
Do. Central Ch. Assoc., G. Mather, 25.00; R. C. Williamson, 1.00; H. Fuller, 0.50; E. S. Hill, 10.00; D. Downes, 1.50; J. Miller, 1.00; J. A. Calhoun, 0.50; H. Page, 2 00; M. Simonson, 2.00; A. S. Chapman, 1.00; C. St. John, 1.00; C. B. Green, 3.00; W. J. Buck, 2.50; O. Wilcox, 5.00; Mrs. Morton, 1 00; M. R. Sherman, 1.00; J. J. Owen, 1.00; A. Smith, 0.50; A. Clark, 5.00; R. Monson, 1.50; G Storer, 5.00; R., 1.00; J. Nash, 1.00; D. S. Kimball, 1.00; Mrs. Reynolds, 3.00; G. W. Peterson, 2.00; coll., 45.21; H. Eachus, 1 00; J. B. Ehrendorf, 2 00; J. M. Halsted, 1.00; Th. coll., 43.56; J. Insley and wife, 1 00, 170 77
Do. Chatham-st. Chapel, coll., 69 66
Do. Eighth Presb. Ch., coll., 26 13
Do. Laight-st. Ch. Assoc., J. R. Murray, 25 00
Do. Murray-st. Ch. Assoc., B. L. Swan, 20.00; J. Donaldson, 15.00; Levi Coit, 25.00; S. Walker, 10.00; W. G. Bull, 10.00; J. R. Hurd, 10.00; J. Phyfe, 5.00; E. White, 5.00; coll., 36.40, 136 40
Do. Pearl-st. Ch. Assoc., M. Munson, 50.00; T. M'Kean, 10.00; G. W. Strong, 15.00; A. P. Halsey, 5.00; L. Atterbury, jr., 3 00, 83 00
Do. Rutgers-st. Ch. Assoc., S. G. Wheeler, 30 00
Do. South Dutch Ch. Assoc., S. S. Howland, 100 00; D. Fanshaw, two payments, 30.00; J. Steward, jr., 25.00; H. Leeds, 25.00, Rev. J. M. Mathews, 10.00; Mrs. John Hone, 10.00; M. C. Morgan, 5.00; J. M. Goold, 5.00; T. Delano, 5.00; A. Kerr, 5.00; J. Slosson, 2.00; J. Gillespie, 1.00; W. Forrest, (1831) 10.00; J. Thorburn, 0.50; J. R. Wilson, 5.00; Fem. Miss. Soc., 50.00, 288 50
Do. A Friend, 50.00; do., 5.00; S., 0.37, 55 37
Parma Center, N. Y., Rev. Silas Pratt, 15 00
Patterson, N. Y., Ladies' Praying Soc. bal. to const. Rev. E. P. Benedict, L. M., per E. Haight, Treasurer, 10 00
Prairie du Chien, Mich., Mon. Con. coll., per J. M. Street, 15 00
Rensselaerville, N. Y., G. W. Durant, L. M., in part, 5.00; Abraham Dayton, do., in full, 15.00; David Conkling, do., 30.00; Gurdon Conkling, do., 30.00, per Rev. Dr. Porter, 80 00
Shelby, N. Y., Rev. E. Raymond, 10 00
Home Missionary, 67 50
Do. Joshua Peck, of Norridgewock, Me., per Hon. James Bates, 1 00

$3384 53

K. TAYLOR, Treasurer.

Sums acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S., in the eastern part of the State of New-York, from June 12th to November, 1832.

Brighton, avails of cloth, 1.25; Ben. Soc., 20.00, 21 25
East Bethany, balance, per W. Day, 1 00
East Bloomfield, Ladies Aux., 30.50; Mrs. Buel, 2.00; Gent. sub., A. Adams, 15 00; A. Munson, 15 00; coll., 50.98, 113 48
East Cayuga, two donations, 73
Geneva, Ladies' Greek Assoc., in Female Sem., sent to L. G. Assoc., N. Y., and returned, that Assoc. being dissolved, 5 75
Moscow, Mun. Con. coll., 20 00
North Penfield, Ladies' Aux., 3 53
Ogden, do. do., 32 47
Port Byron, 7 00
Rochester, cash, 25 00
Starkey, 1st Ch., 4th of July coll., 6 06
Vienna, Ladies' Aux., 17 88
Waterloo, Rev. E. Chapin, 3 00

$237 15

HE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

FEBRUARY 1, 1833. No. 10.

MONTHLY CONCERT.

MOTIVES TO PRAYER FOR THE CONVERSION OF THE WORLD.

the world.—The continent of Asia, with few exceptions, lies beneath
ion of the false prophet, or the cruelty of idolatry. Where the tem-
ovah rose in majestic splendour, now glitters the crescent of Mahomet.
churches are desolate and forsaken. Africa presents a picture equally

Over her has long hovered a cloud fearful for its density. Her
ribes have been hunted, persecuted, ravaged; her sons and daughters
to cruel and inhuman slavery, by monsters in the shape of men—men
themselves the name of Christians; whilst she saw not, felt not the
of that cross, which communicates to the soul liberty, joy, and eter-
—Europe, in one corner, acknowledges the false prophet; the other
re divided between the Romish, Greek, and Reformed churches.
the latter, true piety is awfully deficient, and iniquity abounds. The
Luther and Calvin has given place to a cold sceptical theology.
ate! How affecting to the hearts of those who love the Saviour,
ect the joys and glories of eternity with the possession of true piety
sent state of existence! To them we appeal. Our warfare is not
hed; there is much land to be possessed. The *cross* in all its glory,
in all its power, are the weapons of our warfare. The tidings of the
ust publish; the influence of the other we must supplicate. Despair
d is our refuge. Amidst all the darkness there is hope—hope, that
courage us in our approach to the footstool of God.

n now to Britain—a nation highly favoured of the Lord. It is cause
ide, that there so many are the subjects of piety, prayer, and love—
any publish the Gospel—that such efforts are made to carry the
other shores. These are redeeming features; but how much is
er which we are called to mourn! By Britons, about a million of
ings are kept in slavery; by Britons, a portion of a tax raised for
s devoted to the purposes of government; the Sabbath is awfully
intoxication abounds; the torch of the incendiary is there; there
lendid sins of the rich, and the vulgar sins of the poor. Every where
bounds to a most fearful extent. Profaneness, licentiousness, sin of
d, unblushingly stalks abroad, and manifests that there are many who
God. The godly are filled with sorrow, and exclaim, "Rivers of
n down mine eyes, because they keep not thy law."

aging result of an attempt to establish a mission in Siam.—Mr Abeel
l from Batavia to Singapore, and thence to Bankok, in Siam, with Mr.
of the London Missionary Society, where he arrived July 1, 1831.—
their divine Lord, and the first missionaries of the Christian church,
omlin and Abeel encouraged the diseased of all classes to resort to
d exercised upon them such "gifts of healing" as they possessed;
opportunities afforded them by the numerous persons who applied
to their diseased bodies, to impart a knowledge of divine truth to the
diseased and endangered soul. While they dealt out their medicines,

they also distributed the books they had brought for the purpose, and were overjoyed to find the ability to read intelligibly to be extensively prevalent. Nor was the ability restricted to these men, nor were the entreaties of the people only for medicines. High and low, priest and people, men and women, old and young, natives and foreigners, Siamese, Chinese, Malays, and Burmans, thronged the cottage of the missionaries, and urged their suit for books, with an almost irresistible eloquence. One of the works thus distributed among the people gave a lucid exhibition of the Scripture history, and of the plan of redemption. Well might it be compared to a star, rising upon the deep and wide-spreading gloom which had ever covered that country—to be soon followed, we trust, by a far more effulgent and glorious light, that of the Bible itself. Even after the books were all gone, the calls were numerous, from almost all classes. The priests evinced no disposition to oppose the dissemination of a faith so opposite and destructive to their own. Indeed, a large proportion of the applicants for books were priests. And it is worthy of remark as a peculiar feature in the religion of Siam, professedly Buddhist, that multitudes enter the priesthood without feeling the least interest in it as a profession. It is said to be the only means of obtaining an education, and a young man is not entitled to any station of responsibility till he has served an apprenticeship in a pagoda.

The books were evidently read, and often with much serious attention. On one occasion they were waited on by a priest, of a very respectable appearance, and train, who informed them that he had read one of their books with approbation, but was perplexed with difficulties, of which he should be grateful to obtain a solution from their lips. He remained a long time, and the *Saviour of sinners* was the burden of his inquiries:—Who was he? What was the distinction between him and the Father? How did he expiate the sins of the guilty? Did his love extend to men of all nations? Does God the Father bear an equal affection to the world? And how can a sinner become interested in his salvation? Such were his inquiries. He was anxious, also, to learn the nature of sin, the means and process of sanctification, and the manner of divine worship. His earnestness was so great, that the missionaries could not but hope that the Lord designed to make him a trophy of his grace.

The *name* of Jesus became familiar to many people. Their common inquiry was for "the books of the Lord Jesus." The missionaries, too, were frequently addressed by the title of the "disciples of the Lord Jesus," and often, with an encomium upon the gracious Being whom they served. Some opposition to the progress of this influence was occasionally manifested by the Siamese.

America.—Texas.—A letter from the Rev. W. Vaill, dated at the Union Mission, (among the Osages,) Nov. 1st. 1832, speaks of a meeting of the Presbytery:—

"An interesting door for the preaching of the Gospel, and distributing the Word of Life, was opened before us, in Texas, by one of those providences, that seem to be unusual. Texas was represented in our Presbytery. A man from the very Macedonia itself was there, crying for help—not in vision, but in reality. A man who had been hopefully converted about four years ago in this region, known and approved among us as a sincere good man, but plain and unlettered, appeared before the Presbytery, and reported that he had laboured three years in Texas, teaching school, and preaching the Gospel from place to place, as the Lord had given him strength and grace. He presented to the Presbytery a list of more than four hundred signers, petitioning that he might be licensed and ordained, and at the same time bearing testimony to his prudence, piety, diligence, and usefulness. He reported several hopeful conversions—that he had been favoured by the public authorities—that he had found no law against the preaching of the Gospel, though some troublesome persons occasionally attempted to oppose him. This brother was received by the Presbytery, as a fellow-labourer in doing good, and (as our rules would not admit of giving him

gular license) we recommended him to the American Bible Society, er agent to distribute Bibles and Tracts, and advised him to do all the : he possibly could as a lay-member of the church. With this recom- n, and with prayer, in which our hearts were lifted up to God on his : mounted his horse, and set off immediately on his journey back to

e reader ever even think of the practicability of doing something for ous interests of Texas? Probably not. Yet here is a plain, unlettered iout, so far as we know, any extraordinary qualifications, actually a little for the benefit of that distant and neglected region—teaching se to house, in the face of opposition from the profligate—gaining the the public authorities—commending himself, his objects, and his la- the good sense of the more intelligent and well disposed—and even ome hearts to God, as the fruits of his humble ministry.

ting darkness.—The following is from the prospectus of a newspaper, about to be published. The projectors call it "The Signs of the Times:" ting what its character is to be, they say, "'The Signs of the Times' cidedly opposed to Bible, Tract, and Missionary Societies, Theological es, Sabbath School Unions, &c. &c., waging war with the mother ism, *and her entire brood of institutions.*"

ism in the United States, the same as it is in the old world.—Says a paper, "We understand that a *High Mass* will be performed at ten morrow morning, in the Roman Catholic Church of St. John's, for the the soul of Charles Carroll, of Carrollton. A funeral oration will be ed."

ll another.—"On the 3d inst., a solemn funeral service was performed w-Orleans Cathedral, for the repose of the souls of those who fell the late epidemic."

REVIVALS.

he Spirit of God seems to be visiting the American churches. From ts of the missionaries of the American Home Missionary Society, it is iat God is with them in their toils, and answering their prayers, and the alms of those who sustain them. Not a dollar has been given ject, but has been made to tell on the victories of Zion. The Tract distribution is accompanied with more efficiency from on high. Pro- ieetings, and other special exertions for the conversion of men, are nded with the Spirit, sent down from Heaven. Let us thank God, courage! for "the glory of the Lord shall be revealed, and all flesh it together!"

PATRIOTISM.

es there a man with soul so dead,
r to himself hath said,
my own, my native land!'
irt hath ne'er within him burn'd,
is footsteps he hath turn'd,
ndering on a foreign strand?
re he, go, mark him well;
minstrel's raptures swell.—

* * *

titles, power and pelf,
h, concentred all in self,
all forfeit fair renown,
ly dying, shall go down
dust from which he sprung,
bhonoured, and unsung."

uine patriot cannot fail to enter irit of the poet, and make this sentiment his own. "The natal soil is sweet," and no one, who, in addition to the pleasant associations of home, and family, and friends, has been secured in the enjoyment of life, liberty, and the pursuit of happiness, ought to be trusted, if he do not love his country. Such a one must have stifled the best feelings of his nature, and forsworn every thing that does not minister to the gratification of his selfishness. But while patriotism is in the mouth of all, it is painful to observe the wretched counterfeits of this excellent virtue, which threaten to unloose all the bands of society, and to scatter in glittering fragments the bright temple of liberty.

Every reflecting mind must both see and feel, that in this land of freedom, where government is founded on principle, and sustained by public sentiment, an enlightened conscience, on which the laws can fasten their obligations, is essential to the perpetuity of our privileges. And yet the patriotism of many, nay, of most, who make the loudest professions, does any thing but improve the conscience and increase the force of obligation. To brawl and bustle at elections, and get drunk on the fourth of July, and maintain a partisan warfare in politics, and seek, by any means, for places of profit and power, make up the sum total of the claims of many who demand the honour of exclusive love of country. To such belongs a reckless disregard of all the sacred ties of religion. With them, it is the soul of patriotism to desecrate the Sabbath, and to profane the holy name of God, and to indulge the passions and appetites in unrestrained license, and to blaspheme the Lord Jesus Christ, and to scoff at the hopes, and the fears, and the conscientious scruples of his faithful followers.

From such patriotism may the Lord deliver our beloved country.

If this government be founded on principle, and must be sustained by public sentiment, then patriotism is not vice, but virtue,—not atheism and infidelity, but vital and consistent piety,—does not consist in violating good and wholesome laws, but in an honest observance of them.

By what means can the population of this great country, increasing, as it is, with fearful rapidity, be so enlightened and reformed, that our boasted liberty shall not degenerate into gross licentiousness? How shall the *conscience of the people* acquire such authority, that through its dictates, the good and wholesome laws of the land shall be as the voice of God? These inquiries involve the well-being, not only of the generation that now is, but of millions yet unborn.

On the other side of the ocean, the answer might be, "Give to religion a legal establishment, and enforce its observances by pains and penalties, and compel the support of its ministers." But in this country, all are persuaded, that religion cannot be maintained by legislative authority, nor propagated by secular power; that pains and penalties (though they may, by operating on the fears of men, restrain them from overt acts of iniquity) cannot convert them from sin to holiness; and that even God himself does not coerce men into his service. Such means have no power to form a character to be relied on, when the pressure of fear is off, and temptation at hand. Indeed, the elasticity of mind naturally seeks relief from all force, and will not be held in check by high-handed authority, any longer than its crushing weight is actually felt. The kingdom of our Lord Jesus Christ is not of this world, nor does he ask for human laws to sustain his claims, or to advance his interests. He requires the voluntary homage of the heart, and none else can be rewarded with his approbation. And, besides, would it be possible, were any wild or wicked enough to dream of such a measure, to unite the different sects in seeking for its introduction, or the people in its adoption? But, notwithstanding all this is so plain, that the fool need not err therein, yet there are men, in multitudes, who seek to prejudice the public mind against those who are employing the only means which can effectually improve the moral condition of the country. This means, in a large view of the subject, is EDUCATION;—not mere intellectual training, but the culture of the whole being, and especially as a moral, social, accountable agent. That education, which only invigorates and enlarges the mind, leaving the conscience uninformed, and the heart undisciplined, but sharpens and burnishes the implements of mischief, and teaches the dextrous use of them. Now, of all the schools in the world, the school of Christ is the most efficient, and therefore the most valuable, in affording that kind of education which is demanded by the moral constitution and social nature of man.

> "The pulpit, ...
> I say the pulpit, (in the sober use
> Of its legitimate, peculiar powers,)
> Must stand acknowledged, while the world shall stand,
> The most important and effectual guard,
> Support and ornament of Virtue's cause."

There should not, indeed, be an exclusive reliance upon this means; but, then, there is an intimate connexion between this and all other sources of moral influence, whereby habits of virtue and piety, and of healthful intellectual exercise, are formed. To meet statedly, and at short intervals, is agreeable to the social principle of man; while to mingle the affections of gratitude, and praise, and love to a holy God and to one another; and this, on the Sabbath day, kept holy in obedience to the commandment;—and to attend re-



riously and devoutly to the instructions of a pious and well informed minister of the Word, must exert a refining and elevating influence upon the morals of the people. What thus, upon the statement, appears likely to result, is proved to be fact, all over the land, and the world. No one, who has travelled to any extent in our own country, can have failed to observe, if indeed he be a man of observation, the striking contrast between the neighbourhoods, towns, counties, and even states, where the Gospel has been long and ably and faithfully preached, and where no such blessing has been enjoyed. Who, that, in his journeying, has noticed the moral condition of the country, has not felt, and often felt, as one passing through a long and dreary wilderness, until at length his attention was delightfully arrested, and fixed upon some verdant spot, where all was freshness, and order, and beauty? These green spots are the towns, villages and neighbourhoods, where our blessed Master's schoolhouse has long been established, and its privileges enjoyed. There the children are early taught to know and revere the name of God.—There, too, will be found the Sabbath School, where young consciences are enlightened to know and enforce duty.—And there will be found the common school, in which religion as well as letters are taught; and the classical academy, or college, or the friends and patrons of these important institutions. And there are the men who meet with pleasure all the demands of the laws of their country, and, praying for all in authority, live peaceable and sober lives, in all godliness and honesty. If those be facts, and we challenge all gainsayers to disprove them, then patriotism—that is, the love of country, which prompts to the use of the best means for the promotion of its perpetuity, and prosperity, is to be found in a voluntary and liberal support of the institutions of religion, and especially the preaching of the word of God by well instructed and devoted men.

As nothing else can so extensively and certainly effect the salvation of souls, so nothing else can exert a moral influence so wide, and deep, and blessed, and so full of security to all that is dear to the heart of the Christian and the patriot.

If these things be so, then all that love the souls of men, and all that love a peaceful, safe, and happy home, and all whose hearts glow with love of country, ought to be, and will be, the patrons of those noble enterprises, which aim at planting a church, and sustaining a faithful missionary, in every village, and every neighbourhood of this country, and of this wide world.

CORRESPONDENCE OF THE A. H. M. S.

[We present our readers, this month, with a variety of unusually interesting extracts from the correspondence of the Society. It is true, the nature of the case prevents us from reporting scenes of such deep and thrilling interest, as are witnessed by missionaries to heathen lands. We have to relate no tales of horror, like the burning of widows on the funeral piles of their husbands, or of infants exposed to the monsters of the deep, or offered in sacrifice to gods of wood and stone;—but we ask the Christians of our country to read the details of labour, which our Domestic Missionaries furnish from month to month, and to say whether they are not doing a great work.—There may be less of romantic interest attached to their reports, than to those of foreign missionaries, but are their labours, on that account, less valuable—less *necessary* to that triumph of the church, for which we all labour and pray?]

MISSOURI.

From Rev. J. M. Sadd, St. Francis Co., Mo.

Since my last report, I have assisted in the labours of eight protracted meetings, distant from here from *twenty to seventy* miles. Three *of them were at the churches* which I have organized—Farmington, Whitewater, and Castor, the two latter German. I have also been engaged in endeavouring to raise some funds to build a house suitable for public worship and a school. I have already spoken, in my reports, of the great necessity of something being done for schools, in this section of

country. *Sabbath Schools have already created a greater desire for learning among the youth, and many parents begin to feel the importance of having better opportunities for education.*

Lights and Shadows.

We shall be under the necessity of holding all our meetings, this winter, in private houses, unless the weather should be so warm as to permit having them in the court-house. We have no house for a school of any kind, and can have no Sabbath School this winter. * * * I do no think the Lord is forsaking us. We feel encouraged, especially at our prayer meetings, which are full and interesting.

The Baptists have had quite a revival in a settlement about six miles from me. I organized a Sabbath School among them, last spring, which seemed to be the beginning of good things. The seriousness commenced in that school, which has resulted in a large number of conversions. There were, at first, a few Baptists, who were friends of the benevolent institutions of the day, while they were much opposed by a number of their brethren, and some *ministers*, who have openly declared their determination *to have no connexion with Missionaries, Sabbath Schools, Temperance Societies, or any other of the benevolent societies.* I have had a constant struggle with this species of opposition, which I believe is the offspring of ignorance, more than any thing else.

The Castor church, thirty miles from me, which I organized a little time since, has many difficulties to contend with.—They have no preaching, only as I can occasionally visit them. There is quite a change in the settlement, in regard to temperance, profaneness, &c. and a number of young people hopefully converted.

At a sacramental season in the White Water church, on the second Sabbath in November, six persons were added to the church; the assembly was very large and solemn. The settlement is about thirty miles from Farmington. One German, low with the consumption, sent for me to visit him between forty and fifty miles.

Retrospect of the year.

When I look back to the time I came here, about one year since, and recollect that only one old Presbyterian woman could be found here, and she had joined a Methodist church, and that the idea of Presbyterianism was so revolting to many, I feel constrained to say "Hitherto the Lord hath helped us." Thirty-six have been hopefully converted during the year. The Lord still helping us, the prospect, for another year, is quite favourable. In this time I hope to see a meeting-house and academy built.

From Rev. R. L. M'Afee, Round Prairie, Calloway, Mo.

Some time in the latter part of September, I called upon professors to enter into covenant to pray, especially, for a revival of religion in this church. All who were present, of every name, covenanted for that purpose. From that time, most of the professors of religion seemed to feel that they could not be satisfied without a blessing. On the Friday before the third Sabbath of October, we commenced a four days' meeting. The Lord was pleased to bless the faithful exhibition of his truth to the awakening of a few careless sinners, who, upon being called upon in the usual way, presented themselves to be conversed with, and prayed for. Many, who evidently felt much, did not take that step. The whole work is, as yet, much more limited than we had hoped for. Some that I know of have lost their impressions; but they all are still very tender on the subject.

"*The wrath of man shall praise thee.*"

There was a Sabbath School in M., the fore part of last summer, which was taught in a common school-house. About the middle of the summer, the door was closed against it, by some enemies of that institution. The Sabbath School was discontinued, as there was no other house in which it could be taught. The closing of the house aroused the indignation of many, and induced them to assist in building a Presbyterian meeting-house, who, otherwise, would not have done any thing, and without whose assistance, the house could not have been built.

ILLINOIS.

From Rev. A. Hale, Bethel, Bond Co., Ill.

Soon after the present quarter began, I rode about fifty miles, taking a circuit, almost around the place where my church is located. I did not preach at all publicly, but almost constantly, *from house to house.* I occupied in this visit, from Tuesday morning till Friday night. In all this tour, I found evidence that God was at work by his Holy Spirit.



An awakening in Bethel Church.

A few Sabbaths afterwards we held a camp meeting in my church. I was assisted by brothers Beecher and Sturtevant, from the Illinois college. They came in the Spirit, and their preaching was blessed of God. Brother Ewing was also with us a part of the time. About ten individuals hope they found peace in believing during the meeting, and about the same number, who had previously indulged hope in the mercy of God, united with the church.—The members of the church were generally much affected with a sense of their sinful imperfection in the discharge of duty, and our season of communion was, I trust, what such a season should be, a season of real renewing of our covenant vows; attended with humiliation for our sins, and a fresh application to the great atoning sacrifice for pardon and acceptance with God.

Usefulness of Elders.

The elders of this church have shown a commendable zeal in the good cause.—For many Sabbaths in succession here, two of the elders, and perhaps the same number of the other brethren, have deprived themselves of the privilege of worshipping in our own sanctuary, and gone out to assist in instructing in the Sabbath Schools in destitute neighbourhoods. They have received, and, I trust, practically adopted the doctrine, that it is the duty of every man to do good to all men, as the Lord gives the opportunity. Our efforts in these ways have not been in vain.—Some precious immortal souls will doubtless rejoice throughout eternity, in consequence of these self-denying efforts.

The Reward of Self-denial and Effort.

Whilst thus we have been endeavouring to water others, the Lord has not left us as the barren "heath in the desert."—The members of the church have generally been alive; a spirit of prayer has prevailed among us, in behalf of the impenitent; and especially of late, it has been proposed that, as a church, we should remember in our prayers before God, the few unconverted persons in our families, and resolve to give the Lord, "no rest" till he arise and have mercy on their souls. You are aware that the number of the impenitent among us is small. Of adults, only a few souls are out of the ark of safety. It would do your heart good to hear the brethren pray for their conversion. Our Sabbath School has been kept up during the summer with interest, and as the season is now advanced, and the number of children lessened, we bring in as many as possible of the older members of the congregation, to take part in the weekly examination in the Union questions. Indeed, when I look back on the time I have spent among this dear people, I am astonished at what God has wrought. It seems to me that we have not stirred in his service without finding his blessing. *All that seems necessary to advance the interests of the Redeemer's kingdom, is to act as if He would be as good as his word.*

"IRONSIDES."

We are surrounded by a population who are exceedingly jealous of Presbyterians. There has been a church of —— in this vicinity, for several years; but of such a character that the irreligious part of the community have become completely disgusted with its members. They are mostly of that class, which are here called *ironsides*. They come out decidedly against all the benevolent operations of the day,—Bible, Tract, Missionary, Sabbath School and Temperance Societies; and it is but a short time since I heard one of their preachers say in their church meeting, "that out of a church of seventy-three members, there was not a *praying man*, nor one individual fit for a deacon;" and, indeed, they have no deacon in the church.

There have been several cases of hopeful conversion since I came to dwell among this people. Surely the field is sufficiently ample, and already white. I feel that my situation is extremely difficult, and the path of duty often seems so hedged up, that I know not which way to turn. I feel that I need much grace, much wisdom, much patience, and perseverance.

ENCOURAGING FACTS IN INDIANA.

From Rev. J. A. Carnahan, Lafayette, Indiana.

During five months, the Lord has added to our numbers, nine by letter, and nine on examination. I think I can say with some degree of confidence that I see the spirit of piety increasing among my people. It is with special gratitude to Almighty God that I would relate some



recent occurrences among us. For some weeks past, there has appeared in the bounds of the Lafayette and Oxford churches, a considerable degree of seriousness, and more than usual attention to the means of grace: this seriousness has gradually been increasing. The last four days has been a time of much solemnity; during this time, we have had a communion season and many religious exercises. On the holy Sabbath, I trust we had a communion season indeed. On this occasion, eleven were received to the communion of the church, and nine of these by examination. The whole of the exercises were attended with much solemnity. Many of the ungodly appeared to be deeply impressed. A number requested the prayers of the ministers and people of God; a few were led to indulge the hope of pardon. The last day of the meeting to which I have referred, was the day set apart by the Governor of the state, for fasting and prayer, on account of the cholera. This circumstance, with the thought of its being the last day of our solemnities, made it a peculiarly solemn time. I think that the seriousness on this day was considerably greater than on any day of our solemnities. I believe that many went away with only one regret, that the meeting had come to a close.

From Rev. J. U. Parsons, Jefferson Co., Ind.

Result of a Camp Meeting.

I am almost daily discovering some new instances of the precious fruit of this meeting. It sometimes discovers itself shooting out in rich clusters upon those branches, of which Christ is the vine, in the holy lives of professors, and sometimes is seen in the trembling solicitude of a once hardened sinner. I am often told by members of the church, "I never felt as at those meetings; I have looked at things very differently since. I feel that something must be done." And they are *at work*, many of them, much more efficiently than before. My fondest hopes have been realized, in regard to their influence upon the general standard of piety.

Soon after the camp meeting, I received a pressing solicitation from the Ridge church, to labour with them statedly. With the advice of members of the Missionary Committee, I complied with their invitatio The principal reason which determin my mind, was the effort they were disp sed to make to secure the means of grac

I recently held a communion at t Graham church. It commenced on F day, when the anniversary of the Sabba School, in that congregation, was held. On the Sabbath day, five were added the church by examination, and one letter—all, I believe, the fruit of the ca meetings. Three of them are young hea of families, the other three, interesti young men—all of whom, I have so hope of seeing hereafter clothed with t embassy of God. One of them is a ca of peculiar interest. I had conversed wi the other two, on the subject, and direct them to pray over it, and look to God, a ask what they should do; but the situati of this one was such, I considered it u less to mention the subject to him. has a widowed mother, bending over t grave, and four sisters depending on daily labour for support. But his mi could not rest, and he disclosed his fe ings to one of his sisters, who prayed *night* for him at the camp meeting. told her "he could not content himse his farm had lost all its attraction; a while at work, his whole study was, h he should get an opportunity to prep for the ministry."

He expressed the same feelings to n with tears in his eyes. I trust the L will open a way for him.

From Rev. J. Chute, Fort Wayne, In

A Canal made without Alcohol.

Since my last report, a second letting the canal has taken place, and the sa provision as in the first, of excluding t use of ardent spirits on the line, was rig ly adhered to. The engineer, who is pious and worthy man, has informed n that the rule has been strictly attended No instance, to his knowledge, has curred, in which ardent spirits have be given to the workmen. I am confid the contractors have no desire to be leased from their obligations; self-in rest, were there no higher motive, wo prompt them to adhere to the rule. Temperance Society holds its meetin monthly, and we generally have had so addition to our number. We have spr the New-York State Temperance Societ circular into most of the families in

ould have gone entirely
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)OLMASTER WANTED.

s the attention of our readers
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'ENNESSEE.

. Pope, Athens, Ten.

Revival.

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In September, I held a
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he meeting on the fourth day, it was not concluded until the seventh; and then, not because the people wished to depart, but because we had to commence another four days' meeting in one of my other churches. During the meeting from seventy-five to one hundred persons, at different times came forward to the anxious seat; about thirty professed to have been born again, and fifteen then united themselves to the church for the first time. It was a time of unusual solemnity, and especially to those of the higher class. Fourteen persons have since connected themselves with this church, nine by profession of faith, and five by certificate. At my other churches we have had glorious times also; but the fruits are not, as yet, seen in such abundance as at this place. At Columbiana four persons have been added to the church by profession; at Calhoun, ten; four by profession, and six by certificate.

OHIO.

From Rev. E. S. Scott, Ashtabula, O.

Revival.

Nothing very special occurred here till a protracted meeting, which commenced on the 12th October. While Christians of two denominations were met "with one accord in one place," God bowed the heavens, and came down by his Holy Spirit, to humble, and quicken, and comfort his children; and to convince the impenitent "of sin, of righteousness, and of judgment." During the first and second days there was nothing special apparent: on the third day, (which was the blessed Sabbath,) it was evident that the Lord was with us to work for his own name's sake. After the second sermon, thirty-two repaired to the vestry to be conversed with respecting the soul's salvation; while the people of God continued in the meeting-house to pray for their conversion; that God might be glorified, and infidelity here overthrown. A few this day found peace in the Lord. On the fourth day forty-five retired to the vestry; and on the fifth, (which closed our meeting,) about fifty-five: eight or ten were now indulging the comforting hope that they were reconciled to God, through his son Jesus Christ. Since the close of the meeting, a few more have indulged the same blessed hope. About half of those who, as we trust, are brought nigh to God, are among our Sabbath School scholars.

I have never witnessed so much liberality and kindness of feeling, between Christians of different denominations in any other place, as I have here. The Baptist elder observed, that he "never attended such a meeting;" that he "should not have known, by any thing in the appearance, but what they had all been of one persuasion."

Other Protracted Meetings in Ashtabula Co., Ohio.

From Rev. Wm. Beardsley, Jefferson, O.

Protracted meetings have been held in Jefferson and Andover, to the edification of Christians, and, as is hoped, to the saving benefit of more than twenty souls. The meeting at Andover was, especially, interesting—Christians wrestled with God and prevailed—the Holy Spirit descended—about eighty of the impenitent were awakened; and twenty, we think, submitted themselves to the Lord Jesus Christ.—The meeting at Jefferson was beneficial, principally to Christians—and a few sinners then "first trusted in Christ."

THE WORK OF THE LORD,

In Warren, Washington Co., O.

From Rev. J. M'Aboy, and Rev. A. Kingsbury.

Mr. M'Aboy writes—

I have seen the glory and power of God every week since my last. Saturday, Dec. 10th, there were quite a number received by the church at Logan, who, on the 11th, sat down, for the first time, at the Lord's table. The work still going on. Monday evening, the 12th, preached in Athens; Tuesday, 13th, preached in Canaan; Wednesday, 14th, preached in Parkersburgh, Va.; Thursday, 15th, preached in Parkersburgh, and in Belpre; Friday, 16th, preached twice in Warren; Sabbath, 18th, preached three times in Warren; Monday, 19th, preached three times in Warren.

The meeting in Warren, Washington Co., began on Monday, and was the most successful meeting, taking all together, that I then had ever seen. I preached on Friday afternoon to Christians: the subject was "How to offer successful prayer." The church pledged themselves to God, and to each other, to pray for the salvation of all those who should attend on that occasion. At night, an awful solemnity pervaded the assembly. At the close, there were about twenty, who gave evidence of a decision to be the Lord's. The work increased during the whole time. On Monday, a gentleman, one of wealth and influence, who had, during the meeting, submitted to God, and then rejoiced in hope, arose, and with powerful effect, told the people that they knew he had been successful while in the pursuit of the world. He told them that now he was the Lord's; that he enjoyed greater happiness now than he ever had while in the pursuit of the pleasures and riches of the world, and invited his neighbours to taste and see that the Lord was good.—When he was done, a gentleman, who, as a judge and a senator, had filled his place with honour and success, then arose, and told them that the Lord had given him wealth and honours, and he had tried to obtain happiness from them; "but," said he, "I have enjoyed more in these two days than I have enjoyed from the world in my whole life." The work is still going on.

The Rev. A. Kingsbury, the Pastor of the church in Warren, adds—

One or two facts, in connexion with this revival, I deem worthy of notice.—One is that the revival has been very nearly confined to the operations of the Temperance Society.—The other, that of all who have regularly attended my Bible Class, for the year past, not one remains indifferent to the concerns of the soul.—And, with one or two exceptions, they are, it is believed, the children of God.

TEMPERANCE MEASURES.

Early in the spring we were obliged to excommunicate one of our church for intemperance. It was the first public offence, but he was an habitual drinker, and was incorrigible. But he would make no concession, and, notwithstanding his father was an elder in this church, and one whose feelings we would have gladly spared, yet we felt compelled to the course which we pursued. This opened the eyes of the church; they immediately passed a resolution, (nearly unanimous—the vote was taken by requesting *all*, male and female, to rise,) that entire abstinence should hereafter be required of candidates for admission to this church as a condition of membership. The same day, a resolution was submitted, making the use or traffic in ardent spirits a disciplinable offence. After lying on the table for four months, as a subject for considera-

tion, conversation, and prayer, it was passed by nearly a unanimous vote.

"Temperance has done all this for me."

A few days since, a citizen, whom, two years since, I had occasionally seen so far intoxicated as nearly to destroy his articulation—made application for admission into this church. For a year past he had not tasted ardent spirits: his family are now well clothed; his children are always at Sabbath School; himself and wife are punctual in their attendance upon all our religious meetings, and give credible evidence of piety. During the interview above referred to, he remarked, of his own accord, "Temperance has done all this for me." This family is not the only one in this church, in which great changes have been wrought by Temperance.

SEEKING IN EARNEST.

From Rev. D. C. Bloss, Hamilton Co., O.

In September, we held a camp meeting within the bounds of the Cheviot congregation. Two persons, a man and his wife, from the bounds of the Cleves congregation, attended the meetings, and became much interested. They have both lived in this part of the country till they are about forty years old, and have a family of six children; but have been so regardless of religion, that Mr. —— informs me that he had never been at meeting more than three or four times in his whole life, previously to our camp meetings. But such were the feelings of himself and his wife, at this time, that they walked one morning through the mud, which was quite deep, no less than seven miles, and were in season for the sunrise prayer meeting. They immediately erected a family altar, and after several weeks of trial, were received as members of the church at Cleves; and so great is the change in them, that their neighbours "take knowledge of them, that they have been with Jesus."

NEW-HAMPSHIRE.

From Rev. J. Davis, Wentworth, N. H.

When I took charge of the church in Wentworth, there were but 13 members. Immediately after I commenced my labours in that place, the Lord began to work by his Holy Spirit. The first sermon I preached in the meeting house, was blessed to the awakening and conversion of at least one. The first evening lecture was blessed to the awakening and hopeful conversion of three or four, who are now bright ornaments in our church. The work went on gradually, until we could number about 100 hopeful converts. Fifty-two have united with our church, 20 or 30 with the Methodists, and several have not united with any church. Several, we expect, will unite with ours soon.

Two years ago, there was no church of any kind in the town, and but two or three praying souls. The dead were buried without a prayer, or some one must come from a neighbouring town to offer one. But, O how changed! They have now constant preaching. I preach one half of the time, the Methodists the other half. The Congregationalist church are very anxious that I should settle with them, and preach all the time.

We have a flourishing Sabbath School, which is a new thing in this town. In consequence of my being there only half the time, I have not established Bible Classes, but have had evening biblical lectures.

The cause of temperance has succeeded wonderfully. Of the three stores in the place, all of which kept and vended the liquid fire, not one now contains the article. Very little is used in the town. The church have passed a vote to receive none to their membership, except such as will conform to the principle of entire abstinence.

One young man from Vermont visited a connexion of his in the time of our revival, in order to be out of the way of the Spirit's influence, which was powerful among the people where he resided. He had not been with us many days, before he was under deep conviction; and soon returned home rejoicing in the Lord.

Another young man, a merchant, from near the Canada line, called at our village on Saturday night. He entered our prayer meeting, appeared attentive and solemn; attended meeting on the Sabbath, also our conference in the evening; was made a subject of conviction. After meeting, he called on the deacon of our church, and desired prayers, and prayed himself. He obtained relief, and went on his way rejoicing in the Lord. Several other instances of peculiar interest might be named.

Appointments by the Executive Committee of the American Home Missionary Society, from December 15th, 1832, to January 15th, 1833.

Missionaries not in Commission last year.

Rev. Henry Snyder, Chittinango and Canaaraga, N. Y.
Rev. William P. Kendrick, Nunda Valley, N. Y.
Rev. Geo. P. King, Hornellsville, N. Y.
Rev. E. H. Stratton, Chatauque and Mayville, N. Y.
Rev. Jas. H. Johnston, Agent of A. H. M. S., in Indiana.
Rev. James M. Davis, Roxborough Township, Pa.
Rev. Abijah Crane, Agent and Sec., Central Agency, State of N. Y.
Rev. Amos Bingham, Warrensburg and Bolton, N. Y.
Rev. Guy C. Sampson, Westport, N. Y.
Rev. J. C. Campbell, New-Hope, Ind., and New-Providence, Ill.

Re-appointments.

Rev. Robert Everett, Welsh Ch., Utica, N. Y.
Rev. James Rowlett, Jerusalem, N. Y.
Rev. Wm. A. Richards, Lansing, N. Y.
Rev. Alfred Gardner, Big Hollow, N. Y.
Rev. Jeremiah Hill, Owen and Putnam Cos., Ind.
Rev. E. Kent, Shelby Co., Ind.
Rev. Calvin Butler, Evansville, Ind.
Rev. Albert Judson, Southwark, Philadelphia.
Rev. Simeon Salisbury, Georgetown, Franklin Co., Ky.
Rev. A. Kingsbury, Belpre and Warren, O.
Rev. Joel Campbell, Honesdale, Pa.
Rev. Milton Kimball, Chester, Meigs Co., O.
Rev. E. D. Wells, Lawrenceville, Tioga Co., Pa.

Central Committee of Agency at Cincinnati.

Some errors having occurred in previous acknowledgments of moneys received by the Agency for Home Missions at Cincinnati, we republish the following abstract of receipts

By Rev. Ralph Cushman, *between Nov.*, 1830, *and August*, 1831.

Cincinnati, sundry colls. and subs., (of which $90 to const. Rev. James Gallaher, Rev. R. Cushman, and Mr. John H. Groesbeck, L. M.,)	$184 00
Do. sundry colls. and subs.,	81 00
Reading, O.,	38 13
Lexington, Ky., (of which $30 to const. Mr. Thomas T. Skillman, and $30 to const. Mrs. Eliza Hall, L. M.,)	160 75
Springfield, Ky., (of which $30 to const. Paul J. Booker, L. M.,)	80 25
Lebanon, Ky.,	31 25
Winchester, Ky.,	18 00
Richmond, Ky.,	53 90
Lawrenceburg, Ind.	4 00
Mr. Reilly,	50
Oxford, O.,	28 32

By Rev. J. W. Douglass, *between Nov.* 1831, *and Oct.*, 1832.

Cincinnati, 2d Church,	8 25
Do. 3d do.,	64 00
Do. 4th do.,	5 00
Do. 6th do.,	38 00
Do. do. do.,	2 00
Dayton, O., collected at Synod of Cin., 1831,	17 00
Georgetown, O., Rev. R. J. Hall,	10 00
St. Louis, Mo., George Colton, for Home Missionary,	2 00
Do., Lackland & Mills, for do.,	2 00
Do., 1st Church and congregation,	200 00
St. Charles, congregation,	60 00
Dardenne, congregation,	7 00
Cincinnati Journal,	2 00
New-Albany, Ind.,	10 00
Louisville, Ky., from A. Bayless, avails of an old subscription,	22 25
Do., 2d Church,	31 37
Paris, Ky.,	27 00
Versailles, Ky., cong., to const. Rev. Gideon Blackburn, D. D., a L. M.,	30 00
Lexington, Ky., M'Chord Church,	27 00
Do., Rev. N. H. Hall's cong., (of which $30 from a Lady of the Church, to const. him L. M.)	37 00
Harmony congregation, Ky., to const. Rev. Simeon Salisbury, L. M.,	30 00
Cherry Spring Congregation, Ky., to const. Rev. Charles A. Campbell, L. M.,	30 00
Nicholasville and Clear Creek congregations, Ky., to const. Rev. Samuel Taylor, L. M.	30 00
Rev. J. W. Douglass, to const. Rev. Henry Foster Burder, D. D., and Rev. Andrew Reed, of Hackney, near London, G. B., life members of the A. H. M. S.,	120 00
Do.,	1 00

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from December 15th, 1832, to January 15th, 1833.

Bristol, Ct., in part of legacy of T. Wilcox, per S. Ely and A. Wilcox,	$1000 00
Brooklyn, N. Y., 1st Ch., Fem. Aux., per Miss E. Van Sinderen,	200 00
Do., Assoc., per D. Wesson,	50
Brunswick, N. Y., Subscription, per Rev. U. Maynard,	25 [illegible]
Champlain, N. Y., Benev. Soc., to const. Rev. S. Hubbell, L. M.,	30 00

Chester, N. J., in part of legacy of Rev. Lemuel Fordham, S. I. Fordham, and W. J. Hunt, Ex'rs., 25 00
Cincinnati, O., Central Cong., per Rev. A. Peters, 20 00
Do., do., Corey & Fairbank, 10 00
Cold Spring, N. Y., Presb. Ch., Mon. Con. coll., 38.75; coll. in Ch., 16.25, per Rev. U. Maynard, 45 00
Connecticut Miss. Soc., *Fairfield*, Mrs. Elizabeth Sherman, to const. James Sherman Hunter, L. M., 30.00; *New-Haven, East Dist.*, per Rev. E. P. Salmon, 33.00; *North Haven*, Mon. Con. coll., per C. J. Salter, 11.50; *Stonington*, Fem. Aux., per Lucy A. Sheffield, 15.00; *Sharon*, H. K. Hunt, Treasurer, per D. Gould, to const. Mrs. Mary Gould, L. M., 30 00; David Gould, 10.00; Harriet Anthony, 1.00; J. S. Reed, 2.00; J. C. Smith, 20.00; Friend to the Object, 5.00; C. Sears, 3.00; J. Chamberlain, 3.00; S. Rockwell, 2.00; S. Smith, 1.00; R. Smith, 1.00; Prudence Reed, 1.00; A. A. Hotchkiss, 3 00; E. Garnsey, 1.00; A. Reed, 1.00; H. Goodwin, 2.00; C. Elliot, 1.00; Mrs. King, 0 50; Friend, 0.50; Stranger, 0.25; G King, 1.00; L. Chapman, 0.50; L. H. Merchant, 2.00; Friend, 10 00; R. Reed, 1 00; J. Lyman, 0.50; H. Cowles, 0 50; S. Benedict, 1.00; Betsey Reed, 0 50; Friend of Missions, 0.50; Penelope Bennet, 1.00; H. Pardee, 1.00; O. Pardee, 1.00; Mrs. A. Sears, 1.00; R. Boland, 1.00; Betsey Boland, 0.50; D. Woodward, 1.00; Priscilla Chapman, 1.00; J. Lovell, 1.00; S. Beecher, 1.00; B. Sears, 1.00; J. A. Elliot, 5.00; Miss H. Elliot, 0.50; E. Hamlin, 1.00; B. Hamlin, 0.50; H. K. Hunt, 1.00; J. S. Canfield, 0.50; R. H. Close, 1 16; J. Elton, 0.25; Mrs. Lovell, 0.25; P. Hamlin, 0.50; H. Weed, 0.50, A. Boland, 1 00, (in all, $128 41,) 217 91
Fishkill, N. Y., 1st Presb. Ch., per Rev. U. Maynard, 76 00
Harrisburgh, Pa., New-Year's Gift, 5.00; Mon. Con. coll., 15 97; Legacy of Mrs. Isabella Fulton, W. Allige, Ex'r., 100.00, per Rev. W. R. De Witt, 120 97
Hartford, N. Y., Subscription, per Rev. U. Maynard, 18 19
Hopewell, N. Y., Dutch Ch., per do., 13 83
Jamaica, L. I., E. Wickes, 100.00; coll. in Ch., 101.38; gold ring, value unknown, 201 38
Lagrange, N. Y., Two individuals, 1.50
Lansingburgh, N. Y., Mon. Con. coll., per Rev. U. Maynard, 52.03, A Friend, per Rev. J. W. M'Cullough, 5.00, 57 63
Lawrenceville, Pa., Rev. E. D. Wells, 7 50
Massachusetts Miss. Soc., per B. Perkins, Treas., 1000.00; do. 1000.00, (of which 115.00 was acknowledged last month,) 1885 00
Do., Attleborough, 1st Cong. Soc., Fem. Miss. Assoc., 25.50; gold necklace, value unknown; Beverly, 3d Ch., to const. Rev. David Olyphant, L. D., per J. Punchard, 100 00; Hadley, Elisha Dickinson, to const. Rev. E. P. Salmon, Huron Co., O., L. M., 30.00; Monson, A. W. Porter, per H. Waldo & Co., 100.00; Newburyport, Ebenezer Plumer, L. M., per C. Whipple, 30.00; do. 1st Parish, Mon. Con. coll., per Rev. H. C. Wright, 17.00; H. B., 5 00, 307 50
Mill Creek, Pa., Cong., per R. N. Havens, 12 50
Milton, N. C., Mrs. Margaret Smith, 5 00
New-York, Bleecker-st. Ch., Male Assoc., C. Deforest, 50.00; W. Sherwood, 4.00; R. H. Nevins, 30.00; G. Richards, 20.00; sundry subscriptions, 23 69; Mon. Con. coll., 16.00; Friend, 10.00, 153 69
Do., Brick Ch. Assoc., A. Fisher, bal. last year, 100.00; James Brown, 50.00; A. L. Ely, bal. last year, 50.00, 200 00
Do, Cedar-st. Ch. Assoc., T. Masters, Treas., S. P. Staples, 5.00; J. W. Carrington, 5.00; C. Zabriskie, 2.00; C. C. Young, 2 00; B. Sterritt, 5.00; W. Spencer, 5.00; F. Sumner, 2.00; C. A. Marvin, 5.00; D. Davenport, 10 00; G. Painter, 5.00; J. S. Nelson, 15.00; S. Stevens, 10.00; W. K. Scribner, 5.00; W. Callender, 2.00; H. Burritt, 2.00; B. Deming, 20.00; I. N. Phelps, 5.00; G. G. Howland, 20.00; Mon. Con. coll., per W. Walker, 20.50, 145 50
Do., Central Ch. Assoc., M. Smillye, 0.50; B. Miller, 1.00; J. Smith, 2.00; J. Savage, 3.00, 6 50
Do., Knight-st. Ch. Assoc., Dr. A. L. Cox, last year, 25.00; E. Smith, 1.00; D. Pierson, 2 00; Cash, 2.33, 30 33
Do., Pearl-st. Assoc., Mrs. Van Vechten, 2 00; John Short, 3.00; J. Graham, 2.00; Fem. Assoc., Miss Johnston, 2.00, 9 00
Do., Second Avenue Ch., per Rev. J. A. Murray, 37 50
Do., South Dutch Ch. Assoc., O. Holmes, 50.00; F. Saltus, 25.00; O. E. Cobb, 10 00; Sab. Sch. Miss. Assoc., J. T. Rollins, Treas., 100.00, 185 00
Do., Friend (D. P. I.,) 2.00; C., left at the house of the Cor. Sec., 5.00, 7 00
Owen Co., Ind., Rev. J. Hill, bal. of salary, 3 03
Piketon, O., Rev. G. C. Beaman, do., 52 00
Poughkeepsie, N. Y., Ref. Dutch Ch. coll., 18.76; Presb. Ch., 57.56; Miss Bosworth's school, 3.00; New-Year's present, from Miss C. Brown, 0.50; do. from Miss Mary Cooledge, 1.00; jewellery, value unknown, per Rev. U. Maynard, 80 82
Providence, R. I., Cong. Ch., 21.45; Sab. Sch. coll., 7 07, per B. Dyer, 28 52
Sandy Hill, N. Y., Aux., per A. Bartlett, 5 00
Scaghticoke, N. Y., Ref. Dutch Ch. subscription, per Rev. U. Maynard, 17 80
Scaghticoke Point, N. Y., Presb. Ch., per do., 14 44
Stoney Creek, O., Rev. E. Garland, 5 00
Union Village, N. Y., Ref. Dutch Ch., per Rev. U. Maynard, 9 63
Wappinger's Creek, N. Y., bal., to const. Rev. E. Price, L. D., 27.20; jewellery, value unknown, per Rev. U. Maynard, 27 20
Washington City, 1st Presb. Ch., Fem. Aux., per Rev. R. Post, 60 00
West Granville, N. Y., Subscription, per Rev. U. Maynard, 11 00
Home Missionary, 56 24

$5436 31

K. TAYLOR, Treasurer.

not seen, I love—but I would willingly live and labour yet for threescore years and ten, nor count the time long; for I have longed—*longed* to enter heaven, after having, under God, been the means of sending multitudes thither.

"The cup which hath been put into my hands I would drink; yet, my heart's prayer has been, 'If it be possible, let this cup pass.'

"I have felt this evening, that if God would but speak the word, his servant should be healed. This, however, may not be best: surely, then, you and I should willingly say, 'The Lord reigneth.'

"To contemplate this hand that moves to address you, stiffened in death—to view this 'mud walled cottage' already shaking and tottering—fallen to the ground—is sweet—for should I not sleep *sweetly?* O yes, and my etive spirit, which now clings to Jesus, would be active, adoring, and wondering among the spirits of the just made perfect. * * *

"It is but a little way from this to yondor mansions. We each expect to find a welcome resting place. How sweet the earnest! Only a little while, and we shall be there."

"When first attacked with the bleeding," writes a friend, "he called me into his room, and remarked, 'you see my dear brother, to what God is calling me. I am not frightened; my mind is perfectly composed and happy. I have desired to live and preach the Gospel, but the will of the Lord be done. I believe that God has in reserve a better portion for his people, in heaven, than in this world. *This* is a good world—I have no reason to complain of *this* world—I am not tired of it—I am happy to continue here, so long as it is the pleasure of my heavenly Father that I should. But I cannot say, so far as my individual interest is concerned, that I have any choice whether to live or to die. If God has no more for me to do in this world, I should be happy to die here, and go from this room to my home in heaven.' * * *

"The next morning he said, 'My soul melted down before God last night, when I continued to ask him to let me live and preach the Gospel—but I cheerfully submitted all to him. O, brother, God has made such discoveries to my soul, as I never expected or dared to hope for in this world. It is wonderful! wonderful! my body can hardly contain this immortal being that struggles within! I am willing to live my threescore years and ten. I wish for it only that I may preach the Gospel; but I shall be happy to finish my work and mount away to Jesus.'"

April, 1828.—"How pleasant to feed in green pastures while travelling through the wilderness. To-day the good Shepherd hath given me a rich repast. My soul has gained strength from feeding on angels' food—if angels' feast on the manifestations of God to them. Singing one of the songs of Zion, my heart began to melt, and sweetly flowed down into tenderness and love. To call God my Father, was sweet beyond expression. Christ, as my elder Brother, Friend, Shepherd, Lord, my all, captivated all my powers, and I cried with a broken heart—

> 'Thou lovely source of true delight,
> Whom I unseen adore,
> Unveil thy beauties to my sight,
> That I may love thee more.'

"O, how soul humbling! how soul elevating! how full of consolation! to have the manifestations of Jesus, as they are *not* made to the world. * * * Perhaps never with more confidence could I ask for the Holy Spirit. Blessed anointings! with this blessing we climb the 'delectable mountains,' stand on 'Mount Clear,' and look away to the fair land. How fair and desirable it appeared to me this evening! More desirable than the land of my fathers! O, the prospect of meeting the holy, when I shall have answered the end of my being in this world. * * * * My prospect brightens, as God shows his beauties to my soul; and I long for the time to arrive when I shall become a disembodied spirit. I wish to behold the *glory* which Christ wishes his disciples to see. 'Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.' Much is comprised in that word, GLORY. Well, it will not be long before the disclosure will be made."

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. MARCH 1, 1833. No. 11.

MONTHLY CONCERT.

THE PRESENT TIMES.

THE present times are distinguished, not only by large and comprehensive plans of beneficent action, but by new and more compendious means of execution. Not only is the multitude of labourers increasing, but the power of each is augmenting; and the combined effect of the whole must be great to an extent hitherto unparalleled. The full effect, indeed, does not yet appear, nor can it be exactly anticipated; but enough is seen to warm the heart with joyful expectation, and inspire the soul with high and exulting praises.

Facilities for doing good.—It would seem, that if a man were permitted to choose the epoch of his short residence on earth, with a sole view to his greatest usefulness to the church of Christ, it would be difficult for him to prefer any other time to the present. In former ages, the faithful were obliged to look forward through a long succession of gloomy years, till the domination of the man of sin, and of the false prophet, should be completed; but now we are able to cast our eyes abroad from under the borders of that black and baleful curtain, which the god of this world has drawn over its guilty surface, and is now struggling in vain to hold to its original fastenings. The light shines not only in Goshen, but the Egyptian darkness of six thousand years begins to break away, and glimpses of the Sun of Righteousness are beheld from many a mountain and plain never visited by his beams before.

Two or three centuries hence, and the battle will have been fought, the victory achieved, and the opportunity for gaining laurels in this warfare will have passed away. But now is the time for vigorous action, for holy enterprise, for exploits which shall become the theme of grateful recollection and lofty celebration for ever.

A call to every Child of God.—Where is the man emulous of distinction which God will approve, and panting after a renown which will never mock the possessor? Let him put on his armour, and gird himself for the pending controversy. Has he the faculty of speaking in public, and of pleading the cause of millions, groaning under the tyranny of sin, and exposed to its penalty? Let him sweep away the defences of avarice, and the objections of covert infidelity. Let him awaken the half-slumbering churches, and excite the friends of the Redeemer to deeds worthy of their high calling. Does he hold the pen of a ready writer? He may address himself to the reason and consciences of men,—call into action their dormant energies,—and thus generate an influence which shall extend itself beyond the powers of human calculation. Can he relate facts, and deliver a consistent testimony to the honour of his God? Then let him recount, in the social and domestic circle, the great events which are transpiring, and the greater and more glorious ones which are foretold. Is he called to the high office of a Christian missionary? He may immediately erect the banner of the cross upon the ruins of some of Satan's demolished fortresses. Can he teach even a little school of heathen children, in a retired

glen among the mountains? He may lay the foundation for Christian institutions, that shall shed around them a healing power, and remain an expression of the divine beneficence to the end of time.—[*Miss. Pap. of A. B. C. F. M.*]

Appeal from the Missionaries in Burmah.—We are in distress. We see thousands perishing around us. We see mission stations opening on every side; the fields growing whiter every day; and no labourers to reap the harvest. If each of us could divide himself into three parts, happy would he be, not only to take leave of his native land, and beloved connexions at home, but of still nearer and more intimate connexions. We want, instantly, to send a Missionary to Mergui, a pleasant, healthful town, south of Tavoi, where a small church has been raised up, and left in charge of a native pastor. Our hearts bleed, when we think of poor Mergui and the Karens in that vicinity, many of whom are ready to embrace the Gospel and be saved. But how can we allow ourselves to think of that small place, when the *whole kingdom of Siam* lies in our rear, and the city of Bankok, at once a port for ships and the seat of imperial government? We want instantly to despatch one of our number to Bankok. One? There ought, at this moment, to be three, at least, on their way to that important place. Another ought to be on his way to Yah-heing, a large town east of Maulmein, from which there is a fine river leading down to Bankok: there are many Karens at that place. The Christian religion is creeping that way, by means of our Karen disciples. North of the Thoung-yen river, the boundary of the British territory on that side, lies the kingdom or principality of Zenmai. One of our disciples, formerly with brother Boardman at Tavoy, is a nephew of the prince, or deputy prince of that country, and is anxious to return thither. But how can we send him, a very young man, without a missionary? if we had a spare missionary, what a fine opportunity for introducing the Gospel into that central nation? It would open the way to other neighbouring nations, not even *mentioned* in foreign geographies, and even to the borders of China and Tartary. Between Maulmein and Zenmai are various tribes of Karens, Toung-thoos, Lah-wahs, &c. The former are literally crying out aloud for a written language, that they may read in their own tongue the wonderful works of God. From the banks of the Yoon-Za-len, on the northwest, the celebrated prophet of the Karens has repeatedly sent down messages and presents to us, begging that we would come and instruct his people in the Christian religion. But how can we think of supplying that quarter, when the whole kingdom of Arracan, now under British rule, and speaking the same language with the Burmese, is crying, in the whole length and breadth of her coast, for some one to come to her rescue? In that country are one or two hundred converts, and one country-born missionary, from the Serampore connexion, who is labouring without any prospect of reinforcement from Bengal, and desirous, that one of us should join him. The station, lately established by the English, is esteemed a healthy place. The commandant is disposed to welcome a missionary, and afford him every facility. Our hearts bleed to think of it, and the poor inquirers that one of our number lately left there, ready to embrace the Christian religion, if he would only promise to remain or send a successor. From thence, the way is open into the four provinces of Arracan; and what a grand field for our tracts and the New Testament now in the press! Of all the places that now cry around us, we think that Kyouk-pyoo cries the loudest—No—we listen again, and the shrill cry of golden Ava rises above them all. O, Ava! Ava! with thy metropolitan walls and gilded turrets, thou sittest a lady among these eastern nations; but our hearts bleed for thee. In thee is no Christian church, no missionary of the cross! It is true, that one of our number, who formerly lived at Ava, would not be tolerated during the present reign; but another missionary would doubtless be well received; and, if prudent, be allowed to remain. Two missionaries *ought, at this moment*, to be studying the language *in Ava*.

O, God of mercy, have mercy on the tribes, whose names, though unknown in Christian lands, are known to thee. Have mercy on our mission-stations. Pour out thine Holy Spirit upon us and our assistants, upon our infant churches and our schools. Aid us in the solemn and laborious work of translating and printing thine holy, inspired word, in the language of these heathen. O, keep our faith from failing, our spirits from sinking, and our mortal frame from giving way prematurely, under the influence of the climate and the pressure of our labours. Have mercy on the Board of Missions, and grant that our beloved and respected fathers and brethren may be aroused to greater efforts, and go forth personally into all parts of the land, and put in requisition all the energies of thy people. Have mercy on the churches in the United States; hold back the curse of Meroz; continue and perpetuate the heavenly revivals of religion, which they have begun to enjoy; and may the time soon come, when no church shall dare to sit under Sabbath and sanctuary privileges, without having one of their number to represent them on heathen ground. Have mercy on the theological seminaries, and hasten the time when one half of all who yearly enter the ministry shall be taken by thine Holy Spirit, and *driven* into the wilderness, feeling a sweet necessity laid upon them, and the precious love of Christ and souls constraining them. Hear, O Lord, all the prayers which are this day presented, in all the monthly concerts throughout the habitable globe; and hasten the millennial glory, for which we are all longing, and praying, and labouring. Come, Lord Jesus, come quickly. Amen and amen.

The attention of our brethren, assembled at the Monthly Concert, is particularly directed to the interesting letters from the Corresponding Secretary, written from the Western States. The third and fourth numbers will be found below.

AMERICAN HOME MISSIONARY SOCIETY.

LETTERS

FROM THE CORRESPONDING SECRETARY.

No. 3.

Jacksonville, Ill., January 1, 1833.

Rev. Benjamin H. Rice, D. D., Associate Secretary of the A. H. M. S.

My Dear Brother,

I address you under emotions which could probably be produced by no circumstances other than those in which I now write. The communications which I sent you from Ohio and Indiana were from states which I had before visited, and the scenes about me were, to some extent, familiar. It is now otherwise. Time has rolled on another month, and the father of mercies has preserved me to the dawn of another year, while the steamboats, stages, and "pad-ponies" of the west, have conveyed me to a portion of the great valley which is all new to me, and so different in its appearance from what I have before seen, that I despair of conveying to your mind an adequate description of it. There is no portion of country on the Atlantic slope to which I can liken it;—so new in its present settlement, and yet so old in its aspect and in its remnants of antiquity, which indicate that here have lived, and fought, and died, other generations of men, whose name and genealogy are as much a mystery to us, as the beginning of the days of Melchisedeck; so rich in its fertility, so expanded and beautifully variegated in its surface, that the traveller who looks upon it for the first time, however familiar with its history, is constrained to feel that the half

t been told him. And yet, surprised elighted as I have been with the of this country, and strange and as its scenery appears, my heart has so much interested in its moral im- ement, and my mind so much engu- in furnishing its rising settlements h the saving health of the Gospel, and ave so long breathed, as it were, a stern atmosphere, in conducting the erations of our beloved society, that, in casional interviews with the scattered opulation, and on meeting the churches, nd especially the few devoted ministers, which, through our instrumentality, have been planted on this immense territory, I seem to myself to be mingling with fami- liar friends. I feel with them, irresistibly, a common interest, and if, by a wish, I could transport my family to one of these states, I know of no country which would mingle with it more of the charms of home. If I could feel that I had any abiding place on earth, or continuing city, I would as soon plant my vineyard here, and erect my dwelling in the centre of this wide valley, as upon any other spot on the globe. It is the scene of my brightest anticipations, in relation to the future progress of the cause of Christ; and the more I contemplate its capacity to sustain a dense population, its prospective wealth, the moral power which it will ultimately concentrate, and the influence which it must exert upon the older states, and, in connexion with them, upon the whole world, the more intensely does my heart cleave to it, as the land of hope; and, in view of the lively interest which is now felt in its spiritual prosperity, the prayers and the efforts which are put forth to promote it, and the blessing of God upon them, I cannot but regard it as also the land of promise.

I perceive, indeed, that there are great and appalling difficulties to be overcome. My impression of the magnitude, variety, and strength of these, is by no means *diminished* by my present visit. The more I become acquainted with the character and condition of the mass of western mind, as it now is, its diversity of habits and moral tendencies, the prevail- ing carelessness of religious restraint, the existing perversion of the public con- science on the subject and demands of re- ligion and religious institutions, the allow- ed disregard of the Sabbath, the prejudices which prevail, and the errors which are inculcated by many professed religious teachers, whose power to pervert the public mind is every where strengthened by the too prevalent neglect, in these western states, of the means of common school instruction, in consequence of which, a vast proportion of the rising population are not even able to read. I say, the more I become acquainted with these facts, together with the power of the Catholic superstition, in its debasing influence on the minds of thousands, the more am I impressed with a sense of the greatness of the obstacles which stand in the way of the success of those efforts which are now used by the Home Mis- sionary, and other benevolent societies, to subdue this whole valley to the dominion of Christ. I never before felt that the work to be done was so great. It demands the sympathies of all hearts, and the efforts of all hands; and these efforts, I am convinced, ought to be more generally and more intensely applied to the simple object of supplying this population with the PREACHING of the Gospel. All other means, without this, are comparatively inefficient. Over the religious Tract, and over the Bible, with all its rich treasures of wisdom and knowledge, hundreds of thousands of this people will slumber till they die. They will not, or they *cannot* read. They are not generally a reading people, but a thinking and talking people. They are accustomed to catch the glance of the living eye, and be instructed and animated by the coun- sels and persuasions of the living voice. Books do not attract their attention; and before the Bible will even be read by this population, there must be, in all this land

OICE OF ONE CRYING IN THE WILDER- to prepare its way. Allow me, ry dear brother, in addressing you iis field, to express my increased ion, that the work, in which it is vilege to labour, is, of all others, st important in its action upon the is condition of the west. It is in- able—I had almost said, it is the ng needful. I will not, however, alue any agency which the Holy has been pleased to honour as the ent of converting a soul. I vene- zeal which is spreading the Bible, gious Tracts, and Sabbath Schools is field, and my heart melts into hy with every agent who is putting d actively to these labours of love. y will utterly fail of accomplishing ject without the living ministry; annot do justice to my present im- ns, enforced by a multitude of facts, hich, in a brief survey of this , I have become familiar, without upon you, and, through you, upon rts of the benevolent in the older my confirmed opinion, that the f EDUCATION and of HOME MISSIONS ot received their proportionate f the patronage of the religious

Able, devoted, well educated rs, must be sustained on this field, cient numbers to arouse the atten- this wide spread population to the which belong to their peace, or the f the churches concerning them ver be realized. This is God's ap- ordinance for salvation, and they each the Gospel may claim his pro- be with them till the world shall nd with such an agency, so wisely to the condition and wants of ple, and with God for its author, as so signally crowned with his the feeble efforts which we have exerted, the work may be—it will mplished. Difficulties and oppo- vill vanish before it, for strong is d, and high is his right hand. Only let the friends of the cause, the whole cause of God and of man, apply a due proportion of their energies to this depart- ment of effort, according to its compara- tive importance, and pursue it with united action and fervent prayer, and then "Who art thou, O great mountain? Before Ze- rubbabel, thou shalt become a plain." As I have traversed the wide prairies, which spread out like oceans, and the fertile woodlands which skirt them, in this state and Missouri, and have reflected upon the multifarious character of the population which is so rapidly clustering upon their surface, the immortal destiny of the future millions that shall dwell here has risen before in solemn prospect. Nothing but the prevalence of religious institutions, and the blessing of God upon them, can save these millions from the perdition of ungodly men. And will the churches of the older states withhold their prayers, efforts, and contributions from an enter- prise so divinely adapted to this object? My faith answers, no; and I am almost ready to say to the future inhabitants of this land, "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

But I have indulged longer than I in- tended in these general remarks. It was my intention to give you, in this letter, a brief statistical view of the churches and Home Missionary operations in Illinois; but I must defer it for another communi- cation, in which I shall also embrace some remarks on Missouri, which I hope to visit again before my next. My heart is now warm with emotions of gratitude, in view of the happy results of

MY FIRST SABBATH IN ILLINOIS.

I arrived in Jacksonville on Saturday evening, the 29th December, and felt my way, in the dark, to a wing of the new College building, which stands, on a beau- tiful rising ground, about a mile from the

village, and met a warm reception from President Beecher and his family. On the morrow, being the first day of the week, and almost as mild as April in New-York, the sun rose in his glory, and I looked out in the rear into a delightful grove, which caps the gentle hill upon which the College stands, and in front, upon a beautiful prairie of 13,000 acres, or 20 square miles, of the richest soil, a large proportion of it fenced and partially cultivated, embracing the town of Jacksonville, with 1200 inhabitants, and the scattered farm houses, which seemed like boats at a distance floating on this smooth sea of soil; and the whole skirted by oaken forests, like the shore of a lake, except in one direction, where the trees sink below the angle of vision; and it was remarked by one standing by, "there you cannot see land." I never beheld a finer plot of ground, and the stillness of the Sabbath resting on it, rendered the scene enchanting. Eight years ago, this domain, in all its richness and beauty, was an uncultivated waste. In 1828, our missionary, Mr. Ellis, was stationed here, and sustained principally by the funds of the A. H. M. S. The population of the place was then 200. Their minister was continued, and aid granted in his support, until January, 1832, since which the congregation have sustained the support of the preaching of the Gospel. In the mean time they have built a convenient house of worship, and the village now contains 1200 inhabitants.

Here, as I have intimated, stands "Illinois College." This, too, owes its origin so essentially to the operations of the A. H. M. S., and has been reared to its present respectable standing by the enterprise of its missionaries, that it cannot fail to be an object of lively interest to all who labour with us in the cause of the west. It is less than four years since the first thought of establishing a college in some western state was suggested by an association of seven young men, then pursuing their *studies in* an eastern Theological Seminary. The suggestion was reciprocated by our missionary in this place, and met the approbation of several friends of literature in this state. The young men were sent out in succession as missionaries of the A. H. M. S.; and principally by their agency here, and in the eastern states, the sum of $46,000 has already been raised towards the founding of this institution. Permanent buildings have been erected, and nearly completed, which will accommodate well 100 students—a philosophical and chemical apparatus procured, worth from $600 to $800, a President, two Professors, and an Instructer in the Preparatory Department, and between 60 and 70 students, now on the ground. All this has come into being in less than three years; and to one as familiar as I have been with the history of its small beginning, its present magnitude is like a dream when one awaketh; while its prospective influence upon the intellect, morals, and religion of this rising state, must be regarded with the liveliest interest by every Christian and every patriot.

Such were the scenes spread under my eye and rushing upon my memory, on the morning of my first Sabbath in Illinois. I read, in my room, the 103d psalm, "Bless the Lord, O my soul," &c., and then walked to the house of God, and preached to a church of 140 members, and a refined and intelligent audience crowding the house, which has become too small for their accommodation. In the afternoon I presented a brief history of the operations of our Society, and was listened to with an interest which beamed in almost every countenance, and made me feel that I stood in actual contact with the souls of men and the hearts of Christians. In the evening we held a meeting for the purpose of commencing a subscription for the A. H. M. S. Several addresses were made. There was deep emotion manifested in the audience, when one brother arose, and said he rejoiced in the opportunity now afforded this people of reciprocating, in

the presence of the Secretary of the A. H. M. S., the kind feelings of the eastern churches, which had been so liberally manifested by the inestimable benefits conferred upon the west, through this Society. Another said, he would waive all consideration of the blessings which had been conveyed to the state of Illinois, and to the whole valley of the Mississippi, by the operations of this institution, and would ask the members of this congregation, not Christians only, but every intelligent man, *whether Jacksonville were not the better for the Home Missionary Society?* Under the influence of these considerations, "the people had a mind to work." A subscription was raised on the spot of $205, which will probably be increased to $250.

When it is considered that eighteen months ago, the congregation of Jacksonville was receiving aid from our Society, this result is truly cheering to the friends of Home Missions. Let our brethren and the churches in the older states look at it, and remember that this result is but one of many of a similar character on the field of our labours, and they need not fear that they are spending their strength for nought. As the work advances many of the feeble will become strong, and will rejoice to bear their part in efforts to aid others, till the whole land shall be supplied, and all the people shall raise and sing together of salvation.

MISCELLANEOUS REMARKS.

By this time you will desire to know the route by which I have reached this central part of Illinois. Dec. 12th, I left Madison, Ind., from which I last addressed you, and proceeded by boat to Louisville, Ky., where I spent four days, and addressed the second church on the Sabbath, who listened with interest to my statement of the operations and prospects of our Society. But as they had recently contributed to its aid, according to their ability, on the late visit of Br. Douglass to that place, it was deemed inexpedient to ask a new subscription. I received, however, the most ready assurances that the cause will not be forgotten by that increasing and enterprising church and congregation. Efficient aid will hereafter be received from Louisville, and I have the best reason to believe, that the plan of our operations is enlisting, more than formerly, the affections of the churches of Kentucky. It was with deep regret that I denied myself the pleasure of visiting the brethren in the interior of the state. But time would not permit.

On the 18th, the travelling across the state of Indiana being unusually bad, I was dissuaded from my purpose of taking that route by stage, to Illinois, and embarked by water; proceeded down the Ohio, to its mouth, 430 miles, and up the Mississippi, 140 miles, with the intention of proceeding 60 miles further, to St. Louis. But the ice from above obstructed our passage, and we were landed at St. Genevieve, an old French town in Missouri, on Saturday evening, the 22d. The majority of the passengers proceeded by land, on Sabbath morning, to St. Louis; but a Methodist brother and myself, gave notice of our willingness to preach, if the people would assemble to hear. A little group of about 30 assembled, and we divided the day in addressing them. At the close of the service, one good lady, a native of Connecticut, informed me that she had been twenty years in this country, and that on her arrival in St. Genevieve, she was told that the Sabbath had not yet crossed the Mississippi. Here are three Presbyterian professors of religion, members of the church at St. Louis, 60 miles distant, and a few Methodists, but the mass of the population, about 800, are Catholics. A few of the Protestants seem anxious to be supplied with the preaching of the Gospel. On Monday I proceeded on horseback, in company with the Methodist brother alluded to, and reached St. Louis on Thursday evening,

and remained until Friday, when I took stage for Jacksonville. As it is my purpose to return to St. Louis, I will speak of my reception there, and the prospects of the churches in that place, in my next.

I have only room to express my ardent wish that the wants of this country may be more fully appreciated by the friends of our Society, and to assure you and the Committee, that I am ever yours,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

No. 4.

Mississippi River, bound from St. Louis to New-Orleans, Jan. 10, 1833.

Rev. Benj. H. Rice, D. D. Associate Sec. A. H. M. S.

My Dear Brother,

Last evening I left the city of St. Louis, having spent three weeks in Illinois and Missouri, and made such arrangements for the permanent operations of our Society in those states, as seemed to be required. I am now floating down the Mississippi, at the rate of 200 miles per day, while I feel that the wing of time is bearing both you and me, with still greater rapidity, to eternity. It is meet that I seize upon this opportunity to sketch some of the scenes, which have attracted my notice, since my last. According to my promise, I begin with some general notices of the states of Illinois and Missouri. First, of

ILLINOIS.

This state embraces an area of 57,900 square miles, and is 11,900 square miles larger than the great state of New-York. In amenity of climate, fertility of soil, and commercial advantages, it is surpassed by no interior state in the Union, 847 miles of its boundary being the navigable waters of the Mississippi, Ohio, and Wabash rivers, and lake Michigan, while the aggregate length of the navigable rivers that penetrate its interior, is 650 miles. The prospect of its being soon full of people may be estimated by the interest with which it is regarded by emigrants, from the older states and from Eu the ease of its cultivation, the abund of its produce, and the rapidity with w its population has increased hitherto. census of 1810, exhibited a populatio only 12,282. In 1820, it had incre to 55,211, and in 1830, to 157,445 is now estimated at 200,000, having than doubled, four times, in twenty years, or nearly once in every five during that period. Though the inc will not hereafter bear an equal propo to its present population, yet, on the est estimate, the mind is surprised to ceive how soon this state will contai million of people! and then,—ten lions!

MISSOURI.

To form some idea of the magnitud this state, I have only to reflect that Mississippi river, on which I am floating, runs the long distance of miles along its eastern border, while Missouri flows 384 miles within its lin its area is 65,500 square miles, whic 7,600 square miles larger than that of nois, and 19,000 larger than the stat New-York. Its population, in 1810, 19,833; in 1820, it was 66,586, an 1830,—140,455. A census, taken u the authority of the state, in 1832, eighteen months after that of 1830, sh the population 176,276. At present not less than 185,000. The climate, and productions of this state are not i rior to those of Illinois, and the east central, and northern sections of it, entirely equal to that state in commer advantages. No reason can be assig why it has not increased, and may hereafter increase in population, w equal rapidity; but the single fact slavery is tolerated by its constitut This, while it is an allurement to sc whose places have become too straight them in the older southern states, I vents the settlement of many from north, and from Europe, within its bou

herwise, would choose it as the their abode. By us, this cannot mented as an evil, but it must not ay our sympathies from this great wing state, as a field of action in e of Christ. Here, too, will soon illion of people, and then,—ten ! And if the principles of the prevail, the day is not far distant, avery will be abolished, and Mis- ll stand even-handed with her sis- nois, in the benign and mighty e which she will spread from the) either extremity of the great val- e west. The obstacles to be over- Illinois, which I named in my ist also to an equal extent in Mis- But these, as well as the embar- t to which I have here alluded, e regarded as an inducement, ra- a hinderance, to the efforts of iety in this state. Such, if I mis- , have ever been the views of the re Committee, and yet we have wer labourers, comparatively, who n disposed to plant themselves on , than have chosen to go north hio and east of the Mississippi. lt is apparent from the following

AL VIEW OF THE CHURCHES AND SSIONARY OPERATIONS IN ILLINOIS SSOURI.

the A. H. M. Society was organ- May, 1826, there were, in these e, eight Presbyterian ministers. , five were in Missouri and three s, and five of the number, viz. the former and two in the latter re missionaries of our Society, former organization. Two of ; viz. the Rev. Messrs. Giddings, uis, and Robinson, of St. Charles, e been called to rest from their aving with great faithfulness and l accomplished the work which a them to do. Two others, one h state, have removed to other fields of labour, leaving only four of the original eight, who, six years and six months ago, constituted the whole strength of the Presbyterian ministry in Missouri and Illinois; and the Holy Ghost, which was with them, constituted *their* strength, and laid the foundation of the unexpected success which has attended their labours. The number of Presbyterian ministers now labouring in these states, is 51, of whom 37 have been sent here, or aided in their support, by the Home Missionary Society. These now constitute two synods under the care of the General Assembly. The first is the Synod of Illinois, constituted in 1831, embracing three Presbyteries and 33 ministers, 24 of whom are, or have been, Missionaries of the A. H. M. S. The other is the Synod of Missouri, constituted in 1832, embracing 18 ministers, 13 of whom are, or have been, Missionaries of our Society. These, surely, are results, which the friends of Home Missions cannot contemplate without the liveliest emotions. Aid has, also, been granted to a number of the churches in these states, by the Board of Missions of the General Assembly; and there has been, in the mean time, an encouraging advance in the number and evangelical character of ministers of some other denominations. The cause, the whole cause, has been prospered in these states. But when I contemplate the number of faithful men, whom our Society has contributed to sustain on these fields, and the blessings which have crowned their labours, my heart is overwhelmed. They are altogether new, extraordinary, and unexpected. No churches in the land, according to their numbers, have shared more richly in the revivals, with which our country has been blessed, for the last two years; and, perhaps, at no former period has the state of these churches been more interesting, and prosperous, in this respect, than during the last six months. In several of them there are revivals at the present time. Much in the state of the com-



gregations aided, as well as in the condition of the destitute, invites us to effort, and encourages the benevolent to expect great results from their labours.

The friends of missions have arrived at a point, where they can better estimate than formerly, the causes which are best adapted to promote the spiritual instruction and renovation of men. Can these dry bones live? A voice from the throne answers, yes; and every lesson of our experience concurs in directing us to the means which God will especially bless. The future millions of these states will be saved only through the ordinances of Him who has promised to be with them, who shall *preach the Gospel*, alway, even unto the end of the world. We must *prophecy* upon the slain. While therefore we do and will rejoice in every effort and every influence, which tends to prepare the way for the action of these ordinances upon the minds of men, we must not forget that the great, the indispensable, the ultimate thing to be done, is to send them the preaching of the Gospel. This the friends of Home Missions have begun to do for all the destitute of the nation, and there are thousands of the scattered population of these states, of different denominations, whose hearts and prayers are with us in our labour of love, and who are ready to aid, according to their ability, in its accomplishment. But they cannot accomplish it alone; and on the principles of the Gospel, which we commend to their acceptance, they have a right to expect our assistance. This expectation, the Home Missionary Society, by the published principles of its organization, and by the work it has already done, has encouraged. New fields of interest, and of promise, open as we advance, and the appeals of our brethren urge us to redoubled exertions, and more importunate prayer. These expectations are reasonable, and must not be disappointed. There must be no discharge in this warfare until victory is achieved.

Permit me to add a brief account of

MY FIRST SABBATH IN ST. LOUIS.

I denominate it my *first*, as if it were [illegible] my expectation to spend yet *other Sabbaths* in that interesting city. But though [illegible] I have visited no place to which I would [illegible] repair with more cheerfulness, as a field [illegible] of permanent labour, I am aware that the [illegible] calls of duty may, probably, never allow [illegible] me to meet again the dear brethren [illegible] whose kindness, as well as their united [illegible] and fervent zeal in the cause of Christ [illegible] won strongly upon my affections during [illegible] my brief sojourn among them.

St. Louis may be denominated the central city of the west. It stands on the [illegible] west bank of the Mississippi, 1200 miles [illegible] above New-Orleans, and is nearly in the [illegible] centre of the entire valley of the Missis[illegible] sippi. Its site is beautiful, and its present population about 7000 to 8000, a portion of whom, perhaps one fourth, are [illegible] French Catholics. The American population, which now greatly predominates [illegible] I should think characteristically enterprising and intelligent. The place is rapidly [illegible] increasing, and business is active and [illegible] large, for the number of the population. [illegible] Eighty different steam-boats have called at this port during the last season. Its commercial prospects are unrivalled by [illegible] any city on the Mississippi, excepting [illegible] New-Orleans. What it may be at some [illegible] future day, in wealth, political power, and moral influence, I dare not conjecture.

I arrived there first, on the 25th of December, and after a fatiguing ride of two [illegible] days, through a portion of Missouri, very [illegible] improperly denominated the "Barrens," but still wild and uncultivated; I cannot describe the pleasurable sensations with which I emerged to a full view of St. Louis; and my grateful emotions were increased by an immediate introduction to an evening prayer meeting; where my heart melted into union with the lit[illegible] group of earnest supplicants, assembled, with one accord, to pray for a revival of religion. And they seemed all to understand

that prayer implies responsibility, hey pledged themselves before the ', and to each other, to *labour* for a l. In these prayers and labours, 'o Presbyterian churches here, and ministers, seemed perfectly united, slightfully harmonious. I spent two 'ith them, and proceeded to Illinois, which I returned on the 5th of the t month, and found the cause 'ist evidently advancing in these ies. Two or three conversions had y occurred within the week previous, number were anxiously inquiring they must do to be saved. The ıy was the Sabbath. In the morn- reached in the first church to a nu- s audience, and in the afternoon, l the young Pastor of the second , in the administration of the Lord's ', to his newly collected flock, in er chamber. Three were added to urch, and, the Pastor being a Mis- of our Society, by the contribu- an unknown individual, and his having been commenced under stances the most happy, the scene ltogether, one of deep interest to lings. The responsibilities of the es, so recently planted in this in- city; the amazing influence which ll exert, in giving character to the ls of thousands which will cluster nd the effect which this character ve upon the temporal and eternal s of the whole future population of t, arose upon my mind with over- ng greatness; and now to be per- o stand here with my young bro- ıd water this young tree of life, rearing its top above the wilder- aring buds and blossoms, which much fruit unto holiness, was a which could only be properly d in the language, in which Isaiah ed and David sung.

CONCERT OF PRAYER, AND SUBSCRIPTION TO THE A. H. M. S.

Monday, January 7th, being the day designated by the last General Assembly, and numerous other ecclesiastical bodies, both in this country and in Europe, as a day of fasting and prayer, for the outpour ing of the Holy Spirit upon the whole o Christendom, and the revival of religion throughout the world, the voice of the churches in this remote city of the west was heard in the general concert. By appointment on the previous day, the two congregations assembled in the first church, and listened to a discourse on the signs of the times, which indicate, that the present is the commencement of an age of conversions and of revivals, from which there will be no declension. In the statement of those causes which are now working mighty changes in the moral condition of mankind, the influence of this country, its government, the freedom of its religious institutions, the benevo- lence which is waking the churches to action, and especially the revivals of reli- gion which have distinguished the last two years, were discussed as signs which be- token the approach of great events, and should encourage the faith and prayer of God's people. On these considerations, also, was founded an appeal on behalf of those benevolent institutions, which seek, first of all, the sanctification of the pre- sent and future millions of the United States; and especially the American Home Missionary Society, whose indispensable importance to the attainment of such an end, is so apparent to the enlightened Christians of the west. This appeal was not disregarded. At the close of my ad- dress, and after a few remarks by the Rev. Mr. Potts, a subscription was started, and though the sum of $170 had been sub- scribed, and paid to our Society, by the members of these churches, in June last, the amount now raised on the spot, was

$216, of which $140 was paid the next day. The remainder will be collected by the first of April next, with an addition of, perhaps, $50, making $436 contributed by these congregations, within the year. In view of this and other examples of liberality, which it has been my privilege to communicate, let not our brethren of the older states doubt that the churches of the west, as fast as they are able, will rejoice to bear their part in the labours as well as the pleasures of the great enterprise, in which they, with us, have so much reason to feel a common interest.

The remainder of the day was observed in accordance with the great object of its appointment, and at evening a contribution was made, as usual, in aid of the American Board of Foreign Missions. Few of the days of my life have been spent under so lively impressions of the glory of Christ's kingdom, or in circumstances so suited to encourage the most animating hopes. The eye of Heaven probably never rested upon a concert of prayer from this world, so extended as that of the first Monday in 1833. And the redemption that Israel waits for was never so near at hand on any former occasion of prayer for the same object. My mind dwelt with delight upon the hope, that this day might long be remembered, as the commencement of a new era in the progress of the Gospel; while there was much in the recent history of the churches with whom I was mingling, the spirit of revival which they now exhibited, and the latitude and longitude, and moral bearings of the spot from which our united prayers ascended, which gave to the whole scene, a life and interest, never to be forgotten by me. This our friends will appreciate, in part, from the following sketch of the late dealings of God with these churches.

"PREACHING THE GOSPEL BY PROXY."

I have said there are two Presbyterian churches in St. Louis. The second is a colony from the first, and has been formed [illegible] in a manner so extraordinary and interesting, and by means so unexpected, that I am constrained to feel that "the hand of the Lord hath wrought this." The first church, in 1828, when the Rev. W. S. Potts, became its Pastor, embraced about 50 members. It was increased by gradual accessions only, until about one year ago, when the Spirit of God was poured out, in a wonderful manner, and the result has been the hopeful conversion of about 125 souls, and a state of religious activity and enterprise in the church, which it had never before enjoyed. These blessings, so far beyond the faith of the Pastor or his flock, impressed them with a sense of their responsibility to the community around them, and the idea was suggested of the importance of a new church. But they had not the means to accomplish it, and no labourer appeared to undertake the enterprise. They looked to God, and God remembered them. About this time an unknown individual, styling himself a "Friend to Missions," wrote on from the city of Washington, saying that, in view of his obligations to the Great Head of the church, he had determined, during the rest of his life, as long as blessed with the means, to "*preach the Gospel by proxy*," in the state of Missouri, by paying the full support of some able and faithful man of the Presbyterian faith, to be selected by us, and located in such field as should be advised by the Pastor and Session of the church in St. Louis. An extract from one of his letters to me, was published in the Home Missionary, for April, 1832. "I wish," said he, "to be in the field in the midst of the harvest, and trust you will find such a labourer, as accords with the spirit, and views, and hopes, and deserts of this my proposal." I immediately communicated with Brother Potts, on the subject, and, with his concurrence, selected the Rev. Edwin F. Hatfield, who, as a Missionary of our Society, is sustained in the manner proposed by our un-

own "Friend." Mr. Hatfield arrived St. Louis in October last, and was joy- y received by the Pastor and Session the first church, and welcomed as a ow labourer. As soon as the necessary angements could be made, just half of Session of the first church, with such ers as were disposed to go with them, h the cordial approbation and encou- ement of their Pastor, took dismissions n the first for the purpose of consti- ng a second church, and were organ- l as such, Nov. 23d, 1832, just fifteen rs after the formation of the first rch, under the ministry of the late r. S. Giddings. The particulars of transaction are contained in Mr. Hat- ls report, which I shall forward you the same mail with this. Such has a the origin of the first colony church, t of the Mississippi. From the same ant stock, another church was also ned, two weeks since, about ten miles the country, called the church Des es, which is now enjoying the labours ur Missionary, Mr. Ingraham. These branches embrace, together, more a 50 members, while the first church, er the pastoral care of Mr. Potts, eh, four years ago, numbered only r, has now 247 members. Such an in- ase, under similar circumstances, has lom been realized in the history of the rch of Christ. But the point of pecu- interest in the present condition and spects of the two churches of St. Louis, is the entire harmony and mutual good feeling with which they have commenced their united labours. Feeling that they are sister-branches of the "true vine," they seem moved by one Spirit; and, min- gling their prayers and efforts together, the tokens for good are such as might be expected. Transgressors are taught the way of the Lord, and sinners are con- verted, and will be, so long as that spirit reigns in these churches.

Thus to have *preached the Gospel by proxy*, and to witness the delightful pros- pects under which his labour of love has been commenced, must be a source of unfailing satisfaction to our unknown "Friend," who has adopted this novel method of ap- plying his talents to the work of the min- istry. I commend him to God and the word of his grace, and his example to the imitation of such as would devote their possessions and industry in secular em- ployments, to the most useful purposes. May the Lord multiply such preachers a hundred fold, and give to each a "proxy" after his own heart, until the Gospel shall be supplied to all the destitute, in the length and the breadth of our land.

Should my life be spared from the grave, I shall address you again, after visiting New-Orleans. Until then, my dear bro- ther, farewell. Be strong in the Lord, and may his grace preserve and prosper you and our beloved Associates.

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

"GO, OR SEND A HAND."

Under this head, a writer in a late Bap- paper urges upon his brethren the duty contributing to spread the Gospel.

It is an arrangement well known in the untry, that every person of particular e and qualifications, is assessed a cer- n number of days' work in making and eping in repair, roads, bridges, &c. In se of default in rendering the required vice in *person*, each is to furnish a sub- stitute, or, in common language, to "*send a hand*;" otherwise he is liable to a fine.

The Lord Jesus Christ, by the laws of his kingdom, has enjoined it on his peo- ple to "preach the Gospel to every crea- ture." This injunction is enforced by the most urgent considerations on every indi- vidual, especially on all who claim to be *his*, and are called by *his name*. Now, it is manifestly the duty of every such per- son seriously to ask himself this question:

Is it not my personal duty to preach the Gospel, to go and bear the tidings of salvation, as a preacher, teacher, or in some other missionary capacity, to those who know not God?

Many can answer this question without much difficulty. Their circumstances, age, health, &c., may at once decide in the negative; but if every one who names the name of Christ would seriously consider this matter, as in the presence of the Judge of quick and dead, the long dying moan of expiring souls would not, as now, come up from heathen lands unheeded. Every seaport would be crowded, and every ship bound to heathen lands would be freighted with ardent missionaries, going to tell the children of sin and superstition that Christ hath died. And the affecting appeals for preachers, teachers of schools, and helpers in every good work, now sounding out from the great valley of the West, would not, as at present, die away without scarcely any echo of sympathy.

But, Christian reader, if you have solemnly decided that it is not your duty to be a preacher of the Gospel, either in this or foreign lands; that you ought not to go and teach a mission school, or as a private brother or sister devote your *personal* efforts to the missionary work, let me ask you, if it be not your duty to SEND A HAND? Are you a *man of property?* By what process of reasoning can you excuse yourself from obeying in this way the last command of Jesus, to whom you know you owe more than words can express; your life, soul, comforts, hopes, every thing? If you cannot go yourself, "send a hand." Look at letters from the West, and particularly the account of the Second Church in St. Louis, [see page 180 of the present number,] whose preacher is sustained by the liberal pledge of an individual, who, finding that he could not go himself, has *sent a hand*, whom God is owning as a faithful servant. Thus, on the principle that what one does by another he does himself, (a principle which God will recognise in the judgment, and in the rewards and punishments of eternity,) that good man is doing his part, in executing the commission of our Lord, to preach the Gospel to every creature.

Are you a man *of influence?* Can you exert that influence to induce others to go, or to combine their means to *send hands* in their stead? Then reflect that for your talent you must give account. The command of your Lord is, "occupy 'till I come." O, beware of the doom of the slothful servant.

Does your influence arise from your *learning?* and yet are the obstacles to going yourself insurmountable? Then use your intellectual power to convince others of their duty, and to persuade them to go forth as missionaries, teachers, &c. and thus *send your hands*, and by them do the work of the Lord faithfully; for he that in this way turns many to righteousness, shall shine as a star in the kingdom of God for ever.

But do you say that you are but an humble individual, with but a small portion of property or influence in society? *Still, if* your *heart* be in it you can do much to furnish the destitute with a teacher of religion. Fix your eye on this object, pray over it, ask others to do the same, and to join you in your efforts; and it will be strange indeed, if, in the closing hour of life, when you come to review the course of your days, you be not able to whisper, "*Though I could not go myself*, I SENT A HAND."

REPORTS OF MISSIONARIES.

NEW-YORK.

From Rev. B. B. Smith, Campbelltown, Steuben Co., N. Y.

PROTRACTED MEETING AT MEAD'S CREEK.

The church have been anxious for a Protracted Meeting for some time; but, till lately, I did not consider them prepared for such a season. Such a meeting began on the 8th October. I had invited a number of brethren, but the first day I was alone, except the Lord, who, I believe, was with me. Three of the brethren afterwards came to our help. On Thursday there was evidently a powerful work commencing in the congregation, which was constantly increasing. An expression of feeling was called for, and fourteen came to the inquiry room; thirty-eight on Friday; forty-five on Saturday; and fifty on the Sabbath. In our last inquiry meeting we called for an expression of feeling from those who had submitted, and who felt that they had given themselves to the Lord,

forty arose, many of whom
:e that they are born again.
) some that were not present.
1 of these are heads of families;
) mostly youths, and about an
:r of both sexes.

sionary in the Western part of New-York.

.he months of August and there were in F. quite a num-nces of hopeful conversion.—ese were cases of more than terest. One of them, a man of a judicious mind, and who has seen considerable of the world, said to me, "I have been a *Universalist*;—I thought I believed the Bible, but I see that I did not." He said, "I supposed it impossible that there could have been such a change in my views and feelings,—especially, that I could feel as I do towards some who have attempted to injure me. I thought it impossible that I could ever forgive them, but now I can not only do it,—I can do it with the greatest imaginable pleasure." This person, his companion, and two others, united with our church last Sabbath, and there are a few more who will probably unite with us soon.

:nts by the Executive Committee of the American Home Missionary Society, from January 15th, to February 15th, 1833.

ries not in Commission last year.

nteith, destitute places, Lorain Co.,

Mills, South New-Berlin, Otsego Co.,

:oper, Wampsville, N. Y.
:l n, Cincinnatus and Solon, N. Y.
W. Shultz, Reamstown and vicinity,

A. Fay, Northborough, Mass.
Jackson, Burdette, N. Y.

Re-appointments.

. Kelly, Kingsville, O.
d-treet, Vermilion, O.
:onger, Peru, O.
ppincott, Carrollton, Ill.
Cochran, Columbia, Mo.
Whitney, Montgomery Co., Ky.
at, Heuvelton, Lisbon, and Depeyster,

Linklaen, N. Y.
:ll, Scriba, N. Y.
r, Litchfield, N. Y.

Rev. Jason Chapin, Madison, O.
Rev. J. R Wheelock, Greensburg, In.
Rev. Edmund Garland, New Richmond, O.
Rev. Isaac E. Wilkins, Fairfield, Ms.
Rev. Wm. Jones, Kalamazoo Co., M. T.
Rev Geo Hornell, Adrian, M. T.
Rev. C. G. Clark, Dexter, M T.
Rev. Benj. F. Hoxsey, Auxvasse Ch., Mo.
Rev H Chamberlin, Boonville, Mo.
Rev. Oren Sikes, Mercer, Me.
Rev. J. F. Bliss, Pultneyville and Ontario, N. Y.
Rev. Wm Clarke, Rose and Wolcott, N. Y.
Rev. S. Cowles, Napoli, N. Y.

Appointments by the Massachusetts Missionary Society, under Commissions from the A. H. M. S.

Rev. Solomon W. Edson, Montgomery, Mass.
Rev. Spencer F. Beard, Norton, Mass.
Rev Isaac Jones, Billerica, Mass.
Rev. Alanson Saunders, Berlin, Mass.
Rev. Caleb Kimball, Harwich, Mass.
Rev. James Sanford, Holland, Mass.

surer of the American Home Missionary Society acknowledges the of the following sums, from January 15th, to February 15th, 1833.

Miss. Soc., Huntington, La-	jewelry; West Greenwich Ch, 100.00;
in Soc., bal. to const. Rollin	cong. coll., 178 60, 314 60
L. M., 20.00; Middletown,	Cutchoque, L I., coll., per Rev. E. Young,
Sarah Bacon, per D. J. Gris-	10 00; J. Tuttle, 1.00; J. B. Tuttle,
r., 40.00; New-Preston, Fe-	1 00, 12 00
ıber of Rev Mr Campfield's	East Groton, N. Y., Fem. Miss. Soc., to
ıasing with mourning, 5.00;	const. Rev J. B M'Creary, L. M., 30 00
adies Soc. of Industry, to	Essex Co., N. Y., A Friend, 5 00
s. Campfield, L. M., 30 00;	Gouverneur, N. Y., Fem Miss. Soc., Mary
entlemen of same Parish, to	H. Smith, Treasurer, 12 00
ir Pastor, Rev. R. B. Camp-	Hampshire Miss. Soc., E. Williams,
d., 30.00; North Woodbury,	Treasurer, 500 00
ssoc., Miss A. Judson, Sec.,	Massachusetts Miss. Soc., Mattapoisett,
., a few individuals, 1.00, and	Rochester, per J. A. Crosby, 17 00

Newark, N. J., 1st Ch., sundry individuals, per O. Woodruff, 183.75; Juv. Mis. Soc., per J. W. Clarke, Treasurer, 100 00, 283 75
Do, 4th Ch. coll., 11 00
Do, W. Wallace, 100 00
New-Hampshire Miss. Soc., Plainfield, legacy of Rowsama Adams, per Mrs. B F. Dorr, Ex'x., 300 00
New-Windsor, N. Y., Fem. Cent Soc., per J. Hall, 3 00
New-York, Allen-st. Ch., R. T. Haines, 3 00; M. O. Halsted, 100 00; Mrs. Halsted, 15 00; Isaac Brewster, (of which 30 00 to const. Edwin H. Brewster, L. M.,) 50 00; Rev. H. White, 5 00; Rev. C. Hall, to const. Charles Hall, jr, L. M., 30 00; S L. Kennedy, 5 00, J Chandler, 5.00; Mrs. Chandler, 3.00; L Hart, 5.00; Mrs. Hart, 1 00; J, Nitchie, (in addition to previous subscription,) 5 00; Caroline Scofield, 0 33; Mrs. Walsh, 0 06; M Bradshaw, 0 50; Mrs. Corson, 0 37; Eliza Goldsmith, 1 00; Catherine M. Barry, 1 00; Cash, 25.00; do., 13 00; Nancy Selleck, 0.25; Angelina Smith, 0 25; Margaret Barnes, 0 06; Mary E. Arthur, 0.25; Cash, 0.50, do., 0.25; Mary Barry, 0 25; L. K. Smith, 1 00; S. S. Barry, 2 00; Elector H. Ritch, 0.25; Theodosia Smith, 0.25; Sarah Stokes, 0 25; Mary A. Ogden, 0 12; Mrs. Leavy, 1 00; Mary P. Leavy, 1 00; Lydia Newman, 0.25; Achrah Smith, 0 25; Cash, 0.06; Elizabeth Kennedy, 0 50; A P. Oakman, 0 50; Phebe Ann Woolley, 0 25; Mrs. Bishop, 0.50; J. Wood, 1.00; Mrs. M. Terry, 1.00; Lydia Goldsmith, 1 00; Sarah Goldsmith, 1.00; Dr. Barker, 1 00; Mary Pike, 0 00; D. Van Nostrand, 3 00; Mrs. Messenger, 1.00; Miss Messenger, 0.50; C Boorum, 2.00; Miss N. Hoey, 0.50; Miss Waterbury, 1 50; Miss Metcalf, 1 00; R. G. Hanna, 3.00; Mrs. Weeks, 1 00; Mrs. Shadbolt, 2.00; Miss Rogers, 1.00; Miss Mulford, 0.50; Mrs. Higgins, 0.50; J. Davis, 1.00; Mrs. Davis, 0.25; Mrs. Hawkins, 0.50; Dr. Phillips, 1.00; Miss E. Sutton, 0.25; Miss M. Northrop, 0.13; Miss E. A. Barry, 0 50; John Foster, 1.00; W. V. Jagger, 0.50; Mrs. Terryl, 0.50; Mrs. Murray, 1.00; Miss M. Murray, 0.50; A. Murray, 1.00; W. Murray, 1.00; Maria Ehlert, 0.50; Gertrude Ehlert, 0.50; D. Bishop, 1.00; W. Walker, 1.00; Mrs. Walker, 0 50; Miss Walker, 0 50; Phebe James, 0.25; Elizabeth James, 0.12; Mrs. Osmun, 0.25, Mrs. Battles, 0.50; Mrs. Harvey, 0 50; Mrs. Sanford, 3 00; Amy Lewis, 0.25; W. Jones, 2.00; Mrs. A. Marshall, 0.50; J. E. Marshall, 1 50; Mrs E. Marshall, 1.50; Miss E. Marshall, 2.00; J. B. Marshall, 0.50; H. M'Neil, 3 00; Elizabeth Haines, 1.00; Sarah Haines, 0 50; B. Haines, 0.50; J. J. Haines, 0.50; J. Dubuar, 0.25; S J. White, 0.50; Miss F. Wells, 0.50; Mrs. L'Hommedieu, 0 50; T. Kennedy, 1.00; Mrs. Voorhees, 1 00; Miss Voorhees, 0.50; Friend, 1.00; Miss Thompson, 0 50; Miss Bunn, 1.00; C. M. Hill, 0.25; Harriet M'Arthur, 0 25; Cash, 0.25; S. M. Blake, 0.50; Mrs. Spock, 0.25; Mon. Con. coll, (16.94 before,) 22.39; Sab. Sch. coll., 1.77, 630 10
Do., Bleecker-st. Ch., Female Friend, 1.00; Mon. Con. coll., per M. Wilbur, 25.94, 26 94
Do., Brick Ch., Misses Mary and Hannah L. Murray, 30.00; Moses Allen, 100.00; Friend to the A. H. M. S., per C. De Forest, 50 00,
Do, Cedar-st. Ch., W. M. Halsted, 250 00; H Young, 50.00; Mon. Concoll, per W. Walker, 19 80,
Do., Central Ch, C. W. May, 5.00; W. H. Spencer, 1 00; M. Few, 0 50,
Do., Laight-st Ch, John Lamb, L. D., 100.00; W. E. Lee, 30 00; R. Lockwood, 10 00; S. F. Phelps, 5 00,
Do., Murray-st. Ch, W. J. Cochran, 5.00; S M. Jones, 2.00; G. Vane, 0 50,
Do, Pearl-st. Fem. Miss. Assoc, per Mrs. Ogilvie,
Do., Seventh Ch., per Rev. E. W. Baldwin,
Orange, N. Y., Balance of sundry subscriptions, per Rev. Dr. Hillyer,
Romeo, Mich., per Rev L. Shaw,
Raleigh, N. C., Rev. W. P. Apthorpe, outfit refunded,
St. Louis, Mo., "A Friend of Missions," per Rev E. F. Hatfield,
Do., 1st and 2d Chs., sundry individuals, per N Ranney,
Salem, N Y., Fem. Benev. Soc., in aid of a new Missionary to Illinois, per Elizabeth Billinge, Treasurer,
Smithfield, N. Y, Balance to const. Rev. R. G. Armstrong, of Fishkill, L. D., per Rev. W. Page,
Vermont D. M S., per Rev M. Knapp, 100 00; Manchester Th. coll., per Rev. J. Anderson, 7 00,
West Liberty, O, Rev. E. Garland,
Avails of Jewelry, from sundry places,
Home Missionary,

K. TAYLOR, Treasurer

Sums acknowledged as received by Rev. Squier, Agent of the A. H. M. S., in the part of the State of New-York, from Nov 19th, 1832, to January 31st, 1833.

Aurora Village, Presb. Cong., to const. their minister, Rev. H. R. Hoisington, L. M.,
Buffalo, ——, per A. Bryant,
Canandaigua, Th. coll.,
Danby, Presb Cong., per J B. Gorman,
East Bloomfield, Ladies' Aux., 32.50; coll., 22 76; A. Adams, 15.00; A Munson, 15 00; J. Porter, 25 00; J. Smith, 10 00; S. Eggleston, 5 00; H. Reebe, 5.00; G. T Nobles, 2.00; Alvin Adams, 1.00; J. Lee, 1.00; G. North, 3.00; A. Norton, 5.00; J Ayres, 0 50; A. C Parker, 0.25; J. H. Steele, 2 00; L. Munson, 1.00; S. Hopkins, 1 00; B Gauss, 2 00; T. Gauss, 1 00; B. Hawley, 2.00; B. Tobey, 3.00, T. Hawley, 1.00; C. Parks, 1 00; M. A. Norton, 2.00; Cash, 4.77, in all 163.75, (of which before reported, 113.45.)
East Cayuga, Ladies' Aux.,
East Genoa, Mon. Con., 8.41; coll., Fast Day, 7.17,
East Marcellus,
Geneva Sab. Sch. coll., in part,
Lansing Cong.,
Medina Presb. Cong.,
Port Byron, Mon. Con.,
Sennet, Ladies' Aux, balance,
West Meadow, F. Abbot,

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. V. APRIL 1, 1833. No. 12.

MONTHLY CONCERT.

LECTIONS OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

[Prepared from the Missionary Herald.]

Example to American Christians, set by the Converts in Ceylon—from Mr. oor's Journal.—Yesterday afternoon twenty-two church-members belonging to ie seminary, went to Moolai, to visit regularly from house to house, and thus to ervade the whole village. They carried with them printed copies of a circular tter, enclosing a tract each, and addressed to the inhabitants by the two mis-onaries at the station. From a verbal report, made by the church-members in e evening, it appeared that they visited one hundred and thirty-one families, whom they read the circular, and delivered eighty copies of the letter, enclos-g tracts to persons able to read, and willing to receive them, and, with a very w exceptions, were treated with great civility. Many interesting particulars ere related, some of which were of a highly encouraging nature. Many per-ns, especially females, heard the Gospel for the first time. Almost the only lings of regret that arose, while hearing the reports of the seminarists, was, at we had not begun at an earlier period to act on this fashion.

Jews in Constantinople.—Paul, a Christian Jew, formerly banished from Con-ntinople, says, that more than three hundred Jews in that city would apply baptism immediately, if they could have protection from the fury of the rab-s.

Mr. Schauffler writes from Constantinople: "The state of mind in which the ws here are, is by no means discouraging. Wortabet Matteos, the preacher the Armenians, in Orta Koy, who called on us some weeks ago, assured us at numbers were inquiring, doubting, and seeking. The unbelieving Jews, king occasion from the prevailing disease, poisoned many of them, and, pre-ding that they died with the plague, hurried them to the burying grounds. ow far this may be the fact, we have no means to ascertain; but it is probable such a degree, that I feel quite inclined to believe it. He also stated, that me three or four weeks before he called on us, a Jew, at Constantinople, (the ge city,) was observed, by the others, to have collected the Messiah prophe-s of the Old Testament into a little book. This was a crime worthy of death. his manuscript was destroyed, and he himself made away with in the course two days. One of the Jews, lately baptized by the Armenians, whose present me is Elias, met his younger brother, a lad of about fourteen or sixteen years, the street, and knowing him to have been thoughtful for some time, and wait-g only for a good opportunity to get baptized, he addressed him, and urged m to make no delay with his profession of Christianity, reminding him, that, he was carried away by the plague in his present state, as a Jew, he would be st. Boghos, another of the recent converts from Judaism, and some Arme-ans, conversed with him also, but not being cautious enough, they were no-ed by the Jews, and the poor youth was immediately thrown into the guard-use."

held another communion season on the 16th of Dec., and admitted fourteen to the church on the profession of their faith.

Fields white unto the harvest—from Rev. R. Barnes, Fulton County, Illinois.

The latter part of November, Br. Farnam removed from Lewiston, and is at present labouring in Jacksonville; so that now there is but *one* Presbyterian minister, north and west of the Illinois river, within 100 miles of me, and that one is 55 miles distant, at Rushville.

A few weeks since I took a tour into Peoria county, about 35 miles from this place, where I found eight Presbyterian professors in one settlement. I have also been informed of two or three other professors, in other parts of the county. It appears, therefore, very desirable, that there should be a missionary, as soon as possible, located somewhere in *Peoria county*.

In my last report, I referred to *Knox county*, as a field of Missionary labour; and here I would add that in *M'Donough county*, a church has been formed, of about thirty members, with no one to break to them the bread of life.

By the blessing of God we have succeeded so far in preparing a house for divine worship, as to erect a frame 26 by 36 feet, which we hope will be enclosed the coming spring. The temperance reform-

From Rev. C. W. Babbit, Pekin, Tazewell County, Illinois.

PROGRESS OF PRESBYTERIANISM IN THE WEST.

Our Synod was, to myself, peculiarly interesting. Twelve years ago there was not a Presbyterian minister in this state. There had been *three* here, Mr. Graham, Mr. Low, and Mr. Tenny. Mr. Tenny died, and the other two left the state. Now, there is a Synod, composed of 33 ministers, entirely of this state. Eighteen ministers were present at the Synod the past year. Fifteen revivals were reported, and 288 hopeful converts.

More Presbyterian Ministers wanted.

I have spent two weeks in M'Lean county, which lies adjoining this, (Tazewell,) on the east. I found there some Presbyterians, and preached nearly every day while I was there. There appeared to be a good degree of interest taken in religious meetings. There is no Presbyterian minister in the county. I found a church, consisting of eight members, and much attention to religion is manifested. One hundred and fifty joined the Temperance Society. They are anxious to obtain a minister. I have also spent three weeks in Putnam county, which joins Tazewell, on the north. Mr. M'D., their former minister, has settled himself in Ohio, the past summer. There is there a large Presbyterian church. I found some individuals anxious about their future state, and some instances of hopeful conversion. I preached nearly every day that I was there, on the Sabbath three times a day; and meetings were well attended. They wished me to write for them to the A. H. M. S. for a minister of the Gospel. They are quite an intelligent people, are situated near the foot of the rapids of the Illinois river, live in a very rich, beautiful, and healthy part of the state—there is none other more so; and there is no people, I presume, in the United States, who would give more, according to their property, to support the Gospel, than they. They principally came from one neighbourhood, in Ohio, and have been trained up from their infancy, liberally, to support the Gospel. They do not wish assistance from you, but they are deeply anxious that you would send them a man. The kind of man they want, *is one that loves* to preach, and who would be active in Sabbath Schools, Bible Classes, &c. If you could send such a minister of the Gospel as is calculated for the place, they would feel themselves under *a great debt of gratitude to you.* They, in fact, have no where else to look but to yourself; if they are disappointed, they must, without doubt, remain destitute. They are exceedingly anxious to obtain a minister as soon as possible.

[We have the pleasure to add that we have a prospect of answering the appeal above made, without much delay, by sending a well qualified and active preacher to Putnam County.]

Missionary experience.

I frequently, during the week, make preaching tours of several days, and in these I am often much interested. The joy which the destitute, in thinly settled neighbourhoods, manifest on hearing the Word preached, and receiving religious tracts, (of which I always carry a supply,) and the gratitude which they express to the ministers who visit them, makes the business of carrying them the Gospel an exceedingly delightful employment.

In one of these tours, made last week, my heart was pained within me, on beholding the destitute condition of some of my brethren, while, at the same time, I was made to rejoice, at being permitted, by the kind providence of God, to afford them partial relief. The first evening, after preaching, in a neighbourhood about eighteen miles distant, a young man, a native of Massachusetts, who is engaged in teaching a school, approached me, and with deep emotion, said, "While you were preaching, I almost forgot where I was, and fancied myself again in the land of my nativity, enjoying those blessed privileges in which I once delighted, but of which, for several months past, I have been totally deprived."

The next day I rode eight miles farther, to a neighbourhood whither I had been invited, for the purpose of forming a Temperance Society, and preaching the Gospel. Only a very few assembled, in a small log cabin, although there were within three miles, thirty-six families. The reason was, that they "would not hear a Missionary preach, or any one who stood in silver slippers;" though most of them were professors of religion, and members of a denomination, that is doing much in the cause of missions, not only in this country, but also in heathen lands! I was discouraged, but on learning that some present, a part of whom were females, had come on foot, a distance of four miles,

I thought this a favourable omen, and determined to make an effort. I accordingly delivered an address, and a society of about fifteen members was formed. In the evening I preached to the same little audience, and never did I see a people drink in the "water of life," with more apparent delight. After preaching, a few pious individuals of the Presbyterian, Methodist, and Baptist denominations, gathered around me, expressed their gratitude for my visit, and urged me to come again; declaring that, if the Gospel was to be preached to the *poor* and the *destitute*, no people had a stronger claim than they. One woman (a professor of religion) said she had lived upwards of two years in the outskirts of that neighbourhood, and that she had not before had the privilege of hearing a sermon. On this occasion, she came three miles and a half, and, after meeting, walked home, in the night.

I spent the night with an intelligent Presbyterian family, who had been driven by misfortune into the wilderness, having lost their land in Virginia, and been reduced to a state of deep poverty, and who seemed to feel their privations as sensibly as any persons I ever saw. When about to leave them, the next morning, the lady urged me to repeat my visit, saying, at the same time, "We are aware that it requires a stoop of condescension, on the part of any of our ministers, to come so far, as they must, to visit us in our comfortless huts, and partake of our coarse fare. We have no plea to urge, but our necessity; no reward to offer, but our poor prayers that God will reward you according to your kindness to us." Then she burst into tears, and bade me farewell, invoking the divine blessing upon me. Need I tell you, that this appeal went directly to my heart? that it opened the fountain of my tears, and caused them to flow freely? What! thought I, as I bent my course across the wide-spreading prairie—must it be thought *condescension*, on the part of an humble missionary of the cross, to visit the poor and the destitute, in their lowly dwellings, and preach to them the Gospel, when my Lord and Master came from Heaven to earth, to be engaged in the same employment, and with this difference, that he was treated with scorn, and had not where to lay his head; whereas I am received with open arms, as a messenger from God, and entertained in the best manner that the humble circumstances of those whom I visit will allow? Nay, I will rather esteem it an *honour* and a *pleasure*, thus to tread in the footsteps of my blessed Saviour, remembering, that "the servant is not greater than his Lord: neither he that is sent greater than He that sent him." And I must say, that the most exquisite satisfaction I have ever enjoyed in the discharge of my ministerial duties, has been in this labour of love, among the destitute poor; for in them I have experienced the full force of the declaration, "it is more blessed to give than to receive."

A word to wealthy Christians.

I have often wished that those of our wealthy brethren in the east, who live in ease and splendour, and give but sparingly of their abundance for the purpose of sending the Gospel to the poor, could accompany me in some of these tours, that they might see, as I see, from time to time, the destitute condition of many of their poor brethren of the same faith, and hear, as I hear, the importunate cry,—"Come over, and help us." For I am fully persuaded, that if they could thus obtain a personal knowledge of the desolations of Zion, in this western region, they would henceforward, in writing the sums of their contributions for Home Missions, instead of five dollars, write fifty; of ten, a hundred; of a *hundred*, a thousand; and of a thousand, *ten thousand*.

TENNESSEE.

From Rev. J. H. Guss, New-Market, Tenn.

INTERESTING REVIVAL.

Since my last report, there has been an interesting state of things in two of the churches in which I labour. The Lord has visited us with drops of mercy. Many are the streams of salvation which have issued from the throne of God, and watered this thirsty and almost barren land. We commenced a protracted meeting in the New-Market church, on the 10th day of November, which continued five days. At the commencement of the meeting, I thought I had never commenced a meeting under more unfavourable circumstances. Christians were cold and lifeless in the cause, and some of them wished the meeting had not been appointed. This was the state of things at the commencement of our meeting. On the first night of the meeting, I called upon Christians, who felt they had not lived as they ought to have done, and were willing to acknowledge, before God and man, their failures.

and to ask God for pardon for their past failures. In compliance with this request, every male member present thus publicly acknowledged their sins, and joined in asking God for grace to help in this time of need. From this time, Christians went to the work hand in hand. All improper feeling seemed to be laid down, and the church leaned upon her beloved. On Sabbath, which was the third day of the feast, the Lord gave evidence of having heard the prayers of his people, and, in answer to them, he came down by his Holy Spirit, and filled the assembly with his presence. At this time, Christians were strengthened, by seeing their friends bowing to the Lord, and asking for mercy. The solemnity increased every day during the meeting. There were twenty-four added to the church at this time. Others professed to have received a change of heart, who wished to join other churches. There were also many more hopeful cases. The feeling is, in a good degree, kept up yet, and has spread from this to other churches.

We appointed a sacramental meeting in Dandridge, with a view to having the minds of the people prepared for the day of fasting and prayer appointed by the last General Assembly. The meeting commenced on the 4th of January. The Lord seemed evidently to be present at the commencement of the meeting. We had evident tokens of God's mercy from the very first day; and, what was very pleasing, the solemnity increased every day, for six days. This was one of the most powerful revivals that I have seen. Among the subjects, were found the gray-headed sinner and the child, the rich and the poor, the old and the young, the master and servant, the husband and wife, the openly profane and the moral. Enemies were reconciled to God and to each other. At this meeting nine were added to the church on profession of faith in Christ, and a number more were rejoicing in hope of the glory of God; twelve of whom were received into the church on Sabbath, 20th January, making in all, during this revival, twenty-one added to our church, and a number to the Methodist church. There are, also, many more anxiously inquiring what they must do to be saved. Since my last report, we have received forty-five members to the churches in which I labour.

Plenty of Preachers.

[The advocates of Home Missionary and Education Societies are often accused of exaggerated statements respecting the wants of the West. One sect after another denies the need said to exist, and quotes the number of its own preachers as proof of the falsehood. Perhaps some light may be shed on these conflicting statements by the publication of facts like the following.]

From a Missionary in the West.

In this place, the ——— were the predominant sect. There are no less than five preachers of that denomination residing in this little place. One of them is a physician, one a merchant, another a copper-smith, another a tanner, and the fifth has gone to the legislature. Notwithstanding this great number of preachers, when I came here, there was no preaching oftener than once in three or four weeks, and no Prayer Meeting, or Sabbath School, or Bible Class, in the place.

INDIANA.

The way things begin in New Settlements. —From Rev. M. M. Post, Logansport, Indiana.

The territory, now organized, in this part of the state, was purchased of the Indians, in 1826, and about five years ago the settlement of this place was commenced. There were but two Presbyterians, females, within the limits of this county, in December, 1829, when I arrived here; and no religious society had been formed. A Presbyterian church was organized in January, 1831, which consisted of nineteen, received by certificates, and two, on examination. Five have since been added, by certificate, and eleven, on examination. For the most part of the last two years, we have had three Sabbath Schools, and for a considerable part of the time, three Bible Classes. A Temperance Society has been organized, which has now about 90 members. The church, also, are, without an exception, a Temperance Society, and have adopted the principle of abstinence from the use and traffic of ardent spirits, as a condition of membership. Towards relieving your Society from the support of its Missionary among them, they, this year, pay double the amount of the last, and triple the amount of the first year, besides a recent annual subscription for seven years of forty-seven dollars, to the American Education Society. One individual, a mechanic, without property, and with a young family dependant on his daily labour for support, pays twenty-five dollars

few years, however, will, undoubtedly, sweep this and its dependencies away.

Help immediately needed.

A neighbouring brother, who has lately explored the Wabash and St. Joseph's

AMERICAN HOME MISSIO

LETTERS

FROM THE CORRESPONDING SECRETARY.

No. 5.

Florence, Ala., February 28, 1833.

Rev. Benj. H. Rice, D. D., Associate Sec. A. H. M. S.

My Dear Brother,

My last, dated January 10th, and written on the Mississippi river, was mailed at New-Orleans, where I arrived on the 16th of the same month, and I trust has reached you. My passage down that river was rapid, and it was with much regret that I felt obliged, by the short time allotted to the performance of my long tour, to pass the states of Tennessee, Mississippi, Arkansas, (Territory,) and Louisiana, with only a brief stop at a few [illegible] ted the convenience of the

borland Presbyterian brethren, are labouring with more or less efficiency in many places, and we have reason to rejoice in the blessing of God, upon his own truth and ordinances under all these diversities of administration. But all the ministers of these denominations, together with our own, do not supply one half of the people of these states, with the stated preaching of the Gospel, while many whole townships, counties, and parishes* are entirely destitute. There are also in some of these states, many Presbyterian churches organized, who are remaining vacant for the want of ministers to supply them. And the people, in many places, where churches might be organized with encouraging prospects of usefulness, are pleading in vain for ministers of our denomination. With these facts pressing upon my heart, as I floated down the mighty river that waters the above states, my desire was intense, to pause in each of them a few weeks, and take counsel with the beloved brethren who now labour on these fields, and address the scattered churches, exhorting them to new courage and effort, and pledging them the aid of the Home Missionary Society, in pushing forward their enterprise of love. Such aid as *can* be, I trust, *will* be afforded. Let the condition of those states be known and read in the churches of the older states, and many hearts will feel, and many hands be extended for their supply. And may I not address one more appeal to the members of our Theological Seminaries on behalf of these south-western states? Few, indeed, have been the number who have been willing to devote their lives and labours to these interesting fields. Only ten were aided here, by our Society, during the last year. May we not hope that hereafter, a larger proportion of those who are entering the ministry, will be duly affected with the importance, the destitution, and the claims of these states?

* The state of Louisiana is divided into parishes instead of counties.

NEW-ORLEANS.

There is, perhaps, no city on the globe, whose position, character, commercial prospects, and prospective influence on the souls of men, should be regarded with more intense and fearful interest by the Christian community, than those of the city of New-Orleans. It is the grand emporium of the great valley of the Mississippi, and if war, or pestilence, or some other scourge from the Almighty, do not arrest its prosperity, the time is not far distant, when it will be the principal depôt of the commercial wealth of a hundred millions of people, and the point through which they will hold intercourse with all parts of the world. Its influence will then be direct and immense, upon this mighty mass of mind and enterprise, which will spread the savour of its religious or irreligious character round the globe. On the ascendency of pure religion in the hearts and lives of the citizens of New-Orleans, therefore, may depend the immortal destiny of many millions of souls. At present, however, it is known and lamented, that the restraints and the controlling influence of religion, are but partially and feebly felt in that city. On this subject, I am persuaded the public impression, abroad, is not too strong. My own previous opinions have been fully justified by a more minute acquaintance with its religious condition. My arrival there, as already stated, was on the 16th of January, and my continuance ten days, during which, I had much and delightful intercourse with the few estimable brethren who now sustain the Presbyterian interest in that city. The weather was uniformly pleasant, and the climate delightful, beyond what I had ever anticipated of the mildness of mid-winter, even in New-Orleans, while the mass of shipping, and of boats, and steamboats, at the wharf, and the huddling activity and bus-

tle of the streets, and the "confusion of tongues," exhibited in the conversation of groups of men and women and servants of different nations, all fastened upon my mind the impression, that I was in the midst of a great city. And such it already is, in the amount of its business and the extent of its intercourse with the world. There were also obtruded upon my notice, more than the ordinary indications of that fulness of wealth, and of that careless indulgence and dissipation, which too often deform the character and corrupt the influences of large cities.

THE CHURCHES IN NEW-ORLEANS.

The Sabbath came, and I looked in vain for the multitude walking to the house of God in company, which so beautifies the aspect of that holy day in other cities, with which I am acquainted. The permanent population of New-Orleans is, perhaps, 56,000, of whom about one half are nominally Catholics. The other half are nominal Protestants, but few indeed of this number make any profession of religion, while the great mass of the population do not pay even an external respect to the ordinances of the Sabbath, but pursue their business or pleasure as on other days. For the accommodation of Protestants, there are one Episcopal, one Methodist, one Baptist, and one French Protestant church; and two Presbyterian churches, who, for the present, hold their worship unitedly in the same building, which, though small, accommodates their present congregation. The reason of this arrangement, is the following: The former Pastor of the first church, Mr. Clapp, having been deposed from the ministry, by the Presbytery, and having, in consequence, declared himself an Independent, is sustained by a part of his former congregation, who continue to rent, for his use, the commodious building in which they have heretofore worshipped, and which was once occupied by the talented and lamented Larned. The church, however, embracing the Eldership, and a large portion of its members, immediately retired from the ministry of Mr. Clapp, and invited our beloved brother and missionary, the Rev. Joel Parker, to preach to them, and administer the ordinances of the Gospel, during his continuance in the city. But having no convenient building in which to meet, they entered into an arrangement with the second church, by which the two are united in their worship on the Sabbath, under the ministry of Mr. Parker and the Rev. J. H. Hawk, minister of the second church. These two churches are both small, embracing only about twenty-five members each, but their numbers are increasing under the ministry of the two brethren above named, whose labours appear to be conducted with great harmony and efficiency, and their united congregation is perceptibly enlarged from Sabbath to Sabbath, while there were some, before I left, who were convicted of sin, and inquiring what they must do to be saved? I preached and addressed them on behalf of the Home Missionary cause, and was delighted with the responsive interest expressed, and the deep feeling of responsibility manifested by the few members of these churches, not only in regard to the interests of religion in their own city, but also as to the importance of their influence upon the whole valley of the Mississippi. A contribution was commenced by several individuals, in aid of our Society, which we shall hear from in due time, and I am happy in the assurance, that fervent prayer is offered by our brethren, in New-Orleans, for the blessing of God upon our efforts there, and upon all who seek the salvation of souls. But they are few in that city, not more than *fifty* in the two Presbyterian churches, while the resident members of the other four Protestant churches do not average more than *twenty-five* to each, making in all only *one hundred and fifty;* a little flock, truly, to be witnesses for Christ in so great a city,

and to stand against the overwhelming tide of worldliness that sweeps over the mass of the population, and the combined power and wealth of the "man of sin, the son of perdition," whose whole influence is exerted, if we rightly judge, to roll back the ear of salvation. Yet we may hope, nay, confidently expect, that religion will revive and prosper in New-Orleans. There is hope in the prayers of God's people there, and in the faithful labours of our two beloved brethren, who now unitedly minister at the altar amid so many apparent discouragements. I commend them to the sympathies and prayers of the churches, and the blessings of the Father of mercies, and doubt not, that if they are properly sustained, and *faint not*, the whole church will, in due time, reap a rich harvest of blessings from their zealous and persevering exertions.

ALABAMA.

Leaving New-Orleans, I arrived at Mobile, Jan. 26th, and have spent five Sabbaths in this State, viz. at Mobile, Claiborne, Montgomery, and Tuscaloosa, and one on the mountains between the latter place and Florence, where I now am, being detained by heavy rains, which have so raised the rivers and creeks as to stop the regular stages, and subject me to the necessity of adopting other means of conveyance. I have thus been hindered from accomplishing all that I intended in this State, and have been diverted from some places which I wished to visit. My labours however, I trust, have not been in vain. At Mobile my appeal on behalf of the Home Missionary cause was kindly received, and a subscription commenced which I trust will be increased to $100 or upwards. The prospects of the church there are highly encouraging, under the ministry of the Rev. J. R. Johnston, lately from New-York, and I trust they will hereafter be helpers in our work. At Claiborne, a village of perhaps 900 inhabitants, the Presbyterian congregation is small, and at present destitute, yet a contribution of about $40 was taken up in aid of our funds. Here and in the vicinity I found several valuable friends of the cause, among whom are the late Judge Tait, and Governor Murphy, one of the Vice Presidents of our Society, and others who will not fail to co-operate with us. At Montgomery I found the church under the pastoral care of our late Missionary, Rev. A. N. Cunningham, in an interesting state. This is perhaps destined to be the most important place in the State excepting Mobile, in a commercial view. It is nearly at the head of navigation on the Alabama river, contains at present about 2,000 inhabitants, is rapidly increasing and has every appearance of enterprise and thrift. The cause of Home Missions is warmly embraced by the Pastor and members of this church, and they hope to send us, in the month of April, a contribution of $200 or more. I also met at Montgomery our Committee of Correspondence for South Alabama, and adopted such measures as seemed practicable for granting more effectual aid to that important part of the State. This Committee, I trust, will be an efficient auxiliary in conducting our operations. During my stay at M., I visited Mount Meigs, the station of our missionary, Rev. F. Bradshaw, 13 miles distant, and spent a day with him and other brethren at a protracted meeting, and was again impressed, as I have often been, with the immense benefits resulting from our system of aid to the needy. Mr. B. is labouring with faithfulness, and the Ladies of Philadelphia, who have furnished us the amount appropriated towards his support, may be assured that their work of charity has not been in vain in the Lord. It is already appreciated by some, who will rise up in eternity and call them blessed.

Tuscaloosa is the seat of government of the State, and is a beautiful place, on the south bank of the Black-

warrior river. The village contains about 2,000 inhabitants, a Presbyterian, an Episcopal, a Methodist and Baptist church, each having a commodious house of worship. A little removed to the west, on a gentle elevation, stands the State House, a splendid edifice, and on the east, about a mile from the village, the State University richly endowed and expensively and elegantly furnished with buildings, and possessing the means, if rightly directed, of exerting a mighty religious influence upon the rising population of this State. But my business was with the Presbyterian church, who though neither very numerous nor wealthy, received my address with expressions of cordial interest, and through the kind co-operation of their Pastor, Rev. W. R. Willams, late of Albany, N. Y., a subscription was raised of nearly $100, which will be increased and the amount forwarded soon. Here, as well as at all other places where I have addressed the churches of the west and south, I have been both gratified and encouraged by the warm and cordial feeling with which the brethren who dwell amid those desolations, which it is our object to repair, have afforded and pledged their co-operation.

GENERAL REMARKS.

As my face is now set homeward, I deem it proper to remark, that unforeseen circumstances have determined me to change my purpose, expressed in a former letter, of returning through the southern Atlantic States, and I am now waiting the departure of a boat to take me down the Tennessee river to the Ohio, by which I hope to reach home through Pittsburgh, &c. as early as the first of April. Permit me then to close this correspondence with a few general remarks. It has long been familiarly understood in our Committee, as a general fact, that our missionary operations, in proportion to the number we have induced to plant themselves south of the slave-holding line, have been more expensive and less successful in securing for the Gospel a permanent and steady influence here than north of that line. The reasons of this fact we have never fully appreciated. It is no doubt to be attributed principally to the different modes of cultivating the soil which prevail. North of the line above named, farmers usually conduct their business on a smaller scale, depending more or less upon their personal labour in raising their crops, and the produce of their labour is generally not sufficiently large to justify them in the expense of conveying it to a distant market. The consequence is that they usually make their sales and purchase their supplies at the nearest village. This encourages the country merchant and mechanic, and the consequence is that a little village is built up and sustained in every township, and each of these villages becomes a permanent centre, where houses of worship may be erected, ministers located, and all the fixtures of religious society established, to act on the surrounding community, as far at least as the intercourse of business extends its influence. Thus, as fast as townships become in a considerable degree settled, the materials exist of forming in each a compact religious society. But it is not thus generally in the southern States. Here the richest portions of the country are owned in plantations of 640 to 5,000, and even 10,000 acres. These are cultivated by negroes, in companies of tens, and fifties, and hundreds, under overseers, some planters owning and employing several hundreds. Thus, each planter possesses a little empire of his own, and the productions of his land are so abundant as to make it for his interest to do business directly with the large cities. There he sells his produce and purchases his supplies. He of course affords but little encouragement to the country merchant and mechanic; and the consequence is, that country villages are few in such communities, and generally of slow growth, being sustained almost wholly by the trade of the poorer classes, who are

nterspersed among the plantations ich. Thus there are presented, in ltates, comparatively few points :ompact religious societies can be

This, to say nothing of mista- ırs of unhealthiness, and nothing adverse influence of slavery as a upon the religious conscience of ple, has doubtless contributed much ıce that unequal supply of minis- ervice which now exists in the n and southern sections of the estern valley. Thus, in the State ama, for instance, which possesses double the commercial wealth and louble the population of Illinois, e fewer ministers than in the lat- te; the number of Presbyterian rs in Alabama being only *thirty*, s less than *one* to *ten thousand* of ılation.

te these remarks, my dear brother, iscourage the efforts of our Com- ın behalf of the south, but to make e ground of urgency for increased ıs in these States. If the points ent religious influence are fewer ıan in the northern States, they paratively more important; and if e more difficult and expensive, nand our more vigilant and prayer- ntion. The same considerations he immense importance of main- taining the institutions of religion in our southern cities. In proportion as they act directly upon the planting population of the country, and absorb the business, which, in northern cities, is divided with the country villages, they ought themselves to be made the centres of that religious influence, which, in the north, emanates still more propitiously from the numerous and flourishing smaller towns. But I have neither time nor room to extend these remarks. My heart is overwhelmed with the magnitude of this subject, and I can only add, O, that the churches, and the rising ministry of the land, "were wise, that they understood this," that they would remember and act in accordance with the true interests of our common country. Then these southern cities and scattered points of religious influence, rendered doubly important by their comparative fewness, (and yet they are many,) would no longer be neglected, but would be sought and occupied as fields of the most enlarged usefulness, and as points of the most intense interest. May the great Head of the church richly endow us and our associates with wisdom to guide us in the enterprise before us.

Hoping to meet you soon, I remain, most affectionately, Yours,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

tments by the Executive Committee of the American Home Missionary Society, from February 15th, to March 15th, 1833.

enaries not in Commission last year.

ıd Greenwood, Martinsburgh, Washington , Ind.
:us Harrison, West Groton and Peruville, Y.
ius Clarke, Agent in the Western part of Y.
olt, Reading, Pa.

Re-appointments.

. G. Gallaher, Mount Pleasant and Cumsville, O.
Brooks, Clarksburgh, Va.
les A. Campbell, Cherry Spring, Ky.
. Allen, London, Madison Co., O.
Stratton, Butler Co., Ala.
. Higley, Hartford, Licking Co., O.
). Hovey, Coal Creek and Covington, ntain Co., Ind.

Rev. James A. Carnahan, Lafayette, Ind.
Rev. Wm. Burton, Pickaway Co., O.
Rev. Oren Sikes, Mercer, Me.
Rev. Isaac Flagler, Chapinville, N. Y.
Rev. E. S. Scott, Ashtabula, O.
Rev. A. Nash, Ravenna, O.
Rev. S. Woodruff, destitute places in Cuyahoga Co., &c., O.
Rev. Ira M. Wead, Ypsilanti, Mich. Ter.
Rev. Reuben Willoughby, Bolton, N. Y.
Rev. S. Haight, Pottsville, Pa.

Appointments by the Massachusetts Missionary Society, under Commissions from the A. H. M. S.

Rev. C. S. Porter, Gloucester, Mass.
Rev. Edward J. Fuller, Chelsea, Mass.
Rev. James R. Cushing, Boxborough, Mass.

Caldwell, N. J., coll. in Presb. Ch.,	58	80
Do., Westville Village, Mon. Con. coll., per R. H. Harrison,	6	00
Claiborne, Al., Hon. C. Tait, per Mrs. Tait, 10.00; Hon. John Murphy, 10.00; J. B. Cooke, 5.00; Elizabeth T. Cooper, 1.00; T. W. Fleming, 1.00; S. Steele, 1.00; Mrs. T. Galyard, 5.00; E. L. Smith, 1.00; G. W. Frey, Esq., 1.00, per Rev. A. Peters,	35	00
Cleaveland, O., Fem. Aux., per Rev. D. W. Lathrop,	25	00
Connecticut Miss. Soc., viz.: New-London, thankoffering, from M. A. W., 10.00; Stonington, Fem. Aux. H. M. S., per Miss L. A. Sheffield, 15.00; Juv. Soc., per do., 1.50,	26	50
Elyria, O., Five Ladies, 15.00; Mon. Con. coll., 28.73, per Rev. D. W. Lathrop,	43	73
Euclid, O., H. M. S., per Rev. D. W. Lathrop,	6	00
Fountain Co., Ind., Contribution, per Rev. E. O. Hovey,	4	00
Guilford, O., Mon. Con. coll., per Rev. D. W. Lathrop,	2	00
Hampshire Miss. Soc., E. Williams, Trea., Enfield, Young Men's Miss. Soc., 150.00; South Hadley, Young Men's Miss. Soc., (of which 30.00 to const. Wm. Lyman, L. M.,) 40.50,	190	50
Hanover, N. J., coll. in Ch., 31.08; Mite Soc., per Miss K. Young, Trea., 14.74,	45	82
Homer, N. Y., Rev. M. M. Post,	22	25
Lafayette, Ind., per Rev. J. A. Carnahan, 15.25; Mr. Carnahan's donation, 5.00,	20	25
Licking, O., Cong. per Rev. C. M. Putnam,	25	00
London, O., Contribution, per Rev. D. C. Allen,	12	56
Mendham, N. J., in part to const. Rev. D. H. Johnson, L. D.,	93	50
Mobile, Al., Mrs. Hon. H. Hitchcock, 10.00; Miss Joffries, 1.00, per Rev. A. Peters,	11	00
Morristown, N. J., coll. in Ch., 257.17; Mr. Pruden, 2.00; Mr. Russell, 1.00; Cash, 1.00,	261	17
[illegible] N. J., 1st Ch., sub., 21 Ch., two payments, per D. Do-	1	00

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CONVERSION OF TWO PHYSICIANS FROM SCEPTICISM.

[The following narratives of the conversion of two physicians from infidelity, have been furnished by two Pastors, residing many hundreds of miles apart, and strangers to each other. This fact is stated, to remove all suspicion, lest a mutual acquaintance might, in some way, have been the occasion of the striking similarity, which will be observed in many of the circumstances of the narratives.]

"*I have lived sixty-six years, and am scarcely two days old.*"—So said a venerable man, leaning on his staff, and looking tearfully in the face of the writer. Is it possible! thought I. "Can a man be born when he is old?" And so we often feel in relation to those who grow gray in sin. Their conversion to God is rarely expected; and when it does take place, we seem to be carried back to the days of miracles. It is contrary to analogy. The sapling easily yields to the bending hand; but the oak, which has borne the blasts of a hundred winters, is made of "sterner stuff." The gardener with ease, turns the irrigating stream to refresh his drooping plants, but it is not so easy to divert the mighty river from its time-worn channel. So the young heart may easily be made to bleed or break, while the old one is unyielding as a ball of iron.

Dr. W. was born in a New-England village, in 1766. His parents were respectable, and of reputed piety. He early gave indications of a vigorous mind, and of a susceptible heart. His religious education ended where it ought to have commenced—with a knowledge of the shorter catechism. Such, however, was the prevailing custom of those days. At an academy he distinguished himself as a scholar, and made considerable progress in the Latin language. At the age of 22 he commenced the practice of medicine. His profession, of necessity, brought him in contact with the world. And here commenced a series of associations, which threw a cloud over more than forty years of his life. He was first pressed with the doctrine of universal salvation. Its popularity gave it currency. And as it required no sacrifices, no self-denial, and no self-abasement, it readily recommended itself to the unrenewed heart. He tried to believe it. But his discerning mind detected the sophistry of the system, and left him restless as the rolling billow. He shuddered at embracing sentiments professedly derived from a Book, which, he was aware, condemned them as unsound, and inconsistent. The next step was to destroy the veracity of the Bible. A universalist he could not be—an infidel he might. To aid him in this fearful work, he called in Paine, Voltaire, and Rousseau. He went not to the Bible, to contemplate the sublimity of its doctrines—the purity of its precepts, the harmony of the system of revealed truth, and its tendency, as illustrated by facts, to promote the happiness of man. Like other infidels, he cast off fear, and restrained prayer before the Almighty. Thus twelve years passed away, all the while professedly seeking for light, and yet not once directing his eye to Heaven. Those who did pray, he thought infatuated; and though, sometimes, he was compelled to think them sincere, yet in his view, they were *sincere hypocrites*. The next twelve years he spent in the mercantile business. He read, and *reasoned* much, but only on such subjects as were calculated to make his infidel fortress strong. At length the embargo embarrassed his business, and he, with his family, removed to the state of Ohio. Here he resumed his former profession, and after twelve years, declined practice, to spend the remainder of his days in the quiet of retirement on a farm. Three score winters had now whitened his head, and yet the old man bowed

not his knee in prayer. He had been, what the world would call, a strict moralist. This was the practical part of his religion, though not the legitimate effect of his principles. He gloried in his consistency, and in the pride of his heart, looked with contempt on those whom he called *inconsistent Christians*. Their irregularities, whether fancied or real, he readily seized, to confirm himself in infidelity. Although he was not forward to disseminate his principles, he occasionally sought an encounter, to try the temper of his weapons. Having been so long accustomed to them, he could use them with no ordinary skill. With the keenness of his satire, and the cunning of his sophistry, he, almost, invariably triumphed. Success inspired him with courage, and increased his intellectual pride.

In the winter of 1831, the debate between Campbell and Owen fell into his hands. His long-cherished sentiments and feelings, inclined him to espouse Owen's side in the argument. As he read, he was struck with the palpable weakness, and inconsistency of his reasoning. "What," said he, "if the Deist has no better arguments than these, to support his system, I am ashamed of it." For the first time, in his life, he was now seriously alarmed at the thought that, possibly, he had built his own house upon the sand. Thought begat feeling, and deep anxiety. In this state of mind, providentially, Wilson's "Evidences of the truth of Christianity," came within his reach. As he read, day began to dawn on a night of more than forty years. The light of truth rendered the darkness visible, and his danger apparent. About this time, on meeting with a neighbour, he remarked,—"I feel as though I was set down in the midst of a wilderness, without a single vestige of a path to lead me out. I feel disposed to trace the first that shall present itself." He rose, from the perusal of Wilson, convinced, that the Bible is what it professes to be—a Revelation from Heaven. This truth admitted, *conviction of sin* rushed upon his mind, and the old man bowed down his head in agony. He attended a meeting in the neighbourhood, and heard two sermons, by a passing preacher, from the following texts:—"Choose ye this day whom ye will serve." And, "Now is the accepted time, behold! now is the day of salvation." The Holy Spirit made the word quick and powerful. He went home to read and revere that volume, which, for about half a century, he had neglected and despised. The man, who had never prayed before, went home to cry—"God be merciful to me, a sinner." His conscience was shaken, and he trembled under the mighty hand of God. After a short season of severe conflict, between the powers of light and darkness, the star of Bethlehem arose, and led him to Jesus.

It was on a Sabbath morning. The night preceding had been dark to his soul. He arose from his pillow just as the day dawned, when the following train of thought passed through his mind. "*This is the resurrection morning—on this morning Christ rose from the dead! But why did he die? To save sinners. Well, I am a sinner—a great sinner—and will he not save me? Lord Jesus, save, or I perish!*" The storm was over, and the calmness of Heaven came over his spirit. He walked out. The winter was so far gone, that the birds were singing their morning anthems. The eastern sky appeared glowing in new and indescribable beauty. The fields and the forest seemed dressed in unwonted loveliness. Heaven and earth looked glad. He gazed, and admired, and could no longer keep silent. Although unaccustomed to sing—

> "His tongue broke out in unknown strains,
> And sung surprising grace."

The next day, on meeting him, he readily gave vent to his new-born feelings and hopes. Said he, "I have lived sixty-six years, and am scarcely two days old. I am a miracle of the grace of God! O, how could I support old age without the consolations of religion, and without the promises written in that blessed volume, which I have so long slighted and abused!" Soon after he had the happiness to embrace a prodigal son, who had wandered in

the same cheerless path of infidelity. The Bible is now their choicest book—On the same day they both entered into covenant with God, and with his people. Christians are their chosen companions—Christ is, to them, the chief among ten thousand. And celestial treasures are, apparently, the only riches on which their affections are placed. The Doctor mourns that he has so few days to devote to God. After a life devoted to the cause of infidelity, he now testifies, "I am led, from a review of my past experience, to declare as my belief, that with all the infidel's boasted assurance, there never was a person brought up in a Christian land, who could, at all times honestly, and unhesitatingly say—I feel secure in a disbelief of the Bible."

[The narrative of the other will be given in his own words.]

"*One born out of due season.*"

I was born and brought up in a Christian land, and taught to read by my mother. When about eight years old, I had read the Bible through in course, but had never attended any school, and seldom read any book but the Bible. And, being compelled to read, I became fond of it. I was instructed by my mother and our minister, in the principles of the Christian religion, and, according to the best of my recollection, baptized when about nine or ten years old, and generally attended meeting on the Sabbath. I sometimes had serious impressions, and continued in that partial belief of the truths of the Christian religion, which is common to the unregenerate. When about twenty years old, I commenced the study of medicine and philosophy; and began to form some acquaintance with the world, and became a little skeptical. In my twenty-sixth year I began reading such books as Paine's Age of Reason, Volney, Voltaire, &c. My mind became established, as I thought, permanently, in infidel principles. I afterwards gave no thought to the subject of religion, by reading or reasoning any further. In this state have I lived almost forty years. After having, as I thought, abandoned the moral restraints of Christianity, I found it proper and necessary to form, for myself, some moral rules for governing my conduct; and, notwithstanding the imperfection of these rules, and my deficiency in living according to them, they have been useful to me. I believe they originated in the religious instruction I had previously received; and that I owed much to Christianity, even in my unregenerate state, notwithstanding my disposition to reject it. I was led to impose these restraints upon myself, partly by observing the consequences of a want of them in others; particularly some of my associates, who had abandoned religion, as I had done. Near the time of imbibing these principles, *a dark and gloomy prospect* opened to my mind. In the scenes of adversity through which I passed, I experienced the most extreme degree of mental anguish, in silence and solitude. My friends were few. I was in a state of humble dependance and poverty, with a far greater weight of suffering from other and more important circumstances. In this state of feeling I passed about five years; *life had no charms, and death no terrors.* In this condition I was taken sick, and confined near six months. When I had so far recovered, as to be able to go abroad, I wandered from home,—spent one winter in the West Indies—passed away a year, in poor health, among strangers, and indifferent to life. All this I endured with a stubborn mind, setting my will in opposition to all obstacles, refusing to acknowledge God, and never offering a petition to Him, who alone is able to give. On my return home, in the course of two or three months my health was established, and soon after, the dark cloud of adversity seemed as if passing away. Wishing to avoid the odium of being called an infidel, and not willing to sport with, or wound the feelings of others, who believed differently from myself, I have been silent on the subject of religion, communicating my mind only to a few, and these such as embraced similar sentiments. I have also endeavoured to keep such infidel books as I had read myself, from my family, *fearing they might be injured* by them, as I



thought some of my acquaintance had been. Such has been my life, and my views, until the time of the protracted meeting in July last, when Rev. Mr. F. came to my house, and began conversation with me. He commenced by asking some questions. My answers were short and repulsive. Being under no obligation to answer his questions, and the inquiries being useless, according to my views, I finally refused to answer. Previous to this, and during the meeting, I had heard Mr. F. preach two sermons, and although I felt some opposition to the meeting, I was a little pleased with one of the sermons. After the interview with him, I began to reflect on what had passed, the abrupt answers I had given him, &c. The next day I felt so much condemned, as to be ready, had an opportunity presented, to call him in, and divulge my whole mind to him alone, but had no suitable opportunity. After this, I frequently saw Mr. H., our minister, and conversed with him, and at last made the exposure to him of my principles and whole mind, with all its deformities. He reasoned with me, and pointed to some appropriate reading. The subject was pressed upon me from various quarters, until I agreed to go into an investigation of it. I have frequently witnessed the state of mind of those who considered their lives about to close; and many who were in full assurance of making a happy exchange in meeting their God. I have been ready to call it a delusion. But when I surveyed their looks, and heard their expressions, their calm resignation, unshaken faith, and anticipation of future happiness, I could almost say, "I wished for the same delusion." I sometimes contrasted their calmness and composure in the hour of death, with the cold and gloomy prospect of the infidel, when the grave was about to close on his whole remains, and annihilation was the only hope, without a cheering ray of confidence in a future existence. frequently *tried* to say to myself, wh looking at my offspring, "you shall pe petuate my existence." I have, wh in a belief that the existence of t soul terminated with the body, found *most appalling train of thought*, and prospective vision filled with a *mela choly gloom*. The subject of religi has been pressed upon me in my ov house, and by my own family. I ha witnessed the dying entreaties, a prayers of a much loved daughter, y fresh in my memory; the silent gr and secret intercessions of a bos companion; the solicitations and pr ers of almost the whole of a numero family, all calling on me to change course, and go with them. I have viewed the subject in its *effects* on t moral condition of man; its effects individuals and families, on differ countries and nations. I called mind the unhappy condition of French nation, where infidelity prevailed to a great extent for fo years past; their vices multiplied most beyond description, and their ligion almost extinct.

With these reflections of my ov mind, the prayers and entreaties kind neighbours and friends, and, ab all, the blessing of God, I was c vinced of the reasonableness, the j tice and propriety of submission to revealed *will* of God; to take Bible for my guide, and make the tempt to live a new and a better And in this resolution I find my hith to stubborn will to soften, and b down. I find it easy to implore forgiveness of God, and surrender together to His just claims. I nounce all my past transgressions, rely alone on Christ, for pardon, j tification, and eternal life."

[*Note*—For some time previous to the hop conversion of this man, he was the subjec *unceasing prayer*, by his family, and a little of Christians, who had agreed together to i cede for him. Let pious wives who have in husbands, and pious children, who have li fathers, not despair, but "pray and not faint."

THE

HOME MISSIONARY,

AND

AMERICAN

PASTOR'S JOURNAL.

Go,.....PREACH THE GOSPEL.....*Mark* xvi. 16.
How shall they PREACH except they be SENT?..*Rom.* x. 15.

EDITED BY

REV. ABSALOM PETERS,

CORRESPONDING SECRETARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

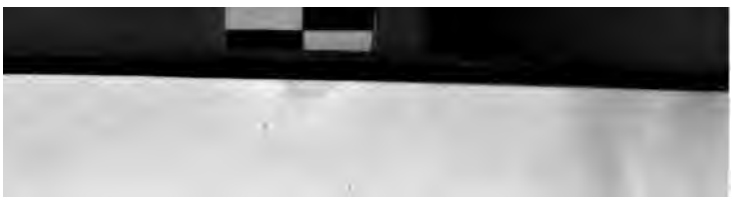
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THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

OL. VI. MAY 1, 1833. No. 1.

ADDRESS FOR THE MONTHLY CONCERT OF PRAYER,

FROM A MISSIONARY DISCOURSE BY REV. LEONARD WORCESTER.

I am a Debtor both to the Greeks and to the Barbarians." Already had Paul
n employed as a Missionary of the cross, more than twenty years, with a
otedness and zeal, and subjected to trials and persecutions, perhaps never
alled. Constrained to recount his labours and sufferings, he had already
, "Five times have I received of the Jews forty stripes, save one. Thrice
I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night
a day I have been in the deep. In journeyings often, in perils of waters, in
ls of robbers, in perils by mine own countrymen, in perils by the heathen, in
ls in the city, in perils in the wilderness, in perils in the sea, in perils among
brethren, in weariness and painfulness, in watchings often, in hunger and
st, in fastings often, in cold and nakedness." Yet Paul, disclaiming all
nds for boasting, acknowledges himself debtor still, though he had cheer-
relinquished all his fair prospects of honour and emolument from the world,
had already performed unequalled services, and endured unequalled suffer-
, for the cause of Christ, *who had been in labours more abundant, in stripes*
e measure, in prisons more frequent, and in deaths oft." Yes, and had his
urs and sufferings been increased a thousand fold, with the same impres-
of the astonishing goodness and grace of God, manifested in his salvation,
would doubtless have said, that he was debtor still. My brethren, how then
ds this account with us?

There is reason to apprehend, that sentiments and feelings extensively prevail,
ng the professing Christians at present, which are very diverse from those
aul. With too many, whatever is done in favour of the cause of Christ, in-
d of being considered as matter of debt at all, seems evidently to be consi-
d as altogether gratuitous. If any time is spent for this object, every mo-
t is a gratuity. If a little money is bestowed, every mill of it is a mere gift.
en any thing of this nature is done, instead of saying with Paul, "I am
or," how many would have it considered as adding too much to a balance
eir favour? Is it not under the influence of sentiments and feelings of this
that many persons entirely refuse their aid, for the support of divine insti-
ns where they reside, and think they do no wrong; while others satisfy
selves with contributing much less than their equal proportion of necessary
nses? And how many more, having paid a trifle to support a preached Gos-
t home, feel as though this were quite enough, without contributing a cent,

or doing any thing whatever, to cause the Gospel to be published, to the hundreds of millions who are sitting "in the region and shadow of death," where the light of life has never shined, and the voice of the Saviour of sinners was never heard? Now, my brethren, "so did not Paul;" and can it be, that this good apostle was indebted to such a large amount, that after twenty years of unexampled labours and sufferings, in which all that he possessed, and all that he was, were sacredly consecrated to the service of Christ, and to promote the salvation of his fellow men, *he was debtor still;* and yet that we, in this favoured age and country, instead of being debtors at all, are actually *creditors* rather, so that every thing we do, and all that we bestow, in favour of the same object, is perfectly gratuitous, or must be added to a balance in our favour? Shall we inquire?

Paul was made debtor by the infinite kindness and grace of God. And is it so, my brethren, that nothing of this kindness and grace has been shown to us? For what of all that is valuable that we are, and of all that we possess, are not we, too, entirely indebted to the goodness of God? Is it not in him that we "live, and move, and have our being?" Do we not owe it entirely to him, that "the lines have fallen to us in pleasant places, and we have a goodly heritage?" Have not all our invaluable privileges, and our every comfort, been received from his paternal hand? And are not we sinners, too, just as was Paul; so that we owe all our privileges, and comforts, and hopes, not merely to the abundant goodness of God, but to his boundless compassion and grace? Were this all, then, how certain it must be that we are all debtors—very great debtors. Were we to do ever so much, and to contribute ever so largely, to promote the Redeemer's cause, and the salvation of our fellow sinners, would it not become us to enter deeply into the feelings of the king of Israel, when himself and his people had made very liberal contributions towards building the house of the Lord, and he said, "Who am I, and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee.....O Lord our God, all this store that we have prepared.....cometh of thine hand, and is all thine own."

But look, also, at what has been done for our salvation. Has not the Lord Jesus Christ been "wounded for our transgressions, and bruised for our iniquities," just as he was wounded for the transgressions, and bruised for the iniquities of Paul? Did he not die for our sins, that we might have life through him? Has not his great salvation also been kindly offered to our acceptance? Even when long, and most ungratefully refused; has it not still been kindly offered? Ah, my respected friends, are there not some in this numerous assembly, by whom it is even now ungratefully refused; and yet is not the offer most graciously continued? What shall we say, then? Are we not certainly debtors, to a very vast amount? But even this is not all. Many of us, my brethren, indulge the precious hope, that we have thankfully accepted this salvation, and become vessels of mercy prepared unto glory. But how? Was not even this entirely of grace? Which of us all is not prepared to say, with the Apostle, "Not by works of righteousness which we have done, but according to his

mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life?" Are not we debtors, then, even as Paul was debtor, to an amount which can never be cancelled or diminished?

How is it, then, that, when Christians come to perform some little service for Christ, or to make a contribution for sending the Gospel of salvation to those who are ready to perish, a very different state of feeling is induced, and all that is done, and every cent that is bestowed, must be acknowledged as a mere gratuity? Should they not come to this work of love, just as they should come to the Lord's table, or to the throne of grace, confessing, with Paul, that they are great debtors? For, what have we done, which is not lost in comparison with the labours, and toils, and stripes, and imprisonments, and deaths of Paul?

We behold, indeed, the glimmering dawn of a brighter day than has ever yet risen upon the church, or upon the world; but, before this day can shine in meridian splendour, the efforts of the Christian world, instead of being suspended, or diminished, must be increased an hundred, if not even a thousand fold. Before this day can shine in all its glory, Christians must learn to "let the same mind be in them which was in Christ Jesus," when, for the salvation of our ruined world, "though he was in the form of God, and thought it not robbery to be equal with God, yet he made himself of no reputation, but took on him the form of a servant, and became in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." They must feel somewhat as Paul felt, when, after twenty years of labours, and perils, and sufferings, for Christ's sake, which have no parallel, he could still say, from his very heart, "*I am debtor.*" Then would Christians hold their substance, their time, their talents, their sons, their daughters, and even their own lives, sacredly consecrated to God, to be improved in his service, and to his glory, whenever, and wherever "the Lord hath need of them." Then would there be no want of labourers in the great work of preaching the Gospel of salvation to the perishing heathen. Whenever the Lord should inquire, "Whom shall I send? and who will go for us?" the cheerful answer of one, and another, and another would be, "Here am I, send me." Then, too, would the Lord's treasury be amply replenished. The great inquiry with each individual would be, "Lord, what wilt thou have me to do?" and this being ascertained, it would be cheerfully performed, however great the necessary sacrifice. Let such a state of feeling become universal among Christians, and the work of evangelizing the world would go on, and prosper. Then would the time soon come, when "a nation should be born in a day;" and there should no more be occasion for a man to "teach his neighbour, or his brother, saying, know the Lord; for all should know him from the least unto the greatest."

TO PATRONS AND SUBSCRIBERS.

On commencing the sixth volume of the "HOME MISSIONARY, AND AMERICAN PASTOR'S JOURNAL," grateful acknowledgments are due to patrons and subscribers for the support which they have hitherto afforded. The liberal and unsolicited donation* by which the commencement of this publication was encouraged in 1828, the object to which it is devoted, the variety and value of the information which it communicates, and the wide circulation it has already attained, invest it with an interest and importance which few other works of similar size and pretensions possess. We ought therefore to *expect*, rather than *solicit*, *the increased patronage of the Christian public.*

On account of the increase of the Society's business devolving on the Secretaries, the prevalence of the Cholera, and the absence of the Editor during a large portion of the year, the last volume of the "*Missionary*" was not, in all respects, so thoroughly conducted as we designed. Numerous testimonials, however, assure us that the interest of the work has not been essentially diminished, and the "*Executive Committee*" have every encouragement in the use of renewed exertions both to improve its character, and still further to extend the list of its subscribers. The Editor also expects hereafter to bestow upon this publication the attention which its comparative importance demands. By an increase of labour, he proposes to condense the correspondence of the Missionaries, and improve its arrangement. An original discussion will also be furnished, in each No., on some principle or point of importance in the right conduct of the work of Home Missions. Few topics should be regarded with more intense interest by the Christian public than these; and by inviting the best talents to their discussion, we have no doubt of being able greatly to increase the value of our publication, as a vehicle of instruction as well as of intelligence on the Missionary cause.

The "HOME MISSIONARY" is now the only Periodical† in the United States, which is wholly devoted to the promotion of *Home Missions.* We therefore solicit, and shall gratefully receive, communications from the Domestic Missionaries of other Boards and Societies, and shall be happy to publish such items of interesting intelligence as they may furnish. These, together with the reports of perhaps *six hundred* Missionaries and Agents of the A. H. M. S., and the correspondence of other friends of the cause, in every part of our extended country, will surely supply a mass of information of deep and thrilling interest to American Christians.

We shall continue to furnish, each month, a short article adapted to be read at the "*Monthly Concert of Prayer*," either in the form of an Address from some individual, or a selection of Missionary intelligence suited to the occasion; and, to give variety to the work, we shall occasionally change from one of these forms of preparation to the other.

Perhaps no department of our publication has been received with more interest by readers generally, than that which is denominated the "AMERICAN PAS-

* $500 contributed for the purpose by the Rev. Dr. Codman, of Massachusetts.

† The "*Missionary Reporter*," published by the Assembly's Board of Missions, was discontinued in *August last*, and has not been resumed.

TOR'S JOURNAL." Recently, however, communications for this department have been less numerously furnished than formerly. This we are conscious has been the result of our own failure to adopt systematic measures for procuring such communications, rather than from any increased reluctance on the part of clergymen and others to aid us with their pens. We shall hereafter zealously endeavour to render the "Journal" more various and instructive than it has ever been, and we are encouraged confidently to expect a full supply of well-written articles suited to the design of the work, which is to furnish "ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS." The record of such *facts* is often the most effectual means of conveying moral instruction. They are living commentaries on the principles which the actors in them adopt; and he who causes the striking and instructive incidents within his own experience and observation to be recorded for the benefit of others, performs a service which he could render in no other way. We trust that many will avail themselves of this novel and happy method of doing good, by furnishing for the pages of the "Pastor's Journal" many of those incidents, the influence of which must otherwise soon be lost.

With the experience which we have already had in conducting this Periodical, and the advantages which we now enjoy for rendering it still more perfect in its kind, we think we may promise our readers a rich equivalent for the small subscription price, which is $1 per year. And will not the friends of Home Missions, as they love the cause, esteem it both a privilege and a duty, at so cheap a rate, to contribute to the publication of intelligence so essential to its highest prosperity?

Persons disposed to interest themselves in procuring subscribers, will find the terms of the work, and the names to whom moneys are to be transmitted, noticed on the cover of this Number.

REPORTS OF MISSIONARIES.

MISSOURI.

From Rev. B. F. Hoxsey, Grand Prairie, Mo.

The additions to this church by letter since the first of April, 1832, have been *five*—by confession *eighty-five*—and the number of hopeful conversions have been *sixty-nine*. Of these twenty-five are coloured persons. In the conversions I have only stated those who have united with this church. The number of conversions which have taken place at our meetings, within the year, are probably upwards of eighty-five.

We had an interesting Sabbath School in the congregation during the last summer, consisting of 75 scholars. From this nursery of piety and virtue our church received, during the summer, some of its most valuable acquisitions—some who are to be pillars in the church in future days.

ILLINOIS.

The way prepared in the wilderness.

As there was no other house in the neighbourhood in which we could meet, I concluded not to give out another appointment till the weather should become warm enough for us to meet in an open log schoolhouse. When I made this known to the congregation, at the close of the meeting, several of the principal men went out, held a consultation, and soon returned, informing me that they had agreed to build a meeting-house, and also raise a subscription for my support. What they will *do* I cannot tell—but they *feel something* of the worth of a preached Gospel.

EFFECTS OF THE GOSPEL.

From a Missionary in Indiana.

When I came here, there seemed indeed a dark cloud hanging over the church.



Very unhappy difficulties existed among the members. The good people of the church seemed quite worn out and disheartened, so that they had almost no hope of peace, or the prosperity of any thing good. *Now* the feelings of the members are very different, as is visible even in their countenances, and I hope the old difficulty is "come to a perpetual end." At that time there was a Sabbath School regularly kept up; but it was very small and inefficient, and had no library. Now the Sabbath School is large and well conducted, with a good library, and is exciting the attention of all the neighbourhood. We have now a prayer meeting on the Sabbath when there is no preaching, and sometimes in the week. The Monthly Concert is also attended: the monthly distribution of tracts is going on well; and very recently we have formed a Temperance Society, with which it is probable every member of the church will shortly be united.

Protracted Temperance Meetings.

To prepare the way for these things, we held a kind of *Protracted Temperance Meeting*, occupying the evenings of a week of moonlight, in which I read Beecher's Sermons on Intemperance, and closed with Marsh's Address, entitled "Putnam and the Wolf." The effect was altogether a happy one. After two or three weeks we met again, and formed our society. The leaven is now working effectually all around.

From Rev. C. Butler, Evansville, Ind.

At the close of a late meeting in behalf of Temperance, 12 persons came forward and joined our Society. This is a small number compared with what is the fact in many other places; but I have learned not to despise the day of small things. A little more than three years since, a Temperance Society was never heard of in all this south-west corner of the State, for one or two hundred miles around; and after labouring, and talking, and reading, for months on the subject, I at last obtained the names of 18 in Gibson county to join in a Society, and more than a year since, it numbered upwards of 400. The two Societies in this county, (Vanderburg,) commencing under still greater discouragements if possible, number upwards of 150. In Warwick county, also, there is a Society of nearly 150.

Dear Sir, I did hope to see you here, when I had intelligence of your being in the West. It would have cheered me much to have a brother call upon me in this *distant corner*. This you will believe, when you learn that I have lived here nearly two years, and never have had a brother in the ministry with me yet, on *any occasion*. I hope you will send one to Posey county, to be my neighbour. Remember the 11,000 souls in that county.

OHIO.

From a Missionary in Ohio.

Travelling has this winter been unusually bad, and often in going to fulfil my appointments, I have been unable to go more than two miles per hour, do my utmost. As many of my appointments are from seven to twelve miles distant from my place of abode, I find on looking back that I have spent on an average four days per week from home, besides the Sabbath. Our Sabbath Schools closed in November, for the winter. Instead thereof I have two Bible Classes, each meeting once a week, and each containing about 30 pupils. To individual families I also give questions on Scripture lessons, and call subsequently and examine them on the same. This mode of giving Bible instruction gains much in interest. Some connected with the Bible Classes appear very serious. We have three Prayer Meetings per week in different parts of the congregation, in which I endeavour to be present. These meetings are evidently highly prized by most of the church, and to attend them some will go three miles through mud and water. Occasionally we have happy seasons, and the Spirit of God often seems stirring up the people of God to pray, "O Lord, revive thy work."

REVIVAL.

From Rev. H. R. Howe, Wilksville, Gallia County, Ohio.

Soon after I commenced preaching, there were evident tokens of the presence of God's Spirit. The first Sabbath in August I was assisted by brothers Spalding, of Athens, Newbury, of Rutland, and Kimball, of Chester. On that occasion the hearts of the few disciples in this place were much refreshed by the heavenly influences of the Holy Spirit; sinners were convinced of sin, and led to yield themselves unto God as alive from the dead. Eleven made a public profession of their faith in Christ, and united with the church. Since that time, at different seasons, nine have been added to the Wilksville church.

tle church in Huntington has also lessed with the sanctifying and con- influences of the Holy Spirit.— has been a constantly increasing at- ce and seriousness at the place of p. From 16 the church has in- l to 36.

Rev. J. Chapin, Madison, Geauga County, Ohio.

e fore part of the winter we adopt- *iew method* of *visiting*. The plan is: for a *few* members of the church *i*ith me and hold a Prayer Meeting y family where they were willing. se meetings some of the neighbours come in, and I have made it my converse upon the subject of reli- ith *all* present, males and females, children excepted. These meet- ve usually been held twice a week, ive been attended with apparently od effects. We design to continue We have usually held two other Conferences. We have at times d to hope that the Lord was here, out to revive his work.

iteresting Case of Conversion.

l mention one interesting case of ion. It is that of a man who for years has very seldom attended gious meeting, and has been consi- confirmed infidel. Near the close year he attended meeting once or ecame somewhat thoughtful on the of religion, and formed a resolu- at he would commence with the nd attend all the religious meetings the year that he any way consist- ould. He commenced according to olution, and soon became anxious soul. Before the close of the first ne was led to cast himself upon the of God, and to hope for pardon a crucified Saviour. He now ap- his right mind, and willing to sit feet of Jesus. Thus, the Lord is ady to meet the returning prodigal. his man was brought to taste and the Lord was good, he erected the altar, and soon his wife was led to a hope in Christ, or to revive an which had lain dormant for seve- s.

man formerly made a free use of spirits, but left off the practice wo years ago, and became a de- ciend of temperance. He is now to pledge himself to abstain entire- ly from the poison which kills the body and soul.

In the history of this man, two things are worthy of remark. (1.) That he who becomes the friend of temperance will probably become the friend of religion. (2.) That those who attend on the means of grace are more likely to be led by the Spirit of God to embrace the truth, and believe on Jesus Christ, than those who treat the institutions of the Gospel with neglect.

APPEAL FROM LOWER CANADA.

We present the following appeal without abridgment, and with feelings of deep sympathy with the writer in the desolations which he deplores. "Whom shall we send, and who will go for us?"

Montreal, April 12th.

Dear Sir,

I have lately received a most urgent letter from one of the towns in this country, settled principally by Americans, pressing me to use my efforts to obtain for them a minister from the States. Their situation is one of deep interest to my feelings. The little church which has been formed among them, is in danger of ruin, unless a pastor can be found to watch over them.

But where shall they look, where shall I look? Of what avail, to write an appeal to our Theological Seminaries. The students, pre-engaged, or with minds fixed on the heathen, or the "far West," and kindled to enthusiasm by the visits and appeals of the various agents and secretaries, would give no heed to my feeble and silent request. But of the host who come under your influence or knowledge, is there not *one* who will have compassion on the many thousands of his countrymen, scattered over the territory lying north of Vermont?—who would be willing to make one of the few—oh how few—labourers in this great and growing field.

But words cannot express the emotions which struggle in my bosom on the mention of this theme. Often is my soul harrowed by letters which I receive from various parts of the country, inquiring if there are no ministers. I can only lay them down and weep, and despondingly say, "Send forth labourers into thy harvest."

Again then let me ask, dear sir, can you not turn the steps of at least one young minister to this forgotten land? Will you not part with one?

The situation of our towns is much like that of the new and rising townships of the West. Support can be obtained from

HELP THOSE WHO HELP THEMSELVES.

This is the healthful principle on which the Home Missionary Society affords aid to the many feeble churches and destitute places in our widely-extended country. Its utility, apparent upon the least reflection, is delightfully exhibited in the report of our agent in *Michigan Territory*, who, in the short space of six weeks, obtained pledges and contributions amounting to more than $3000. Surely an example so animating to the friends of the cause of Home Missions, cannot fail to excite the churches in the older states to increased liberality, while it assures them that those whom they help, are so willing to help themselves.

REPORT

OF THE HOME MISSIONARY SOCIETY OF THE EASTERN DISTRICT OF NEW-HAVEN COUNTY.

This Society has been organized only three years, and has contributed more than $1600. This sum is probably more than has been given in other places, and shows the utility of system and union. The Committee say in their Report—

The whole amount contributed by all the parishes, since our organization, will make an average of about 550 dollars a year. And there are probably in all the churches, embraced by this Society, 3000 members; and probably not less than one third as many—or one thousand—more, who are in the habit of contributing to our various benevolent objects; making the number of 4000 persons within our limits, who may be expected to contribute to this object. Now if we divide the whole sum of 550 dollars among these 4000 contributors, we have an average of less than 14 cents a year for each individual. We would here pause long enough for every man, woman, and child, that can understand it, to get this fact fully into the mind, and to fasten it there. Less than 14 *cents a year* for each individual, we have made the measure of our ability to supply our destitute and desolate settlements with the administrations of the Gospel, and to stay that tide of demoralizing influence from Popery, and infidelity, and irreligion of every name, that threatens the ruin of our country. *Less than* 14 *cents a year*, from the lovers of their country and the disciples of Christ, when the best interests of our country are in jeopardy.

Let us look at the same thing under another aspect. Fourteen cents a year is but little more than *one cent a month*. Our churches are in the habit of uniting in the Monthly Concert for prayer. We go up to our respective places of supplication, upon the first Monday evening of every month, and unite with the multitudes of every Christian land and name, praying that the kingdom of God may come. In our supplications we forget not our beloved country. For who that loves his country *can* forget her, in this day of her threatened ruin. * *

And what report shall your Committee have occasion to make for the year to come? We find again from official reports, that there have been added about 850 members to our churches, mostly within the past year. Divide the whole sum reported by our Treasurer among these young disciples of the Saviour; and we find that an offering of 65 cents a year from each of them would be quite sufficient to raise the sum. Yes, only 5 or 6 cents at each monthly concert for prayer, from each of those who in the recent visitations of God's Spirit have graciously been called into his kingdom, and adopted as his sons and daughters, and made heirs of an immortal inheritance, would make the full amount yearly of all that our Treasurer has been able to report. And what shall be our report for the coming year? What may we not expect from those who, by the grace of God, have been admitted to fellowship with the Saviour, in this day of light and of benevolent enterprise, in this dawn of millenial glory.

Let then these young disciples of Christ be made distinctly acquainted with the nature, and deeply impressed with the importance of our object, and admitted at once, to a participation of our labours and our joys. And let all who love the Lord Jesus Christ and his cause, come up to the enterprise, and engage in it with a zeal in any degree proportioned to its importance, and what, by the blessing of God, shall be our Treasurer's next report; and what our grateful and pleasing reflections, when in retrospect we view another year.

The Committee in conclusion say:

Let each of our churches engage and make this pledge, that an amount equal to 50 cents* a year from each of its members

* The principal objection to this is, that it seems to relieve the conscience from the pressure of obligation to do *more*—to do all that the ability of the individual and the exigencies of the cause of Christ demand. Care must be taken lest in making it *easy* to do good we lower the standard.

From Rev. A. Gardner, Big Hollow, Greene Co., N. Y.

House of Worship burnt.

Since my last report, the Lord has seen fit, in his righteous providence, to deprive us of a house of public worship. It was consumed to ashes on the first Sabbath in February, between the hours of 8 and 10 in the morning. As some of the congregation were approaching the house for worship, they beheld it enveloped in flames! Others came in time to behold only its ashes! A more solemn Sabbath I never witnessed. The people assembled in the largest school-house in the place, which was crowded. Had there been one dead in each family in the congregation, and had the people assembled to listen to a sermon preached on such an occasion, I can hardly conceive that they would have been more deeply affected. I could not satisfy myself to think of preaching the sermon I had written for that day. I discoursed on 2 Pet. iii. 11. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." The providence of God often explains and enforces portions of his word.

On Wednesday of the week on which this trying event occurred, the Society met to take into consideration the propriety of making efforts to build another house. It was unanimously resolved, that we proceed without delay to erect another house for God.

MISCELLANEOUS.

MISSIONARY SELF-DENIAL AND GRATITUDE.

The following facts respect a Missionary in the state of Ohio:

All that he has received, or is to receive from the people among whom he labours, including fifty dollars advanced by the A. H. M. S., for his first year's labour, will amount to about three hundred and twenty dollars.

His situation has been less expensive than that of many of his brethren himself and family have been blessed with uninterrupted health; they live in a log cabin with one room have one bed and one pallet; have neither bureau nor bookcase yet theirs is the abode of plenty, because it is of contentment. There they have evidence that they are useful, and know that they are happy. In these circumstances, as a thank-offering to the Giver of all good, and as an expression of gratitude for the encouragement received from the A. H. M. S., the Missionary feels a pleasure in relinquishing *fifty dollars* of the amount pledged in his commission.

EXAMPLES TO BE CONSIDERED.

A gentleman in New-York, a few evenings since, at the close of a conversation with the Editor, requested his ordinary subscription to the A. H. M. S., which is $200 per annum, to be changed to $600 for the current year. This he did because he felt it to be a privilege, in view of the blessing of God upon his business, to sustain the whole support of one of the most useful agents of the Society in the western states.

Again. Two brethren met the Editor in the street, since his return from the west, and requested the privilege of sustaining, jointly, the whole support of a Missionary to be sent to some new field in the west or south. Their request will be complied with; and we trust they will soon be preaching the gospel, "by proxy," in some distant portion of the United States.

It is cheering to record examples so indicative of an increase of interest, on the part of individuals best acquainted with the principles of the A. H. M. S., and the manner of its operations. May they be multiplied a hundred fold. The wants of the Society were never more pressing, and its prospect of usefulness never more encouraging. Are there not many friends of the cause who will take pleasure in imitating the above examples? And may we not hope, nay, confidently expect, that the receipts of the coming year will make it manifest?

New-Providence, N. J., Mon. Con. coll., 12.25; coll. on Sabbath, per Rev. U. Maynard, 6.70, 18 95
New-York, Bleecker-st. Ch., Fem. Miss. Assoc., per Mrs. H. Roosevelt, Treas., 130.25, J. Roosevelt, 150; J. M'Comb, 25; M. Wilbur, 37.50; G. Douglass, 50; J. Aspinwall, 20; G. Hallock, 25; M. Wheeler, 5; Friend to Missions, 25; G. P. Shipman, 25, 482 75
Bowery Ch., S. E. & R. C. Morse, 50 00
Brick Ch., Mrs. T. W. Patton, 20 00
Cedar-st. Ch., Sab. Sch. Assoc., per D. Hoadley, Treas., 250 00
Central Ch., sundry subscriptions, per Miss Patton, 100; Sab. Sch. No. 26, per Mr. Peloubet, 3.15; collected by Miss Mary E. Nevins, 62.25; J. Kershaw, 5, 170 40
Laight-st. Ch., Fem. Miss. Assoc., per Mrs. H. C. Paton, 27.87; C. R. Robert, 50; R. S. Skinner, 1; S. B. Hamilton, 3; I. Sayres, 2; W. Bleakley, 0.50; J. Bleakley, 0.50; J. R. Westervelt, 0.50, 85 37
Murray-st. Ch., S. V. S Wilder, 30 00
Pearl-st. Ch., Fem. Praying Soc., per Mrs. Ogilvie, 5 50; O. Thompson, 10, 15 50
Rutgers-st. Ch., coll., 10 00
South Dutch Ch., S. Cobb, 10 00
Spring-st. Ch., subs, per R. I. Thorne, 86 56
W. W. Jackson, 3; Mrs. Montgomery, 5; a Stranger, left at the Office, 1, 9 00
Orange, N. J., Fem. Benev. Soc., 2nd Ch., to const. their pastor, Rev. G. Pierson, L. D., 100 60
Philadelphia, Pa., 1st Ch., Fem. Assoc., bal. last annual contribution, 111.50; G. Handy, 20, 131 50
3d Ch., Mrs. Carswell, 20; R. W. Davenport, 10; Mrs. Bailey, 5; Male Bible Class, 1.13, 36 13
5th Ch., Mon. Con. coll., 96.07; M. B. Denman, L. M., 30; James Gray, 10, 136 07
10th Ch., James Carr, 50 00
Pleasant Valley, N. Y., a Female, 1; jewelry, by a little girl, per Rev. U. Maynard, 1 00
Princeton, N. J., a lady, per Rev. Mr. Woodbridge, 0 50
Pultneyville, N. Y., contribution per Rev. J. F. Bliss, 10 00
Quincy, Ill., Willard Keyes 5; Henry R. Snow, 5; per Rev. A. Peters, 10 00
Roxboro'shire, North Britain, near Hawick, James Douglass, Esq., of Cavers, £50 sterling, at 8 per cent. prem., per Joshua Cliborn, Esq., 240 00
Sheal Creek, Ill., Fem. Char. Soc., by Rev. S. Hardy, 1 75
Skaneateles, N. Y., Mon. Con. coll., per S. W. Bruce, 11 00
Smithfield, Pa., Mon. Con. coll., Rev. Wm. Franklin, 21 40
South Middletown, N. Y., Fem. Benev. Soc., Mrs. C. Corwin, Treas., 19.68; B. Woodward, 1, 20 68
Springfield, N. J., Matthias Denman, L. M., 30; J. Parkhurst, L. M., in part, 20; sundry individuals, 19,34; per Rev. U. Maynard, 69 34
Troy, N. Y., 1st Presb. Ch., Mon. Con. coll., per J. Raymond, Treas, 200 00
Vermont Miss. Soc., viz. Bennington Benev. Soc., Mrs. Hannah Hinsdill, L. M., 30 00
Velney, N. Y., contributed by cong., per Rev O. Eastman, 12 50
Western Reserve, D. M. S., per Rev. D. W. Lathrop, viz—
Ann Arbor, Friend, 5; Do., 5; Do., 0.50, 10 50
Detroit, Maj. Benjamin F. Larned, U.S.A., L. D., 100; Shubael Conant, L. D., 100; Darius Lamson, L. D, 100; P. Davis, jr., L.D, 100; E. P. Hastings, Esq., L. D., 100; Cullen Brown, L. D., 100; D. G. Jones, L. D., 100; Wm. Brewster, L. D., 100; Wm. A. Fletcher, Esq., L. M., 30; F. H. Stephens, L. M., 30; Charles Cleland, 15; Elliot Gray, 15; Stephen Wells, 15; J. J. Deming, 15; Gen. H. Brady, U. S. A., 20; Rev. N. M. Wells, 25; H. Howard, 10; M. P. Parker, 10; J. T. Penny, 10; J. Keeney, 10; a Friend, 10; G. F. Porter, 5; H. Griswold, 5; A. M'Arthur, 5; D. Cooper, 5; J. Roberts, 5; A. Shelley, 5; E. Bancroft, 5; B. Wright, 5; Wm. Alvord, 5; A. Hasteborne, 5; W. Brooks, 5; D. Funk, 5; J. H. M'Bride, 2; G. C. Holmes, 3; N. T. Ludden, 1; Mrs. Campbell, 1; A. M'Ferrin, 4; Mrs. Roberts, 1.75; and 3 gold rings, "a Friend," 8; Capt. Wilcox, of Sault Ste. Marie, 5; Mrs. Wilcox, gold ring, value unknown, 1200 75
Monroe, Oliver Johnson, L. D., 100; H. Disbrow, 5; W. Lawrence, esq., 1; Mon. Con. coll., 15.37, 121 37
Pontiac, Johnson Niles, of Troy, L. D., 100; G. Bennet, 1: E. Beach, 6, 107 00
Tecumseh, C. Hewett, 5; Mon. Con. coll., 22; J. Buel, 0.50; L. Buel, 0.50; Widow's mite, 0.19; J. Culbertson, 0.25; Mrs. Griffith, 1; W. J. Finch, 1, 30 44
White Pigeon, per Rev. C. Corey, Mon. Con. coll., 5 00
Westfield, N. J., subscription per S. Downer, 30; Do. per Rev. U. Maynard, 21,55; of which $30 to const. Rev. J. M. Hunting, L. M., 81 55
Williamson, N. Y., contribution, per Rev. J. F. Bliss, 5 00
Windham, N. Y., Clarissa Tuttle, L. M., in full, 15; Jane Robertson, L. M., in part, 5; Young People's Miss. Soc., to const. Rev. Clark H. Goodrich, Life Director, in full, 60; per Rev. Dr. Porter, 80 00
Friend in New-England, per Rev. J. Leavitt, 37 50
Home Missionary, 101 50

$5149 69

K. TAYLOR, Treasurer.

Sums acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S., in the western part of the State of New-York, from March 6th, to April 11th, 1833.

Auburn, 1st Ch., E. Hills, 10, Rev. H. Mills 5; E. Hyde 1; Holley and Hamilton, 3 50 19 50
do—2d Ch., H. Hills, 10; J. M. Sherwood, 5; Cash, 5; W. Brown, 1; J. Pease, 1; Mr. Leonard, 0.50; Mr. Stewart, 1; coll., 13.82, 37 32
China (Arcade,) 25 00
East Bethany, Ladies' Aux., 10 00
Geneva, subscription in part, including 20 from the Young Men's Asso., 63.67; Young People's Aux., 73, 121 67
Genoa, 1st Ch., through J. Ivesson, 79 44
Gorham, Ladies' Aux. 7 75
Hopewell, Cong. Society, 10 00
Lyons, Ladies' Aux., 29.25; coll., 24, 53 25
Ogden, by Rev. A. Sedgwick. 15.50; by Mr. Willey, 18, 33 50
Orangeville, Ladies Aux., 10 00
Penfield Village, 7 68
Pittsford, Presb. Cong., 10 00
Rochester, E. Pomeroy, 6; J. Seymour, 25; L. Ward, 5; Benev. Assoc., 1st Ch., 90; Ladies' Aux., 76.24, 202 24
Scipio, 2d Ch., per J. Ivesson, 6 05
Victor, Ladies Aux., 6 40
Waterloo, Coll. and Aux., 27 00
Weedsport, per J. Ivesson, 4 50

$671 34

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

"THE GOODNESS AND SEVERITY OF GOD."—(Rom. ii. 22.)

[Furnished by a Clergyman.]

On a Sabbath in the month of March, fter entering the sacred desk, I was ıformed that a parishioner was sick. t was in the northern section of our ountry, and an old man, who had stood he shock of four-score winters, was ow trembling apparently on the borlers of the grave. He thought he hould die, and felt that he was unpreıared. His refuge had failed him. His ormer hopes had vanished. He sent ıis request by the hand of a messenger, hat he might be remembered, before he mercy seat, in the united prayers of the church. "Pray that I may recover, but *pray especially for my soul.*"

The aged individual presenting this request lived about a mile distant from the church, and partly through infirmity, but especially in consequence of his lack of interest in religious things, he had been, for many years, only an occasional attendant. In his childhood he had been instructed in the first principles of religion, and had adopted a form of godliness. For several years, when he was first settled in life, he attended family worship by the aid of a prayer-book. Still he made no pretensions to a change of heart. He was a stranger to vital piety. "Will he always call upon God?" Ah, no. At length, even this became irksome, a yoke grievous to be borne, and was laid aside. Now, he threw off the restraints of religion, and was left to wander in the mazes of error. But conscience had not yet lost all its power. At times, he felt like Noah's dove: he had forsaken the ark, and cast off the God of his fathers, "and could find no rest for the sole of his foot." He tried to disbelieve the Bible, and bury his anxiety about the future, in the dark and gloomy hope of annihilation. He wished, but could not believe, that the grave might be an eternal sleep. Man must be accountable. This world cannot be a state of retribution. Even in the eye of man, rewards and punishments are not proportioned to the merit or demerit of individuals. The deathless mind, therefore, shrunk back with horror, and could not be reasoned into the belief, that God had created it to flutter here for so short a period, and then cease to exist. Infidelity could give him no rest. The scoffs of sceptics, and the sneers of Paine, could not destroy all his confidence in the Scriptures. He had also fallen into some of the common vices. He tried to drown his anxiety by the inebriating cup. He never was considered a drunkard; though for many years he used spirits freely, and would, occasionally, on public days, become intoxicated.

At forty years of age, unable to disbelieve a future state, to calm his fears of coming wrath, and quiet his conscience in a course of sin, he adopted the notion that all will be saved. He reasoned thus, "God is infinite in goodness; therefore he cannot make a creature to be for ever miserable." Like too many, who embrace sentiments founded on their *wishes*, rather than on reason, or facts, or the Bible, he forgot that this mode of reasoning would exclude all suffering from this world, which is contrary to experience; and that it would utterly overthrow the security of happiness to any, by permitting the entrance of unholy beings into heaven, to disturb the bliss of God's obedient creatures. God is infinitely too good, to destroy the distinction between virtue and vice; and too just, to reward him, who serves him not, as him who serves him.

He searched the Scriptures to support his creed. Forty years he had now rested upon it. The tree was known by its fruit. He had no closet. His family altar was thrown down. He seldom visited the sanctuary. He showed a bitter hostility to vital piety. His



grandchildren attended the Sabbath School; but he was unwilling they should study the Scriptures in his presence. He had arrived at the down-hill of life. His strength diminished, and he grew more peevish, and exhibited more and more an unchristian temper. Still he held fast his hope of heaven. In making pastoral visits, I frequently met him. We spent hours together conversing on the future condition of the righteous and the wicked. He appeared immovably fixed in his belief of universal salvation. But after reason and revelation had been successfully resisted, God laid on him the hand of affliction. He saw death approaching. His hope was to be tried. He knew he had not been born of the Spirit. He felt that the risk was tremendous. There was at least a peradventure that he might be mistaken. He became anxious. He sought the advice of friends. He asked their prayers. His anxiety increased; his pride yielded; and the old man, who had been forty years a Universalist, now sends his earnest request to the sanctuary, that if there is mercy in heaven for an aged sinner, it may be obtained in answer to the united supplications of God's people. I hastened to see him the next morning. I was very cordially welcomed at his house by his daughter, a sister in the church, who had often wept in secret, and prayed for the conversion of her aged parents. As I entered the room, the sick man said with emotion, "I am glad, I am glad to see you." Having passed the usual compliment, I seated myself by the bedside. The old gentleman indeed appeared feeble; but it seemed rather the effect of age, and anxiety of mind, than any particular disease. He had abandoned all his former delusive hopes, and knew not what to do. He was driven from his anchorage, and had neither chart nor compass to guide his trackless way. Neither sun nor stars shone to light him into port. In a familiar manner, I endeavoured to lead him to the contemplation of his *sins*, rather than his *danger;* and to convince him of the need of a Saviour from *sin*, as well as from *wrath*. He listened with fixed attention; and freely expressed his own *feelings*.

His wife, about the same age with himself, overheard all the conversation, but she appeared perfectly indifferent. I addressed my discourse to her, and soon found that she was reposing on the vain and impious plan of many: "*If I am to be saved, I shall be: I can do nothing, but must wait God's time to give me repentance.*" I tried to present truth to her mind, so that she might see the fatal rock. I endeavoured to convince her, that her excuse was vain, as it did not release her from obligation; and impious, as it casts the blame of her impenitence on God. She was unaffected. Alas! how many souls have made shipwreck and sunk to eternal wo, waiting for *God* to do *their* duty. She had never adopted the notion, that all will be saved; but, for many years, had quieted her conscience by pleading God's sovereignty, and her dependence.

After prayer, I left the house, reflecting on the deeply affecting scene which I had witnessed. It may be, thought I, that God is about to display both his goodness and his severity with this aged couple, and effect an entire change in their future prospects. Perhaps a line will soon be drawn between them that shall run parallel with eternity. Lord, what is man? How ineffectual is even thine own truth without thy Spirit!

On my leaving him, the anxious invalid earnestly requested me to repeat my visits. I did, and preached repentance towards God, and faith in our Lord Jesus Christ. At our next interview, his views of sin were more clear and scriptural, but he had not yet submitted himself to God. For a number of days he continued in nearly the same state of mind, till, convinced of his lost and helpless condition, he cast himself, as a sinner, on the mercy of God through Jesus Christ. His mind became more tranquil. He looked upon his past life with penitence, and upon his former sentiments with abhorrence. Old things had passed away, and all things appeared new. He saw God in every thing; and was astonished at his forbearance towards him. He admired the power of the Saviour in effecting so great a change, and adored that grace which can show mercy to the chief of sinners.

He now felt the deepest solicitude for

his aged wife. He talked to her of what God had done for his soul; he entreated her to repent, and become reconciled to God. He prayed with her, and prayed for her; but all was in vain. She, who had so long cast the blame of her sinful neglect of religion on the sovereignty of God, remained unaffected. About two years afterwards, she died as she had lived, persisting to the last in the vain plea, that she must "*wait God's time.*"

This was a severe trial to the aged husband, who had recovered, and survived her. But he bore it with Christian resignation, and said, "It is all right." "The will of God be done." The change in his own character was marked and visible. He abandoned entirely the use of ardent spirits, and soon enjoyed better health than he had for many years. His temper was chastened, mild, and affectionate. He became deeply interested in the Sabbath schools, and would aid his grandchildren in their lessons.

The first Sabbath in May he was admitted to the church. In the presence of a large congregation, he knelt before the altar, by the emblems of his Saviour's body and blood, and publicly dedicated himself to the service of God, and received the seal of the everlasting covenant. This was to him the beginning of days. During the recess of public worship, as he sat in the house of his pastor, appearing for some time to be in deep meditation, at length, the tears trickling down his furrowed cheeks, he broke the silence: "O," said he, "what a great change God can make in a sinner." He could say no more. After this time, I frequently called at his house. His eyes would fill with tears when he spoke of the grace of God. He seldom failed of alluding to his former sentiments, as inconsistent with the Bible, derogatory to the character of God, and ruinous to souls. It is now six years since he has cherished the hope that his sins are forgiven; and he still lives, a monument of mercy, and an ornament to the church. The reality of the change is thus far tested by the fruit.

"Great is the work, his neighbours cry,
And own the power divine."

Reader, from this narrative, admire the grace of God in snatching the aged sinner from the vortex of error and ruin; and in evincing to the world that "a man *can* be born again, *when he is old.*" Let his lengthened days and improved health plead with you the cause of temperance.

In reviewing the history of his wife, be silent, and adore the divine justice, in leaving to her own choice the sinner who cast the blame of her continuance in sin on God. Aged sinner, be encouraged to repent, and apply for mercy through the pardoning blood of Jesus Christ.

Delaying sinner, tremble, lest thou also be hardened through the deceitfulness of sin: "For the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed."

"THE LAST STATE OF THAT MAN IS WORSE THAN THE FIRST."—Matt. xii. 45.

[Furnished by a Pastor.]

During a revival in ——, state of N. Y., a young man became deeply impressed with the necessity of personal religion. For several weeks he attended punctually, not only on a preached Gospel, but also on meetings for prayer and conference, and was even seen in the assembly of inquirers, bowed down with a conviction of his guilt, and asking with great emotion, *What must I do to be saved?* While others complied with the injunction, "*Believe on the Lord Jesus Christ, and thou shalt be saved,*" he lingered and halted. Day after day he deferred trusting in Christ, vainly flattering himself that some future time would be more favourable for the performance of this duty. At last, while realizing in some measure the claims that God had on his affections, he deliberately resolved to defer his soul's salvation *a little longer.* He absented himself from the meetings for inquirers, but attended very punctually all other meetings. Soon afterwards he was perceived to *shun* those whom he had sought for advice, and who had entreated him to make the salvation of his soul the chief and immediate business of his life. In a few weeks he abandoned the prayer meetings, but was seen always in the house of God on the

Sabbath. Not long after he began to absent himself a part of the day on the Sabbath—then the whole of the day; and at last was seen going into the woods with a gun on his shoulder, to spend the Sabbath in hunting.

When he had arrived at this step in his downward career, he removed into a neighbouring town, where he was freed from many restraints, and removed from scenes which were calculated to remind him of the great inward struggle he had recently had on the subject of religion. The holydays were approaching. Great preparations were making for a new year's ball, at which he anticipated much pleasure. The last Sabbath of the year he went into his workshop and continued at work all day at his trade. Two days after, he was taken suddenly ill. He sent for a physician, on whose arrival he said, "Doctor, I wish you to make me well before Friday night, as I am going to the ball." The physician told him he was a very sick man, and that he must give up all expectation of going there. "But I must go to the ball," he rejoined, "I have made my calculations, and am not to be disappointed. You must cure me before Friday night." On Thursday, a minister passing through the place, heard that there was a young man dangerously ill, and called to see him. The youth treated him with marked disrespect, and when asked by the minister whether he should pray for him, replied in effect, "That he did not care whether he prayed or not." On Friday morning, which was the first day of the year, a sister hearing of his illness, came from a neighbouring town to see him. On seeing her, he said he was exceedingly rejoiced to see her, as he was going to the ball in the evening, and wished her to get his clothes in trim for the occasion. Near night, the physician called. On his coming into the room, the young man inquired if he was not well enough to go to the ball. He said he was free from pain—felt as well as ever, and wished them to get his clothes, that he might dress and make himself ready. The doctor told him he must dismiss all such subjects from his mind, as he was very dangerously ill. He replied, "I must go to the ball—I shall have fine sport there—I am not to be denied." Then raising his arms out of the bed, and perceiving something unusual in their appearance, he inquired, "Doctor, what are these dark spots on my arms and hands." He was told that it was the fatal progress of his disease, which was now entirely beyond control, and which in a very few hours would number him with the dead. The young man started and said, "Doctor, you do not mean as you say—you are jesting." His physician replied—"I do mean as I say—it is no time to jest." "No, no," replied the young man, forcing a laugh, "you are not serious—you are attempting to frighten me." "I am serious," was the reply, "what object can I possibly have to frighten *you?*" "Are you, indeed, serious?" asked the dying man. "Oh, why did you not inform me before, that my case was thus dangerous?" "I did inform you. The first time I saw you, I told you that your recovery was doubtful." "Doctor, you *must* do something for me." "I cannot." "But, Doctor, you *must*—I cannot die—I am unprepared—you must help me. Cannot you do something for me?" His physician answered, "No, my friend, I cannot." The young man now awoke to reflection. He thought on his sins—on his soul—on the judgment, and cried out, "Oh, pray for me—Oh, pray for me." The Doctor told him *he* could not pray. "Send, then," he cried, "for some one to pray for me." After a search of some time, those who had gone out in compliance with his request, returned, and informed him, that they had been unable to find any one who could pray. It had been so ordered in Providence, that the few in the neighbourhood who could pray had been called away to some other part of the town, and were not to be found. He then thought, and others thought, on his treatment to the minister of the Gospel, and felt, keenly felt, that he was given up of God, and abandoned to destruction. In a few hours after, when his giddy companions were dancing at the sound of the viol, and about the time when he had anticipated great pleasure in the assembly room—covered with sin, overwhelmed with terror, and shrieking in despair, death hurried him away to another assembly. *Surely the last state of that man is worse than the first.*

J. A. M

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VOL. VI. JUNE 1, 1833. No. 2.

[To make room for a portion of the Annual Report, and an account of the late interesting Anniversary of the Society, we omit, in this No. of the "*Missionary*," the usual article adapted to the Monthly Concert of Prayer. The reader will find many facts and thoughts happily suited to that occasion, in the Addresses and Report which follow.]

SEVENTH ANNIVERSARY.

The American Home Missionary Society held its seventh anniversary, in the Chatham-street Chapel, New-York, on Wednesday Evening, May 8, 1833. The congregation was immense, and the exercises peculiarly interesting. The Hon. Stephen Van Rensselaer, LL. D., President of the Society, took the chair, and the meeting was opened with prayer by the Rev. David Porter, D. D., of Catskill, N. Y.

THE PRESIDENT'S ADDRESS.

The President pronounced the following address, introductory to the Report.

BRETHREN,

Allow me, on this auspicious return of our anniversary, to ask your attention to a few remarks, which the occasion suggests. Let us praise the Lord that he has made our Society the instrument of accomplishing much good. Our efforts have been blessed by the Great Head of the Church to the salvation, as we humbly believe, of many immortal souls. We have not laboured in vain in our day; we have carried into execution a system of religious effort, which has already been the means, under God, of bringing many into the Kingdom of Heaven. We have founded new churches; we have supplied destitute ones with the Word of life; we have increased the number of Sabbath Schools; we have assisted in circulating Bibles and Tracts; we have aided all the benevolent institutions; and have thus, in various ways, enjoyed the privilege of labouring in the cause of Jesus Christ. Glorious work! How shall we sufficiently praise and thank the Almighty, for having put into our hearts to found the American Home Missionary Society. Another remark is, that in order to sustain adequately the operations of the Society, an increase of effort is annually demanded. In repairing the waste places of Zion, we are but discovering its many desolations. After all we have done, we have done nothing compared with what is still left undone. Every year claims with peculiar emphasis a greater enlargement of missionary exertions; the wants of the country are multiplying with a rapidity which can only be supplied by the energies of the church, annually increased. If we ever expect to go on conquering and to conquer; if we ever expect to see the everlasting Gospel carried to every family in our land, we must increase our efforts: I repeat it, we must increase our efforts year by year. Permit me, in conclusion, to suggest, that whilst we strive to enlarge our operations, let us also strive to increase the sense of our dependance upon the Almighty.

This alone is the spirit that will insure success in the use of means. Our help is in God. Without his aid how could our past operations have been sustained? How could our missionaries have been so much blessed? Let us be persuaded to labour in the right spirit, with the right mind; let all intrusted with the concerns of the American Home Missionary Society be humble, prayerful men. Let all our missionaries remember that communion with God is the only foundation of their usefulness; the only support of their trials; the only reward of their success. Let us all pray more, in order to secure his blessing upon our efforts. Let us feel that it is from Christ alone we can receive it.

The Treasurer's Report was read by the Rev. Charles Hall, Assistant Secretary and Assistant Treasurer, *from which* it appeared that the receipts of the Society

during the year, have been $68,627 17, and its expenditures $68,787 10; leaving a balance due to the Treasurer of $159 93.

The Seventh Annual Report of the Society was read by the Rev. Absalom Peters, Corresponding Secretary; after which the following resolutions were adopted, viz:—

1. On motion of the Rev. James Hoge, D. D., of Columbus, Ohio, seconded by Thomas Bradford, Esq., of Philadelphia—

Resolved, That the Report be adopted and printed, under the direction of the Executive Committee.

2. On motion of the Rev. A. Peters, Corresponding Secretary of the Society, seconded by Rev. William S. Plummer, of Petersburg, Virginia—

Resolved, That in view of the great and increasing claims of the Western and Southern states and territories, it is the imperious duty of the Home Missionary Society to redouble its efforts to supply them.

3. On motion of the Rev. W. J. Armstrong, of Richmond, Virginia, seconded by S. V. S. Wilder, Esq., of New-York—

Resolved, That the most fervent gratitude is due to Almighty God, for his merciful providence over the operations of this Society; and to its friends, for the liberality with which they have contributed to the means of its benevolent object.

In support of the foregoing resolutions, appropriate addresses were made by the Rev. Dr. Hoge, T. Bradford, Esq., Rev. Messrs. Peters, Plummer, and Armstrong.

An appropriate anthem was sung, after which the congregation was dismissed with the apostolic benediction, by the Rev. John Codman, D. D., of Dorchester, Massachusetts.

The following officers were then unanimously elected for the ensuing year, viz:—

PRESIDENT.

Hon. STEPHEN VAN RENSSELAER, LL. D., Albany.

VICE PRESIDENTS.

Rev. Archibald Alexander, D. D., Prof. Theol. Sem., Princeton, New-Jersey.
Rev. George A. Baxter, D. D., Prof. Theol. Sem., Prince Edward Co., Virginia.
Rev. Lyman Beecher, D. D., Prof. Theol. Sem., Cincinnati, Ohio.
Rev. Calvin Chapin, D. D., Rocky Hill, Connecticut.
Rev. Thomas Cleland, D. D., Harrodsburgh, Kentucky.
Rev. John Codman, D. D., Dorchester, Massachusetts.
Hon. Theodore Frelinghuysen, Newark, New-Jersey.
Rev. Francis Herron, D. D., Pittsburgh, Pennsylvania.
Rev. James Hoge, D. D., Columbus, Ohio.
Hon. Samuel M. Hopkins, Geneva, N. Y.
Hon. N. W. Howell, LL. D., Canandaigua, New-York.
Hon. Samuel Hubbard, Boston, Mass.
Hon. Charles Marsh, Woodstock, Vermont.
Rev. Samuel Miller, D. D., Prof. Theol. Sem., Princeton, New-Jersey.
Hon. David Lawrence Morrill, Concord, New-Hampshire.
Hon. John Murphy, Claiborne, Alabama.
Hon. Jonas Platt, New-York.
Rev. Ebenezer Porter, D. D., Theol. Sem., Andover, Massachusetts.
Rev. David Porter, D. D., Catskill, N. Y.
Rev. Alexander Proudfit, D. D., Salem, New-York.
Robert Ralston, Esq., Philadelphia.
Rev. James Richards, D. D., Theol. Sem., Auburn, New-York.
Hon. John Cotton Smith, Sharon, Conn.
Rev. Nathaniel W. Taylor, D. D., Theol. Prof., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
Hon. William Wirt, LL. D., Baltimore, Maryland.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Massachusetts.

DIRECTORS.

Rev. William Allen, D. D., President Bowdoin College, Maine.
Rev. Joshua Bates, D. D., President Middlebury College, Vermont.
Rev. Nathan S. S. Beman, Troy, N. Y.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. Gideon Blackburn, D. D., Versailles, Kentucky.
Thomas Bradford, jun., Esq., Philadelphia.
Hon. Benjamin F. Butler, Albany, N. Y.
Rev. James Carnahan, D. D., President Princeton College, New-Jersey.
Rev. John H. Church, D. D., Pelham, New-Hampshire.
Rev. Charles Coffin, D. D., President of College, Tennessee.
Amos M. Collins, Esq., Hartford, Conn.
Roswell L. Colt, Esq., Baltimore, Md.
Rev. C. C. Cuyler, D. D., Poughkeepsie, New-York.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. Jeremiah Day, D. D., President Yale College, Connecticut.
Rev. William R. De Witt, Harrisburgh, Pennsylvania.
Rev. Henry Dwight, Geneva, New-York.

Rev. Justin Edwards, D. D., Boston, Mass.
Rev. Ezra Fisk, D. D., Goshen, Orange County, New-York.
Rev. E. W. Gilbert, Wilmington, Del.
Rev. Eliphalet Gillet, D. D., Hallowell, Maine.
Rev. Samuel L. Graham, North Carolina.
Rev. E. D. Griffin, D. D., President Williams College, Massachusetts.
Rev. Joel Hawes, D. D., Hartford, Conn.
Rev. Asa Hillyer, D. D., Orange, N. J.
Rev. Heman Humphrey, D. D., President Amherst College, Massachusetts.
Rev. Gilbert R. Livingston, D. D., Philadelphia.
Rev. Nathan Lord, D. D., President Dartmouth College, New-Hampshire.
Rev. Thomas Mac Auley, D. D., LL. D., New-York.
Rev. John M'Dowell, D. D., Philadelphia.
Rev. William A. M'Dowell, D. D., Charleston, South Carolina.
Rev. William M'Murray, D. D., New-York.
Rev. David Nelson, Palmyra, Missouri.
Rev. Eliphalet Nott, D. D., President Union College, New-York.
Rev. B. M. Palmer, D. D., Charleston, South Carolina.
Hon. Roger M. Sherman, Fairfield, Conn.
Rev. Thomas H. Skinner, D. D., Theol. Sem., Andover, Massachusetts.
Garret Smith, Esq., Peterborough, N. Y.
Rev. Conrad Speece, D. D., Staunton, Virginia.
Rev. Benjamin Tappan, D. D., Augusta, Maine.
John Tappan, Esq., Boston, Mass.
John Tillson, Esq., Hillsborough, Illinois.
Rev. Mark Tucker, D. D., Troy, N. Y.
Rev. Bennet Tyler, D. D., Portland, Me.
Rev. Jacob Van Vechten, Schenectady, New-York.
S. V. S. Wilder, Esq., Brooklyn, N. Y.
Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.
Rev. B. B. Wisner, D. D., Boston, Mass.
Rev. Andrew Wylie, D. D., President of College, Bloomington, Indiana.
Rev. John C. Young, President of Centre College, Kentucky.

TREASURER.

Mr. Knowles Taylor.

AUDITOR.

Mr. Arthur Tappan.

CORRESPONDING SECRETARY.

Rev. Absalom Peters.

RECORDING SECRETARY.

Mr. Abijah Fisher.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 9, at the Society's Office, 150 Nassau-street, and appointed the following gentlemen, to constitute the

EXECUTIVE COMMITTEE.

Mr. John D. Keese, Chairman.
Rev. James M. Mathews, D. D.
Rev. Benjamin H. Rice, D. D.
Rev. Elihu W. Baldwin.
Rev. William Patton.
Rev. Cyrus Mason.
Mr. Eleazar Lord.
Mr. John Nitchie.
Mr. William M. Halsted.
Mr. Jasper Corning.

MEMBERS EX-OFFICIO.

Mr. Knowles Taylor, Treasurer.
Rev. Absalom Peters, Corresponding Secretary.
Mr. Abijah Fisher, Recording Secretary.

ASSOCIATE SECRETARY.

Rev. Benjamin H. Rice, D. D.

ASSISTANT SECRETARY AND ASSISTANT TREASURER.

Rev. Charles Hall.

ASSOCIATE SECRETARY FOR THE NEW-ENGLAND STATES.

Rev. Richard S. Storrs, Braintree, Mass.

SEVENTH REPORT.

"It is a good thing to give thanks unto the Lord, to show forth his loving-kindness in the morning, and his faithfulness every night." (Ps. 92.) Such is the sentiment of inspired piety, which has commanded the assent of the true worshippers of God in all ages. But the *daily* expression of this sentiment is a privilege to be enjoyed only by individuals, and by the families that call on the name of the Lord. Large associations of Christians can only assemble to express their united thanks at periods more widely separated. Such is the condition of the Society, whose doings we have met to review. Its individual members and servants, as they contemplate the *daily* providence of God, may speak of "*his faithfulness every night.*" But there is only *one night in the year*, in which the Society itself, by its appointed organs and representatives, is privileged to show forth its embodied



expressions of gratitude in an ANNUAL REPORT. To this service, therefore, especially, the EXECUTIVE COMMITTEE invite the assembled members, directors, and friends of the AMERICAN HOME MISSIONARY SOCIETY.

A year so fearfully marked with the displeasure of Him before whom goeth the pestilence, as that which now closes, this nation never experienced. The judgments of the Lord have been abroad in the earth. Wasting and destruction, in terrific forms, have been within our borders; and the political elements of our republic have been wrought into convulsions, which have threatened to rend for ever the sublime and happy union of this nation. But he who sitteth as King in Zion has waved his sceptre over these wide scenes of dismay and commotion, and has not permitted them to hurt or to hinder his own cause. The churches have been blessed, and the benevolent institutions of our land have moved onward, almost unimpeded.

Among the Societies whose anniversaries, the present week, are moving the sympathies and enlisting the prayers of a great religious community, perhaps no one has more reason than that which it is our privilege to serve, to rejoice in the prosperity which has attended its efforts. To exhibit, as briefly as possible, the substance of their Report, the committee have, as usual, thrown the details of the Society's operations into tabular form.

[Here follows, in the Annual Report, the alphabetical list of Missionaries, Congregations, &c., which is omitted in this place.]

SUPPLEMENTARY TABLE.

Exhibiting the amount of receipts from each state, the number of congregations and missionary districts aided, and the number of missionaries employed in each state, within the last year.

	States and Territories.	Receipts.	Cong. & Mis. Districts.	Missionaries.
1	New-York, $10,131 12,			
	Do. City, 9,676 80,	$19,807 92	204	151
2	Massachusetts,	14,351 87	58	55
3	Connecticut,	9,664 73	28	26
4	New-Hampshire,	5,766 22	57	50
5	Maine,	5,717 56	93	66
6	New-Jersey,	2,711 15	3	3
7	Pennsylvania,	2,327 54	23	16
8	Ohio,	2,162 74	113	80
9	Vermont,	1,890 49	46	38
10	Michigan Territory,	1,404 06	26	20
11	Kentucky,	216 12	22	13
12	Maryland,	161 50	—	—
13	Missouri,	144 00	16	12
14	Virginia,	132 50	3	2
15	Tennessee,	123 90	17	11
16	Illinois,	107 53	31	32
17	Rhode Island,	103 27	4	4
18	Louisiana,	100 00	1	1
19	Alabama,	94 00	5	4
20	District of Columbia,	60 00	—	—
21	North Carolina,	64 50	1	1
22	Indiana,	49 94	46	26
23	South Carolina,	10 00	—	—
24	Florida,	———	1	1
25	Upper Canada,	———	2	2
26	Lower Canada,	———	1	1
27	Great Britain,	240 00	—	—
28	"Home Missionary," &c.,	1,035 13	—	—
29	Miscellaneous,	190 50	—	—
		$68,627 17	801	606

RECAPITULATION.

From the preceding tables the following results are obtained, viz:

The whole number of Ministers of the Gospel employed by this Society during the year, is 606, which is an increase of 97 since last year.

These have laboured, either as missionaries or agents, in 801 congregations, missionary districts,* or fields of agency, in 21 of the United States and territories, and in the provinces of Upper and Lower Canada,—411 being settled as pastors or employed as stated supplies in single congregations, 137 extending their labours to two or three congregations each, and 58, including agents, being employed on larger fields.

Of the missionaries and agents thus employed, 397 were in commission at the commencement of the year; 241 of whom have been re-appointed, and are still in the service of the Society. The remaining 209 have been new appointments since the last anniversary, making, in all, 606.

The amount of ministerial labour reported as having been performed within the year, is 416 years and 9 months.

The number reported as added, within the year, to the churches aided, has been 6,041, viz:—1,757 by letter, and 4,284 by examination, on profession of their faith.

One hundred and one of the churches aided have been blessed with special revivals of religion; and the number of hopeful conversions reported, (the larger portion of whom are not embraced in the reported additions to the churches,) is 3,435, making the probable number of conversions, under the labours of our missionaries, within the year, about 7,000.

The number of Sabbath Schools sustained, during the whole or a part of the year, under the ministry of our missionaries, is 770, embracing 31,140 scholars.

The number of Bible Classes reported, as conducted by the missionaries themselves, has been 378, embracing 11,195 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating drinks, reported in the congregations aided, is 53,746, which is 17,344 more than the number reported last year.

These results have been ascertained by a laborious examination of the reports of the missionaries and agents, and by accurate calculations from the statements which they contain, and the minutes of the Executive Committee. They may be relied on as correct, and fully sustained by documents on the files of the Society. But these documents, though they are entirely worthy of trust, in regard to their accuracy, as far as they extend, are, nevertheless, necessarily defective. Many of the Reports from missionaries do not bring down the account of their labours to the end of the year, and from some, reports of the last quarter are due, which, on account of the failure of the conveyances to which they have been intrusted, or other hindrances, have not been received. Results, therefore, obtained by calculations founded on testimony actually in possession, in these circumstances, must be regarded as falling short of the facts. More has been accomplished than these calculations exhibit; more Sabbath Schools have been sustained, and more Bible Classes instructed; and if 6,041 souls have been reported as actually added to the churches, it is safe to conclude that a larger number have been the hopeful subject of regenerating grace, under the labours of our missionaries.

Though the last year, therefore, has not been so signally marked, as the preceding, with the blessing of revivals, there has been an advance in the work of conversion, and in every other good influence which ordinarily attends the labours of our missionaries. This, indeed, has been the permanent characteristic of the American Home Missionary Society, during the whole period of its existence. Its movement has been onward. The report of each succeeding year has exhibited a rapid enlargement of its operations, and the blessing of God upon every department of its influence has been generally in proportion to this enlargement.

State of the Treasury.

The foregoing remarks are supported, not only by the details already enumerated, but also, in part, by an examination of the receipts into the treasury of the Society. There has been, every year, an increase in the amount received, though this increase, for the last two years, has not been in proportion to the increase of the Society's expenditures. At the last anniversary, the balance against the treasury was $2,509 14; and the treasurer's report, this evening presented, exhibits a balance of the same kind, amounting to $159 93. At different periods during the year, this balance has been much greater than it now is. During the months of December, January, and Feb-

* In this estimate, when the stated labours of a missionary are extended to more than three congregations, it is denominated a *missionary district*, and counted one. If all the single congregations were counted, they would probably be 1000, or more.

ruary last, the Treasury was actually overdrawn from $3,000 to $14,000, for which the treasurer and other members of the Executive Committee were personally responsible. Here, then, is a failure in that delightful proportion which has marked the increase of the Society in almost every other department of its operations. The churches have withheld from this enterprise more than was meet. And whether it hath tended to their own poverty, let such as have been delinquent, decide. We judge them not. But, as representatives of a VOLUNTARY SOCIETY, having no claim upon the contributions of the religious community, excepting such as addresses itself to the heart and the conscience, and makes its appeal for our "*work's sake*," the Executive Committee affectionately ask, whether the friends of this Society, who have failed to do what they can to sustain it, have duly considered the amount of individual sacrifice and responsibility devolved upon its servants by their failure? It is not for the want of friends that the Committee have so long found it necessary to pledge their own notes for the means required to meet the drafts of the missionaries as they become due. Evidence is abundant that the work in which we are engaged is popular. Multitudes of estimable citizens, as well as members of the churches, rejoice in its prosperity and usefulness, who do little or nothing to promote it. Their knowledge of its popularity, it may be, is, in many cases, the reason of their withholding their contributions, or diverting them to other objects, under the impression, that, without their assistance, an enterprise so interesting to all American Christians, will be sustained. But in a field so wide, and a work so difficult, such reasoning is obviously incorrect. The state of the Society's Treasury is a standing appeal for an increase of contributions from all such as have failed to do their duty.

This failure, however, has not been universal, and while the delinquency of some seems to have furnished a just occasion for the foregoing remarks, the Committee acknowledge with gratitude the prompt and efficient aid of many, in all parts of the land, who have loved, not in word only, but in deed and in truth. Though the receipts of the last two years have been less than the expenditures of the Society, still the receipts of the last year have been $15,812 78 more than those of the previous year. In this respect, therefore, as well as *in others, the grand characteristic of the Society has been preserved.* Its movement is onward, though not in proportion to the number of its missionaries, or the enlarged demands of the work to be done.

Sources of income.

Individual contributions directly to the Society's Treasury have been received, as formerly, from almost every section of the country. Several small legacies have also been collected; the largest of which was $1,350, from the late Thames Wilcox of Connecticut. Collections by missionaries and others, and contributions and collections in churches, have also been continued, and have constituted a considerable item in the receipts of the Treasurer. But Agencies, Societies, Associations, and Churches, regularly auxiliary have furnished by far the largest amount derived from any one of the general resources of the Society's income.

The following, on account of their importance and efficiency, demand a special notice in this report.

Massachusetts Missionary Society.

This Society, though constitutionally auxiliary to the A. H. M. S. for several years past, did not adopt the terms of direct co-operation with the Parent Society until the 26th of May, 1832. This event was hailed with satisfaction by the Executive Committee; and they have watched with deep interest, the increasing prosperity of the Massachusetts Society, during the year. The Rev. R. S. Storrs, Secretary of that Society, and also of the Parent Society for the New-England states, had spent most of the preceding year in Massachusetts, as joint agent for the two, and through his efficient labours the receipts of that auxiliary had been much increased. At the time of the above change in the terms of its auxiliary connexion, it brought to the aid of the common cause, a balance in its Treasury of $2,387. Its receipts, from the above date to April 1st, 1833, (a little more than ten months,) were $9,595 84, making the whole amount at the disposal of that Society, during the same period, $11,982 76. A considerable portion of this sum was pledged in the commissions of the previous year, and has since been paid. The number of missionaries, including agents, appointed by that Society in Massachusetts, within the year under commissions furnished by the Parent Society, has been 55. These have been sustained from the Treasury of the auxiliary; and, in addition to the amount thus expended, the sum of $4,900 has been transmitted to the Treasury of the A. H.

M. S., and expended in the Western and Southern states.

In addition to the above amount, the following sums have been received from the state of Massachusetts, viz.

From the HAMPSHIRE MISSIONARY SOCIETY, $1,362 72, which, together with a balance previously paid, but unappropriated to the credit of that Society, has been expended in the support of 23 missionaries in different states. This amount is $1,071 72 more than was received from the same Society the previous year, and indicates an increased interest in the cause among our efficient friends in the "*Old County of Hampshire.*"

Contributions from churches and individuals in that state, transmitted by the donors directly to the Parent Society, $2,893 31.

These sums added to the receipts of the Massachusetts Missionary Society, make the whole amount received from the state of Massachusetts, within the last year, $14,351 87.

Connecticut Missionary Society.

The Connecticut Missionary Society, auxiliary to the A. H. M. S., within the year ending April 1, 1833, granted aid, under commissions furnished by the Parent Society, to support 34 missionaries in that state, one in Rhode Island, and 3 in Missouri. It has also employed two agents, for a short time each, the Rev. C. L. Watson, and the Rev. A. Crane, whose labours, we are assured, were highly useful and acceptable. The Report of last year exhibited a balance in its Treasury of $2,053 72. Receipts acknowledged since that time, $5,021 63, making in all, at the disposal of that Society, during the year, $7,075 35. Of this sum, 3,547 04 have been expended, leaving $3,528 31 in the Treasury, subject to the order of the Parent Society, April 1, 1833.

The following sums have also been received from the state of Connecticut, viz.

From the HOME MISSIONARY SOCIETY, EASTERN DISTRICT OF NEW-HAVEN CO., $691, which has been expended in the support of 3 missionaries in Illinois and Ohio.

Donations from individuals and churches in that state, transmitted directly to the Parent Society, $3,559 10, making in all, received from the state of Connecticut within the year, $9,271 72.

New-Hampshire Missionary Society.

The receipts into the Treasury of this Society, in the year ending April 1, 1833, subject to the order of the Parent Society, have been $5,054 75, which is $2,139 58 more than the amount received during the previous year. There have also been received from individuals and churches in that state, contributed directly to the Parent Society, $411 47, which, with $300 transmitted by the N. H. M. S., makes, in all, from the state of New-Hampshire, $5,766 22. The number of missionaries within that state, including the agent, has been 53, and $4,609 64 has been expended in their support, leaving $441 11 on hand, April 1, 1833. This Report shows an increase of 12 missionaries within the year, and a rapid advance in the amount of business done by the Society. This auxiliary, in proportion to the ability of the churches embraced in it, is perhaps not surpassed in the liberality of its contributions and its prospects of enlarged usefulness. The Reports, both of the Secretary, the Rev. J. Scales, and of the Rev. A. Rankin, our agent on that field, are of a highly encouraging character. The sum already pledged for the year to come surpasses the receipts of the last year; and through the efficient labours of Mr. R. and his coadjutors, we trust a much larger amount will be secured.

Maine Missionary Society.

The receipts of this Society, in the year ending April 1, 1832, were $3,530 14. From that time to April 1, 1833, its receipts have been $5,618 56, which exhibits an increase of $2,129 42. The number of its missionaries has also been increased from 56 to 64, all within the state of Maine, while $99 have been received by the Parent Society from individuals and churches in that state for the support of Missionaries in the Western states, making a total from the state of Maine of $5,717 56. It is delightful to witness the movings of this sympathy in churches of the extreme East, on behalf of the farthest West. The Secretary, Dr. Gillett, in communicating his Report, remarks, "There is a Sabbath School, a Temperance Society, and a Bible Class, in almost every place where missionaries labour. Revivals have not been as numerous as last year, but the general operations of the Society have been very much enlarged and wonderfully succeeded.—There have been 18 settlements in the ministry in this state since last year at this time, and 10 of this number are missionaries of the M. M. S. Our income is almost doubled, but we shall be constrained to add 25 per cent. to it next year, or restrict our operations.

Western Agency in the State of New-York.

In our former Reports, this agency has been distinguished as the most efficient of the auxiliaries of the Parent Society. But the increased action of the state Societies of Massachusetts, Connecticut, Maine, and New Hampshire, during the past year, has given them the precedence. Yet the zealous friends of the cause, composing this agency, have pursued their work with encouraging results. Its receipts have been $4,375 74, which exceeds the amount of expenditures, in supporting 53 missionaries within its own bounds. The whole amount of its receipts, since the organization of the Society in 1826, is $34,634 92, which is from $1,000 to $2,000 more than has been expended on that field in the same time. [See Report of Agency in Appendix.]

Central Agency in the State of New-York.

This agency has continued its operations with increasing efficiency. Its receipts during the last year have been $2,938 29, the number of new congregations supplied 21, and the number of missionaries employed 53, who have laboured the whole or a part of the year in 74 congregations. The amount of money pledged in the support of missionaries within the bounds of this agency since its last Report, has been $3,135, which is $197 more than the receipts of the agency. This deficiency has doubtless been occasioned by the suspension of the action of the agency on account of the cholera, and also by the resignation of the agent on that field, the Rev. O. P. Hoyt, whose place has recently been supplied by the appointment of the Rev. A. Crane. The prospects for another year are highly encouraging. [See Report in Appendix.]

Vermont Domestic Missionary Society.

This Society, owing to our failure to secure an agent to visit the churches within its bounds, has been much less efficient than the sister auxiliary in N. Hampshire. Still it is holding on its way, and its officers and friends manifest a cheerful readiness and an earnest desire to co-operate with the Parent Society, in measures to enlist the sympathies of the churches more deeply in this important cause. An agent has been designated for that state, whose labours, it is confidently expected, will hereafter greatly increase the amount of its contributions. The number of missionaries employed by the V. D. M. S. within the last year, has been 35, and the receipts into *its Treasury*, $1,739 49. Add to this $100 *donation*, and $51 received in contributions *directly to the* Parent Society, and the whole amount of income from Vermont is $1,890 49.

Central Committee of Agency in Cincinnati, Ohio.

This agency has prosecuted its work with increased efficiency, during the last year. The Rev. J. W. Douglass was usefully employed, in connexion with it, in visiting the churches in several of the Western states, until November last, when, on account of the insufficiency of his health to sustain the labour of this service, he was induced to relinquish it, and accept the charge of a church in Lexington, Virginia. Since that time temporary agents only have been employed on that field, whose labours have been satisfactory. The receipts of this agency for the year, subject to the order of the Parent Society, have been $1,2[illegible] 74, which is $824 48 more than the income of the previous year. Their correspondence has also been highly useful to the Executive Committee, in conducting their operations in the West.

Sabbath Scholars' Associations.

Among the auxiliaries in single congregations, none have been regarded with more lively interest than those composed of Sabbath School Scholars. Of these, that in the Cedar-street Presbyterian Church, New York, was the first formed, and has granted aid during the year to six missionaries. A similar institution in the South Dutch Church, New-York, has numbered three missionaries; and these noble examples have been emulated by other Sabbath Scholars' Associations in other cities and in various places, several of which have supported one missionary each, under commissions from this Society.

General Remarks.

One of the principles adopted and recorded at the formation of the American Home Missionary Society in 1826, "*to be considered as fundamental in all its proceedings*," was the following, viz. "*Local Societies already existing, not to be superseded, except in accordance with their own desire, but to be strengthened and stimulated.*" To this principle the Executive Committee have watchfully adhered. Its effects are now delightfully manifest in the results of their co-operation with the foregoing and other Societies. Several of the state Societies existed, and had accomplished much good, before the National Society was formed. But since their connexion with it, their resources and usefulness have been greatly augmented. It has furnished to all a common medium through which to



extend their benefactions harmoniously and efficiently to every portion of the land, while it has also much increased the action of each within its own bounds. In return, these Societies, by the increase of their action, and the manner of their co-operation, are not only auxiliaries, but parts of the Parent Society, essential to its characteristic existence and extended usefulness. It is through their identity with it, that this Society, under the blessing of God, has been enabled to extend its benefits to every state in the nation.

By this happy arrangement, the older states have become helpers together of the new. The state of New-York, for instance, has probably contributed during the last year 11,000 dollars more than has been expended within its own bounds; and each of the New-England states has raised a considerable amount above what has been required for the support of its own missionaries. This has been appropriated, by the Parent Society, to the more needy states and territories.

By the "Supplementary Table," it appears that some states have been served more bountifully, by these appropriations, than others. The Committee have desired to adapt the benefactions of the Society to the comparative wants of the different sections of the whole country. But, as in former years, it has been found impracticable. Few labourers, comparatively, have been willing to be located in the Southern and South-western states, while most of those who have entered our service, for remote stations, have chosen to plant themselves in the central and northern portions of the valley of the Mississippi. The whole number aided by this Society, west of the Alleghany mountains, since its last anniversary, is 189; and the whole number employed there, since the formation of the Society, 260; "*and yet there is room.*"

The condition of those states in respect to their destitution of the ordinances of the Gospel, and the means of their supply, is becoming every year more accurately understood by this Committee.

The Rev. Dr. B. H. Rice having been appointed Associate Secretary in September last, performed with ability and efficiency, during the autumnal and winter months, the usual labours and agencies of the Corresponding Secretary in New-York and the adjoining states. This arrangement has enabled the Corresponding Secretary to travel extensively in the service of the Society in the Western and South-western states. During an absence of six months, from October to April, he visited twelve states, conferred with the churches and brethren as extensively as practicable, collected much information respecting their comparative wants, which the Committee regard as highly important to their future operations.

The effects of this extensive personal survey of so large a portion of the field, and also of the active correspondence which has been maintained with the friends of the cause in other states, have been to impress the Committee more deeply than ever before, with a sense of the magnitude of the work to be done by this Society, while they perceive more clearly the increasing facilities and encouragements which exist, to its accomplishment. There is a growing interest felt in the evangelical character of this enterprise; and the organization and efforts of the A. H. M. Society, their safety, their efficiency, their recognition of ecclesiastical order, and their direct and unembarrassed responsibility to the churches for the character of the missionaries employed, are everywhere approved in proportion as they are clearly understood. The following is a brief

TABULAR VIEW

Of the results of the last year, in several particulars, compared with those of the preceding year.

	First year	Sec. year.	Third yr.	Fourth yr.	Fifth year	Sixth yr.	Sev. year.
Receipts.....	$20,031,21	$20,035,78	$26,997,31	$34,013,55	$48,124,73	$49,422,12	$68,627,17
Expenditures.....	13,984,17	17,849,22	26,814,96	42,429,50	47,247,60	52,808,39	66,277,96
Number of Missionaries.	169	201	304	392	463	509	606
Cong. & Miss. Districts.	196	244	401	500	577	745	801
S. Schools reported....	Not rep.	206	289	369	500	544	770
Bible Classes reported.	Not rep.	100	134	203	200	239	378
Years of lab. performed.	110	133	186	274	294	361	417
Additions to Chs. Rep..	Not rep.	1000	1678	1959	2532	6126	4284
Aux. Soc. and Assoc...	Not rep.	189	241	273	385	456	489

From this view it appears that the missionaries of this Society have increased, in seven years, from 169 to 606, and the congregations and missionary districts annually aided in their support, have increased from 196 to 861. These missionaries have laboured in the service of the Society the full amount of 1775 years. Under their ministry 17,579 souls have been reported as added to the churches, on profession of their faith, within the last six years. They have also reported, each year, from 10,000 to 31,498 children instructed in Sabbath Schools; and from 2,000 to 11,080 in Bible Classes, while, according to their ability, they have been efficient helpers in every good work which has claimed the attention of the benevolent on the fields of their labour.

Such are the facts which the Committee feel bound, in the discharge of their official trust, to communicate to the Society, and, with their approbation, to lay before the public. These facts need no comment, other than we have made in passing. Let *them* speak, and the object for which we are required to report, will be attained. The religious community will awake to renewed exertions. A work so well begun, and so prosperously sustained for seven years, will be prosecuted with a vigour proportioned to its greatly increased and increasing magnitude. The tried friends of the cause will do more than they have done, and other hearts will warm into sympathy with its touching claims, and other contributions of wealth, of talent, and of piety, will flow spontaneously to its aid. The North will come, and the South keep not back, and the East and the West will flow together, and join their hands in the holy enterprise, until it shall be accomplished.

By order of the Executive Committee,

ABSALOM PETERS,
Cor. Sec. of the A. H. M. S.

The Rev. Dr. Hoge's Address.

[The Rev. James Hoge, D. D., of Ohio, offered the resolution, "That the Report be adopted and printed under the direction of the Executive Committee," and addressed the meeting as follows.]

To those who are employed in the great work of doing good to their fellow men, it is highly useful to pause on stated occasions, for the purpose of reviewing the past, and forming their plans for future effort. Doing good to *our fellow men* is truly a great work, *and with* the impression of this truth *upon our minds*, we should make an examination of our plans and labours. It is a great work, on account of the nature of the motives which influence benevolent action. These are of the highest and purest kind; and they are derived from the most exalted sources, take the widest range, and involve future interests of the longest duration. From the dignity of man, the worth of the soul, the importance of well-being; from the value, and shortness, and rapidity of time, in its relations to a future life; from the duration and immutability of eternity, and the vastness of the interests which it embosoms, as comprehended in those awful or delightful terms—hell—heaven—are motives of benevolence derived. And, besides, there is account made of the being and character, and will of God; the glory and grace of the Son of God, who is the Saviour of sinners, as we as our future account at his bar, an our final and eternal retribution. An when we are employed in doing good under the influence of such motives this work calls forth into action, an fully occupies, our largest powers, an purest principles, and finest feelings, i such a manner as enlarges our capacitie elevates and extends our views. In word, it is true greatness to be ear nestly, constantly, and successfully em ployed in doing good to others; for, a the welfare of man is the primary ob ject, the ultimate end is the divin glory, and the means are those whic God has appointed, and the rule is tha truth of which he is the author. A this Society then makes the work of doing good its avowed and exclusiv aim, the review of its efforts and suc cess should be made under the deep an exciting impression that this is a gre work. And its patrons and frien must feel that there is much reason to be gratified with the results of the efforts. The Report which we ha heard, exhibits an increase of contrib tions and missionaries, and an amou of successful labour, which is very in teresting. Nearly seventy thousand dollars received and expended, six hundred missionaries employed, eight hundred Societies assisted, and seven thousand sinners hopefully converted from the error of their way, can scarcely be regarded as constituting "the day of

small things" in the missionary enterprise.

And for what definite purposes should the review be made, and how should this recital of effort and of success be used by this Society? Surely not for self gratulation—not to foster pride, or induce vain-glorious boasting. Far be it from us all to cherish such feelings; this would be altogether unworthy of our high and holy aim as Christians.

The Report which we have heard, should excite unfeigned and humble gratitude to God—to our gracious Saviour, the great Author of the missionary enterprise—the Head of all missionaries, and himself the first and greatest of missionaries. It should encourage and stimulate to persevering and more extended and zealous exertions. It may be useful as affording the means of discovering defects and failures where they exist, in order to salutary humiliation and necessary improvement; showing how little has been accomplished, compared with the great extent and urgency of the necessities of fellow men. And especially will this review of the past afford the most important aid in framing the plans for future operations.

Much has been done by this and kindred Societies, in giving to the destitute the stated ministrations of the Gospel; but more, much more, remains to be done, before our land shall be full of the knowledge of the Lord. Highly favoured as is our country, in comparison with almost any other on earth, in respect of religious instruction, there is a great and alarming destitution in many portions of the land, and everywhere there are multitudes to whom the Gospel is not preached. To some views of our condition in this respect, I ask the serious attention of the Society, and of all who are here present on this interesting occasion.

It is indeed a momentous inquiry—To what proportion of the inhabitants of our country is the Gospel actually preached?

To this question an answer may be given—very painful to the benevolent mind, yet substantially correct—in some general statements, founded on the most accurate estimates, for which we have materials within *reach*. There are in the United States about ten millions of inhabitants, (exclusive of the coloured population, of whom I shall say nothing,) who ought to be fully supplied with able and faithful ministers, and must believe that they may be saved. Of these, nearly one million and a half are professors of religion, in different denominations of Christians; and, perhaps, twice their number in addition, enjoy regular Christian instruction, and are under direct Christian influence; leaving more than five millions who are without regular instruction, a vast proportion of whom never hear a single sermon in a year. Again, there are, at the most, eight or ten thousand ministers of the Gospel, (we have not certain accounts of more than seven thousand,) of all Christian denominations, educated and uneducated, who are regularly and exclusively employed in the duties of their office. These do not actually minister to more than four or five hundred persons on an average, every Sabbath, the bread of life; leaving more than one half destitute, or partially and occasionally supplied.

And again, if we had an accurate estimate of the number of houses occupied as places of worship and instruction, and of their capacity to accommodate hearers, we should arrive at a similar result. It would be found that after deducting that portion of the population who are too young to be profited by instruction, there is not room in all our Churches for many more than one half the people. And in how many of these churches is the Gospel preached only once in a month, or occasionally? and how many of them are very partially filled? And is this indeed a Christian land! Can we wonder that intemperance, and every disgraceful and destructive vice abound? I am persuaded that not one half of the adult population of our whole country do hear the Gospel regularly, Sabbath to Sabbath, from the lips of the authorized ministry. Is not this an alarming view of our actual condition, calculated to distress the benevolent heart, and equally calculated to excite to greatly increased effort? Does this destitution remain after all that has been done by this and other Societies? And is not the view of it enough to

bring every Christian to his knees, and to send him forth to greatly increased exertions? But what has been done during the year past to supply these urgent necessities of our fellow men? Perhaps, altogether, one hundred and fifty thousand dollars have been contributed, and one thousand preachers have been encouraged by one and a half millions of *Christians*, to proclaim the unsearchable riches of Christ to five or six millions of their own neighbours and kindred, who are perishing in ignorance and sin.

I conclude, then, that the amount of effort ought to be DOUBLED, on the part of THIS SOCIETY, during the next year; and then I would expect that the success would be at least fourfold. And all others who are engaged in this great and good work should do likewise. All Christians should do more, vastly more, to raise up and send forth preachers of salvation. They ought to be more harmonious, less sectarian, less influenced by a mere proselyting spirit in this holy enterprise. And all should look more earnestly to God, praying with faith that he would send forth labourers into the harvest; and that when his servants plant and water, he would give yet more abundant increase.

CORRESPONDENCE OF THE AMERICAN HOME MISSIONARY SOCIETY.

MICHIGAN TERRITORY.

Our agent, Rev. D. W. Lathrop, of Ohio, has been eminently successful in a late visit to Michigan territory. The amount forwarded by him to the treasury of the A. H. M. S., was acknowledged in the Home Missionary for May, but his letters arrived too late for insertion in that number. We now give, with pleasure, the following extracts.

"In my tour of about six weeks in the territory, I obtained subscriptions to the amount of $3005 99; of this amount, the sum of $1370 I forward herewith, and the remaining sum of 1635 99 is payable principally in May and June, and will be deposited in the 'Bank of Michigan,' to the credit of the A. H. M. S."

A WORD TO THE WISE.

Among the subscriptions included in the above amount, are a number of sums constituting the donors members, and directors for life. Of these Mr. Lathrop remarks, "Most of those becoming members or directors for life, are expecting to pay as large an amount annually, very pleasantly adopting the principle, that a *life* director or member should pay the amount necessary to constitute him such, annually, as *long as he lives*. Quere, may not some of our friends in the older states, who have long been life members, &c., take a profitable hint from this example?"

We readily respond, that the duties of *life members* and directors of benevolent *societies do not* seem generally well understood. Many have regarded a life subscription as a price paid for exemption from the duty of annually contributing to such objects, and thus, it is to be feared, have adopted this expedient on the principle of *economy* rather than that of *benevolence*. The spirit of the Gospel, however, makes no such compromise of its claims upon a man, "according to what he hath," but requires all to give, as God hath prospered them. Many life-members and others so understand it, and examples are becoming more frequent every year, of persons who act on this principle. Such, we are happy to add, are many of the *life* members, &c. of the A. H. M. S. May the Lord of the harvest raise up many more who shall thus consider themselves enlisted *for life*, to do what they can. "WITHHOLD NOT GOOD FROM THEM TO WHOM IT IS DUE, WHEN IT IS IN THE POWER OF THY HAND TO DO IT." Prov. iii. 27.

Mr. Lathrop adds the following remarks, which we commend to our readers.

"Our Michigan friends have come nobly up to the work, and it may well be told of them, to stir up more able and privileged friends in the older states, 'by reason of the forwardness' of those, who, in 'the abundance of their joy,' for the benefits conferred on them and their neighbours by the Home Missionary Society, though yet in 'a great trial of affliction,' amid the efforts of wicked and deluded men, have looked to God to know what he would have them to do; and moved, as we trust, by his Spirit, 'their deep poverty



ath abounded unto the riches of their berality.' May the same Spirit increase nd bless the liberality of many others in very portion of the land."

From *Rev. Christopher Corey, White Pigeon, St. Joseph Co., Mich. Ter.*

As respects this Society, I have no loubt it will soon become an efficient auxiliary to your Society. The prospects of ur church are not a little flattering. The Lord, blessed be his name, is of a ruth on our side; we will be glad and ejoice in him. White Pigeon church would prefer having the labours of one man constantly, if our other destitute places could be supplied; but, until more help can be had for this section, they will not insist on more than half of my labours. I have assisted in organizing two other churches, one at Prairie Round, another at Beardslie's Prairie; the last to emigrate into Illinois. They will probably be reported by others. We have a Temperance Society in the vicinity of Mongoquinong, another at Elkhart. While we tender you our thanks for your kind assistance to furnish this destitute and promising region of country with the ministry of reconciliation, we (here literally on Zion's borders) wish to be remembered in your most earnest supplications for Christ's kingdom.

ILLINOIS.

From the Rev. Theron Baldwin, Jacksonville, Illinois.

We are happy to state that the Rev. T. Baldwin, of Illinois, has consented to become General Agent of this Society for that state and Missouri, and that he has already entered upon his labours. The results of his first two weeks, in this service, have been truly encouraging. The income necessary to sustain the operations of this Society, is often better secured by seeking the conversion of souls, and promoting the spirit of entire and permanent consecration to God, than by immediate collections of money. Those agents, therefore, best accomplish their work, and will ultimately bring the largest revenue to the means of the Society's usefulness, who are "wise to win souls," and who, having won them, diligently instruct them in the principles of Christian duty. Let such converts be multiplied, and the farthest west will soon stand hand in hand with their brethren of the older states, in the abundance of their contributions, to push still *farther onward the conquests of grace.*

The following is a brief extract from Mr. Baldwin's letter, received April 20th.

"The arrangements of Providence were such, that the very night on which I arrived at Belleville, there was the commencement of a protracted meeting, though I was entirely ignorant of it when I left Jacksonville. I preached the first two sermons, and afterwards brothers Hale and Hatfield arrived; brother Roswell Brooks was also present. It was soon evident that the Lord was there, and at the earnest solicitation of brother Brooks, I spent the Sabbath with him. Brother Hale and myself remained till Wednesday morning. The results of the meeting were of a deeply interesting character. The Lord came down by the power of his Spirit. About forty different individuals came forward to be prayed for during the meeting, or staid for conversation after the audience had retired; and when we left, some hope was entertained that about one half of them had passed from death unto life. During my continuance there, a sermon was preached by brother R. Brooks, which I believe was blessed to my own soul. Text: 'What is that to thee? follow thou me.' The important question which I had pledged myself promptly to decide, then pressed heavily upon my mind, and the sacrifices and inconveniences of the contemplated agency were rising up on every side, but at every repetition of the text during the sermon, it seemed to fall with increased power upon my heart. I felt like exclaiming, 'Lord, I *will* follow thee whithersoever thou goest.' I spent one night in St. Louis, then came on with brother Hale to Alton. I had agreed to spend the following Sabbath with brother Jenney. Brother Hale preached two sermons, and then left for Bethel. I commenced preaching on Saturday. Sabbath a communion season. Four important individuals received into the church by profession; all recent converts. This was so solemn and interesting a day, that I consented, contrary to my calculations, to remain, and preach Monday night. Six individuals then came to the anxious seat, and about nine more remained for conversation after the congregation was dismissed. The deepest solemnity pervaded the assembly, and such were the appearances, that at the close of the meeting, by earnest request, I consented to stay and preach another night. The audience was increased and fifteen or more inquirers present. A few were indulging hope when I left. This tour has done much towards settling my mind with regard to the agency."

OHIO.

An affecting Appeal.

The following is another specimen, in addition to such as we have heretofore published, of the appeals which reach us every week, from the destitute and the needy. It is from a Church in Ohio, with the condition of which we are fully acquainted. Though less touching in its character than some applications, on which we are called to act, it is urged on principles which approve themselves to our hearts; and we trust our readers, who desire to know what the Lord will have them to do, will take pleasure in contemplating such opportunities of doing good. Both the men and the means are needed to answer hundreds of such appeals to the hearts of the benevolent.

Rev. and Dear Sir,

The Presbyterian Church at this place, in view of their continued feeble and destitute condition, are induced to appeal to the A. H. M. Society for assistance. We have now been destitute of the stated ministration of the *Word of Life*, since September, 1831.

There is no Church nearer than that at M., distant twelve miles, and it very rarely occurs that we have any preaching of our denomination.

Our Church consists of about 20 members, five of whom are males. These five with one who is connected with the Presbyterian Church, but is not yet a member of this Church, have resolved to make up ourselves, one hundred dollars annually for the support of a minister of the Gospel among us, if one can be obtained. To do this some of us will be obliged to give 20 and 25 dollars a piece, and we feel a willingness to add to this if God in his good providence give us ability. We feel quite sure that the further sum of one hundred dollars can be obtained from other individuals here and in the vicinity. Probably a larger sum would be raised. As in all places, so especially in this, a man in whom are united respectable talents and great devotedness to the cause of the Redeemer's kingdom, would be more useful, and more likely to obtain a support.

We are fully aware of the numerous and pressing calls upon the benevolence of our Eastern brethren, and especially upon that of your Society: Nevertheless, in the providence of God, no alternative seems left to us, but to appeal to the sympathy, the love, and the benevolence of our more *favour d* brethren. The thought of *remaining* inactive under our present circumstances, and saying in the spirit of antinomianism, "God in his own time will send a minister," we cannot endure. Such a course would be plainly inconsistent with the system of means which God in his wisdom has ordained to effect his purposes of mercy to his fellow creatures, and repugnant to feelings of every renewed heart. If we be acquainted with our own hearts, we are willing and are resolved to contribute of our little substance to the support of the Gospel among us, to the full extent, that a due regard to the temporal wants of our families will justify, and we sincerely pray God to free our hearts from all selfishness, and make duty plain before us. But all this will not effect the great object. The Lord has not given us the ability, and he doeth all things aright. What then can be done? Must the Church of Christ here become extinct, and precious souls around us perish? To whom shall we apply for help? To Him who alone "hath the words of *Eternal life*?" We humbly trust that we have been, and are still, by prayer and supplication making known our wants and requests to Him who careth for his people, and will hear the voice of their cries. But how can we continue to ask him *in faith*, if we neglect to make known our condition and our necessities to his *servant*, the A. H. M. Society, whom He has created for the express purpose of aiding his feeble Churches?

It seems to us, then, to be an imperious duty to make this application to your Society, believing and praying that the Lord in his mercy will place at your disposal the means of sending us a faithful and able minister of the Gospel of Christ, and assist us to support him for one year at least.

MASSACHUSETTS.

An Answer from a Church in Massachusetts.

While we are called to publish and reiterate the appeals for aid, which reach us from the South and West, it is delightful to give utterance to the responding spirit, which is beginning to wake the Churches of the older states to increased action. The following is a brief extract of a letter from Rev. James Howe, Pastor of the Church in Pepperel, Mass.

Rev. and Dear Sir,

I write you at the request of benevolent Ladies of my Society. They have listened to your appeals in behalf of the Valley of the West, till their hearts are stirred within them to make the effort to sustain



y on some spot in that field, ave now nearly completed a of $100 per annum for five

ch in this place is one of the ches of Massachusetts. They ed of the sanctuary of their the altar at which they were t little more than a year ago, their Church property, even s and communion furniture. mediately said, we will arise the God of heaven, be will and during the last season ted a house of worship, at an six thousand dollars, and met all the expenses incident to a new establishment. And yet their ability is but small. But the sacrifices they have been compelled to make have opened their hearts, and taught them the luxury of liberal giving. Besides, God has greatly distinguished them by spiritual blessings during all their trials, and they feel it their duty in return to make sacrifices for his cause. During the eighteen months past they have enjoyed an uninterrupted revival of religion, which has added to their number about two hundred members. I think you may depend upon them safely for *one hundred dollars a year for five years.*

its by the Executive Committee of the A. H. M. S., from April 15th to May 15th, 1833.

issionaries re-appointed.

erry, Eden, N. Y.
ilcox, Rutledge and vicinity, N. Y.
y, Sheridan, N. Y.
lley, Locke, N. Y.
ith, Barrington, Yates Co., N. Y.
law, Romeo and Ray, M'Comb Co.,

immo, Sweet Hollow, L. I.
rong, Blissfield, Mich.
Spilman, Hillsborough, Illinois.
r, Gates, N. Y.
bush, Mount Leigh, O.
Clarkesfield and Wakeman, O.
a, Chagrin, O.
ell, Delhi, O.
n Dyck, Hillsdale, N. Y.
Afee, Calloway Co., Mo.
r, Pierpont and Russell, N. Y.
Fort Ann and Caldwell, N. Y.
Lewis, Annsville, N. Y.
l Latham, Georgetown, N. Y.
rin, Sackett's Harbour, N.Y.
:on, to go to Michigan.

Rev. Oren Brown, Pittstown, Rensselaer Co., N. Y.
Rev. S. G. Orton, destitute places in Chatauque Co., N. Y.

Missionaries not in Commission last year.

Rev. Daniel Johnson, Perrinton, N. Y.
Rev. —— White, Gull Prairie, Michigan.
Rev. Samuel Sessions, Drummondsville, U. C.
Nathaniel C. Clarke, to go to Michigan.
Rev. J. S. Emory, Charlotte, N. Y.
Rev. A. W. Gilbert, Niagara Falls, N. Y.
Rev. J. A. Woodruff, Spencer, N. Y.
Rev. Wm. Kirby, Jacksonville, Illinois.
Rev. J. M'Gregor, Morristown, N. Y.
Rev. E. Buscom, to go to the Western Reserve, O.
Rev. Jos. Labaree, Worthington, O.
Rev. Robert McEwen, to go to the Western States.
Rev. E. P. Lovejoy, to labour in Missouri.
Rev. H. Benedict, Somers, N. Y.
Rev. John Lawton, to go to Illinois.
Rev. Veron D. Taylor, Amenia, N. Y.
Rev. L. D. Howell, Macon Co., Ky.
Rev. James N. Carothers, Roupe's Valley, &c. Alabama.

urer of the American Home Missionary Society, acknowledges the ipt of the following sums, from April 15th to May 15th, 1833.

ived previous to May 6th.

Hon. S. Van Rensselaer, for a particular Missionary,	$400 00
. I., Mid. Dist. Ch., per Rev. on,	7 00
, Ladies' Sew. Soc.	28 50
hill Ch., Tenn., per Rev. F. ., Samuel Moss,	14 56 2 00
ency, receipts not incorpo- ny former report, down to 833,	1425 13
, Fem. Aux., per Rev. D. W.	25 00
J. Y., Fem. H. M. S., per som, Treas.	25 00
diss. Soc., Receipts from 32 to April 1, 1833,	5021 63
ions received at this office,	
of legacy of T. Wilcox, per A. Wilcox,	150 00
Cong. Ch.	84 23
M. Collins,	200 00
Male Miss. Assoc., Central per Henry White, 100. Do. Assoc., per Miss Daggett,	210 00
New-Haven East Dist. Assoc., per H. E. Hodges, Treas., 80; H. E. Hodges, L. M., 30,	110 00
New-London Sew. Soc., per Fanny R. Smith, Treas. to const. Miss Harriet Butler, L. M., 30; T. S. Williams, L. D., 100; Rev. J. Hurlbut, 100; Elias Perkins, L. M., 50; Robert Colt, L. M., 50; N. S. Perkins, L. M., 30; T. S. Perkins, 20; W. P. Cleaveland, L. M., 50,	430 00
North Greenwich, per W. E. Mead,	28 59
Coxsackie, N. Y., Individual Ladies,	100 00
Durham, N. Y., bequest in part of H. Baldwin, deceased; Second payment per Mr. Tibbals,	200 00
Elyria, O., five ladies, 15; mon. con., 28 73, per Rev. D. W. Lathrop,	43 73
Euclid, O., H M. Soc., per Rev. D. W. Lathrop,	6 00
Fire Place, L. I., Mrs. Sally Rose,	1 00
Fishkill, N. Y., Rev. R. G. Armstrong, L. D., in part,	24 00
Franklinville, N. Y., per Rev. J. T. Baldwin,	4 36
Fountain Co., Ind., per Rev. E. O. Hovey,	4 00
Gallatin, Ten., R. M. Rogers, 10; Mr. Martin, 2,	12 00
Gallipolis, O., Rev. E. Hebard,	1 25



Garrettsville, N. Y., Nancy Wheeler, 3 00
Greene Co., N.Y., D. M. S. 236 00
Guilford, O., mon. con. coll., per Rev. D. W. Lathrop, 2 00
Hartford, N. Y., Miss. Assoc., per Rev. U. Maynard, 7 00
Hebron, N. Y., Presb. Cong., per Rev. A. Day, 90 00
Homer, N. Y., per Rev. M. M. Post, 22 25; Sab. Sch., per Miss Washburn, 5, 27 25
Jamaica, L. I., a lady, 10 00
La Fayette, Ind., Rev. J. A. Carnahan, 5., Church per do. 15, 25, 20 25
Lawrenceville, Pa., Mrs. Mary Hudson, 3; mon. con. coll., 13, per E. D. Wells, 16 00
Leroy, N. Y., Ladies' Soc., S. Comstock, Treas. 21 56
Lexington, Ky., Dr. C. Short, 5; W. A. Leary, 5; Z. Williams, 2, 12 00
Licking Co., O., per Rev. C. M. Putnam, 25 00
Livonia, Ind., mon. con. coll., per Rev. M. A. Remley, 6 56
London, O., contr. per Rev. D. C. Allen, 12 56
Maine, Miss. Soc. receipts for the year, 5618 56
Massachusetts Miss. Soc., paid Missionaries, and balance in the treasury, 4695 84
Sundry donations, viz.
Boston, per B. Perkins, Treas.
Bradford, Mrs. Mary Spofford, per Rev. L. A. Spofford, 5 00
Brookfield, Association for mutual assistance of Churches, contributed in Rev. Mr. Tupper's cong., Hardwick, for western missions, 106 62
Conway, Joseph Avery, 10 00
Hadley, Ladies' H. M. S., of which $50 to const. Rev. John Brown, L. D. in full, and $30 to const. Miss Maria P. Dickinson L. M., per Caroline M. Porter, Sec. 80 00
Fitchburgh, in support of Rev. A. Boutelle, 21 00
Millbury, Cong. Soc., in part to const. Rev. Osgood Herrick, L. D. 52 00
Plymouth, 3d Ch. and Soc., for support of a Missionary in the valley of the Mississippi, 125 00
Ware, Fem. Sew. Soc., to const. Rev. C. Parsons Cooke, L. M. 30 00
West Brookfield, Cong. Soc., for support of a Missionary in Indiana, 100 00
Worcester, Rev. R. A. Miller's cong. for Western Missions, 300 00
Friend in Mass., per B. Perkins, for the valley of the Mississippi, 50 00
Received by Pierce and Parker, viz.
Amesbury, Wm. Chace, 10 00
Harwich Fem. Soc., P. L. Tupper, Treas. 16 15
Newton, East parish mon. con. coll. three payments, 38 33
Princeton, a friend, 1 00
Royalton, mon. con. coll., per Rev. E. Perkins, two payments, 52 25
Sherburn, Fem. Cent Society, per Rev. Mr. Lee, 30 00
Westborough, H. M. Soc. 34 25
Friend of Missions, per Rev. W. Alden, 2 10
Mount Leigh, O., per Rev. J. Forbush, 5 71
Newark, N. J., 3d Ch. 154 00
New Hampshire, Miss. Soc., Receipts, 5054 75
Sundry donations, viz.
Dunbarton, mon. con. coll. 28 72
Hillsboro', Rev. J. Lawton, 2; D. Flint, 5, 7 00
Keene, a friend, per Pierce and Parker, 1 00
Lyme, Zenas Hamilton, 10 00
Plymouth, D. Mills. 3; J. Buntin, L. *M. in part, 5*; Abigail Buntin, L. M., *in part, 5*, 13 00
New-Hartford, N.Y., Rev. J. Waters, 10. Isaac W. Waters, deceased, per do., 10, 20 00
New-Orleans, La., Mrs. F. Southmayd, to const. Rev. Joel Parker, L. D. 100 00
New-Paltz, N. Y., sub. 7 12, avails of jewelry, 2, per Rev. U. Maynard, 9 12
New-Providence, Ky. Ch. 10 12
New-York, Allen-st. Ch., Thank-offering from two friends, 5; C. Weeks, 2, 7 00
Bleecker-st. Ch. Fem. Assoc., per Mrs. Aspinwall, 100; Young Ladies, per Miss Aspinwall, 100; Rev. A. Peters, 50; H. Norton, 5; D. Howell, 5, 200 00
Brick Ch., Jasper Corning, to const. Geo. W. Corning, Robert E. Corning, Jasper E. Corning, James L. Corning, John H. Rice, and Archibald A. Rice life members, 200; Lemuel Corning, 25; E. Goodwin, 30, 255 00
Cedar-st Ch., Friend, per Rev. C. Mason, 100; H. Averill, 20; Sab. Sch. Assoc., per E. Hoadley, Treas., 251 41, 371 41
Central Ch., John North, 100 00
Laight-st. Ch, John Rankin, 100; H. Mott, 2; A. Bleakley, 0 50; P. Hall, 1; S. Dobbin, 3; J. W. Benedict, 3; M. Wilkinson, 1; A. Averill, 10; E. H. Holbrook, 1, 121 50
Murray-st. Ch., A Jones, 2; Friend, 2, 4 00
South Dutch Ch., Sab. Sch., Miss. Assoc., per J. T. Collins, 200 00
Thank-offering, 20 00
A. A. Rice, 50
Nicholasville, Ky., Ch. 7 00
Ohio, per Rev. D. W. Lathrop, 50 00
Philadelphia, Pa., 1st Presb. Ch., Sab. Sch., per W. Davidson, Treas. 260 24
Poughkeepsie, N. Y., coll. per J. Brown, 20 00
Reading, Pa, Friend of Missions, bal. to const. Wm. Darling, L. D. 40 00
Richmond, Ky., Ch. 27 50
Rockland Co., N.Y., Mrs. E. A. Dederer, 5 00
Salem, N. Y., Ref. Cong, 33 50; Dr. Bevage, 2; a young lady, 0 87, 36 37
Schenectady, N. Y.,—— L. M. 30 00
Schroon, N. Y., Fem. Miss. Soc., per Rev. A. Bingham, 11 00
Sevier Co., Tenn., Miss. Soc., per D. Hoyt, 89 34
South Granville, N. Y., Noah Day, 5 00
Sparta, N. Y., mon. con. coll. 4 00
Springfield, Ky., H. McElroy, 5; J. Hoffitt, 3, 8 00
Suffolk Co., L. I., D. M. S. receipts for the year, 197 66
Thompson, O, mon. con. coll., per Rev. J. B. Wilson, 66
Troy, N. Y., Mrs. Jane E. Lansing, L. M., by her husband, 30; 2d Presb. Ch. Gent's. Assoc., C. Lyman, Treas., 41; Ladies' Assoc., Mrs. R. D. Silliman, Treas., 59, 130 00
Vermont, D. M. S., receipts for the year, 1739 49
Virginia, Friend of Missions, 10 00
West-Chateaugay, N. Y., mon. con. coll., per Rev. M. Parmelee, 6 00
Friend, 2 00
"Home Missionary," per Pierce and Parker, 210 95

$31,002 30

Received since May 6th.

Albany, N.Y., Miss Cornelia Van Rensselaer, 10 00
Beardley's Prairie, Mich., Rev. L. Humphrey, 5 23
Bethany, Pa., coll. per Rev. J. Campbell, 3 43
Buffalo, N. Y., Ladies' Aux., Mrs. Kibbe, Treas. 11 00
Caldwell, N. J., Presb. cong., per C. S. Crane, 5 50; S. A. Marshall, 4, 9 50

l.Y., mon. con. coll., per J. M.	10 00
, Miss. Soc., viz.	
Mrs. Mary Lyon, per Rev. Whittemore,	4 00
), Fem. Benev. Soc., per G. ser,	20 00
Fem. Aux., per Miss L. A. eld,	15 00
Juvenile Aux., per do.	2 00
Y., Ref. Dutch Ch., per Rev. endall,	25 00
Y., Mrs. Wells,	3 00
S. Y., Fem. Dom. Miss. Soc., Mary Olyphant, Treas.	15 00
Pa., per Rev. J. Campbell, n. coll., 17 03; Mrs. Ward, 1; . M. S., 2 50,	20 53
. Y., Young Men's H. M. S., . L. P. Blodget,	35 00
N. Y., mon. con. coll., per H. Hazard,	25 00
. I., Fem. H. M. S. in part to ev. O. Brown, L. M.	16 00
Penn., a lady, per Rev. T.	10 00
Y., per Rev. J. M. Babbitt, ments,	50 00
to Miss. Soc., viz.	
mother,	10 00
Co., Miss. Soc., viz. West ski, H. Brewer, Treas., Ladies' Soc., 20; Juvenile Soc., 10,	
st. Rev. Thomas E. Ver- . M.	30 00
rs. Nancy M. Cavis, L. M.	30 00
port, Mrs. Sarah Wills, per L. Dimmick,	100 00
Fem. Seminary Mite Soc., per de,	12 06
rbury Anx. Soc., per Mrs. E. Wright, Treas	18 00
ift at this office,	100 00
Soc., viz.	
rick, mon. con. coll., to const. th H. Keeler, L. M., per Rev. itt,	30 00
., a lady, avails of gold beads, aire Miss Soc., viz.	3 37
Richard Boylston, L. M.	30 00
George Kent, Esq., L. M., 30; rdock, 10,	40 00
emale Friend,	1 00
Brick Ch. Fem. Assoc., per Blake, Treas.	104 31
., B. Lockwood,	0 94
Ch., A R. Wetmore,	10 00
h., mon. con. coll., per A.	39 00
esb. Ch., per C. Merrill,	91 06
N J., coll. in cong., per Rev.	2 75
t. I., ladies of Cong. Ch., to w. Barnabas Phinney, L. M.	30 00
l. Y., Benev. Soc. Presb. Ch., E. H. Hazard,	50 00
J, R Voorhees, Esq., 10; Doren, 30; Friend, 25,	65 00
N. Y., Mr. and Mrs. Lansing, box of clothing and sundries, onaries in the west, value un- lso cash,	0 69
Alab., per Rev. W. H. Wil- . O. Martin, 1; N. Wolkley, Wood, 1; N. J. Dearing, 1; h, 1; D. Johnston, 3; H. G. 1; W. H. Williams, 10; Cullough, 2; Mrs. J. A. 1; Mrs. Sarah Baird, 2; halla Kirk, 1; Miss Margaret 3; Miss *Nancy Irving, 1;* Miss E. Caldwell, 2; Miss Ann Barnet, 1; Miss E. B. Williams, 3; Miss Mary L. Gillespie, 2; Miss Barbara Kerr, 1; Miss Mary Kerr, 1; Miss Melissa Dearing, 1,	49 00
Vermont Miss. Soc., viz.	
Bennington Benev. Assoc., Mrs. Jennet Swift, L. M., 30; Gen. David Robinson, L. M., 30; per Dr. N. Swift, Treas.	60 00
Vergennes, a lady, jewelry, value unknown, per Rev. Mr. Lovell.	
Virginia, Mrs. Love,	3 00
Walton, N. Y., Friend,	1 00
West-Bloomfield, N. Y., Fem. H. M. S. in Cong. Ch Mrs. Harriet Steele, L. M. in full,	8 00
West-Point, N. Y., mon. coll., per Lieut. Harris,	4 81
West Town, N. Y., Fem. Benev. Soc., in part to const. Mrs. Eunice Lee, L. M., in support of Rev. C. Coray, St. Joseph's Mich.	10 00
Friend,	5 00
Home Missionary,	135 00
	$1360 23

For K. TAYLOR, Treasurer.
Charles Hall, Assistant.

Sums acknowledged as received by Rev. M. R. Squier, Agent of the A. H. M. S., in the western part of the State of New-York, from April 11th, to April 26th, 1833.

Albion, Ladies' Auxiliary,	15 00
Attica, Ladies' Auxiliary,	10 00
Buffalo, Ladies' Aux., 49.75; Gent. sub., 80.50,	130 25
Busti, Auxiliary Society,	2 00
Canandaigua, per Rev. A. D. Eddy,	142 00
Carroll, Auxiliary Society,	15 00
Castleton, Ladies' Aux., 18.73; Coll., 11.27,	30 00
Dunkirk, Auxiliary Society,	25 00
Elmira, Mon. Con. coll., 44.72; Youth's Miss Soc., 19; Misses in Miss Cleve's School, 1 28,	65 00
Fayette, Ladies' Auxiliary,	5 37
Fredonia, Auxiliary Society,	27 00
Geneva, Rev. H. Dwight, 1000; Charles Butler, L. D., in full, 50; C. A. Cook, 10; H. H. Seelye, 25,	1085 00
Horse Heads, coll.,	15 00
Ithaca, Ladies' Aux., to const. Rev. A. E. Campbell, L. D., 100; Coll. in Presb. Ch., 150,	250 00
Jamestown, E. T. Foote, 5; S. A Brown, 5; C. R. Harvey, 5; S. Garfield, 5; A. E. Lathrop, 5; Sab. coll., 37.50,	62 50
Locke, (Milan Village,) Presb. Cong.,	15 00
Newark, Ladies' Aux., 17; coll., 6.46,	23 46
Ovid, Balance,	8 00
Painted Post, Ladies' Cent Society,	8 00
Prattsburgh, Presbyterian Congregation,	40 00
Ripley, Aux. Soc., 9; coll., 12.92,	21 92
Rutledge and Ellington,	20 00
Sheridan, Auxiliary Society,	25 00
Sherman, collection,	8 00
Silver Creek, collection,	12 50
Spencer, Presbyterian Congregation,	7 00
Stockton,	1 25
Vienna, Presbyterian Congregation,	27 05
West Aurora, Monthly Concert collection,	24 00
Westfield, coll., 16.92; S. Budlong, 2; E. Stone, 2,	20 92
West Lodi, Auxiliary Society,	10 00
	$2108 81

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

DAVID BALDWIN;

OR,

THE MILLER'S SON.

[Furnished by a Clergyman.]

THE father of the youth, who forms the subject of the following narrative, is a respectable miller in the county of Kings, Long Island. He has for several years past, occupied one of those numerous mills, moved by the tide-waters of the ocean, which stand along the bays indenting its south western shore. The wide expanse of land and water, which these locations usually present to the eye, the noise of the waves, the tumultuous roarings of the ocean, with the occasional terror and majesty of the storm, are admirably calculated to give a philosophical, if not a religious turn, to a reflecting mind.

At one of these mills the youth alluded to was brought up. He was born in the autumn of eighteen hundred and ten. His opportunity for receiving an education was nothing more than what a common district school afforded. But breaking through all the local disadvantages of his situation, he made very respectable attainments in literature and science. With the exception of the Latin and Greek languages, the study of which he was about to commence, he surpassed in general knowledge most of the youth who yearly issue from our schools of law and divinity. The native powers of his mind were of the highest order. Strongly intellectual, he was able to grapple with any subject to which his attention was given. In the accomplishment of his purposes he appeared to be entirely unbending, and immovably tenacious of the opinions he embraced; nevertheless he was kind and condescending *in his feelings*, sober, quiet, and industrious *in his* habits.

The constant resort to his father's *mill, by the* inhabitants of the adjacent country, for the space of several mil[illegible], rendered it a position extremely favo[illegible]r-able for exerting an extensive influen[illegible]e; but most unhappily, as it appeared to us, for the interests of the Christi[illegible]an religion, and for the souls of many w[illegible]ho admired his character and talents, [illegible]he embraced that system of opinions whi[illegible]ch regards the Bible as a fable, and Jes[illegible]us Christ, our blessed Saviour, as an i[illegible]n-postor. On this subject he seemed [illegible]to be poisoned to the very inmost sou[illegible]l; he appeared to embrace these sou[illegible]l-destroying opinions with all his hear[illegible]t; they absorbed his whole mind, a[illegible]d completely warped his understandin[illegible]g; in other respects remarkably good, a[illegible]d perverted his judgment, otherwise e[illegible]x-tremely clear. Here the pride of th[illegible]e carnal heart was fully displayed, an[illegible]d the perversion of our fallen nature th[illegible]e most clearly manifested; he becam[illegible]e thoroughly versed in the whole syste[illegible]m of infidelity; he knew all the obje[illegible]c-tions and arguments which for t[illegible]wo hundred years past the infidels of E[illegible]u-rope and America have been usin[illegible]g against the Bible. Over these [illegible]e pored by night and by day; he kne[illegible]w which were strong and which we[illegible]re weak, and at what part of the sacr[illegible]ed Scriptures each was levelled; at t[illegible]he same time he had acquired no sm[illegible]ll degree of adroitness in applying the[illegible]n. Indeed it is rare to find a Christi[illegible]an more thoughtful, or one who studi[illegible]es his Bible with so much care and eage[illegible]r-ness of soul, as he studied the arg[illegible]u-ments and objections which infid[illegible]els have everywhere been bringing agai[illegible]nst it.

How long it is since he began to embrace these dangerous opinions, or to drink in this soul-destroying poison, we are unable to say. It is now nearly three years, since we ourselves first became acquainted with the mournful fact. Passing from the house after conversing with the family, I perceived him standing at a little distance by



himself; I stepped aside, and addressed a few words to him on the subject of religion. He immediately replied that his views of religion were very different from mine. I inquired if he knew of any other way of life than that which God in the Bible has revealed, or any other Saviour for fallen man than Christ the Lord; he replied that he did not believe the Bible to be the inspired word of God, neither did he believe that Jesus Christ was in any respect a Saviour, or that man had any need of salvation. I expressed my surprise and astonishment at the declaration of such sentiments, and affectionately admonished him of their sinfulness and danger. As time and circumstances did not then admit of discussion, and knowing his vigorous powers and unyielding nature too well to believe that he would surrender his views without an effort, I requested an interview with him at some future day. To this he assented. Having an errand soon after to his father's mill, I found him alone, and then, with no other ear to hear than the ear of Jehovah himself, and with no other eye upon us than that which searches the heart, and tries the reins, the discussion of this momentous question commenced. These discussions were continued in the same place from time to time, during the period of several months, until we had travelled, step by step, over the whole system of infidelity.

Hume's metaphysical argument, alleging that miracles were not susceptible of proof, he seemed to regard as his strong hold. After I had thought its sophistry, its want of philosophical soundness, even in it sfirst principles, had been clearly exposed, he would still cling to it, with a pertinacity plainly showing it to be a cherished favourite. At one time, whilst earnestly engaged upon the external evidences of a divine revelation, he remarked with energy, that he would not believe the Bible to be the inspired Word of God, even if there were external evidence sufficient to sustain it. Why not? I inquired. "The matters contained in it, and recorded as facts, he replied, *are so unreasonable, so inconsistent, so foolish, and so much at issue with all our ideas of* truth and propriety, that no man unblinded by superstition or prejudice can possibly believe them." What are these facts? I asked; will you please to name some of them? He mentioned several, but soon fastened upon the conversion of Saul of Tarsus, showing by his comments that it had made the strongest impression upon his mind, and that he viewed it as the most extravagant of them all. I replied that it was a fact as well attested as any other fact in history, and although there was something unusual in the occurrence, yet there was certainly nothing unreasonable. As you acknowledge God to be the creator of the human soul, there can be nothing unreasonable in saying that he has power to renew or change that which he had the power to form. If he fashioned it once, he must surely have power to fashion it again, or turn it whithersoever he will. Here he reverted immediately to the principles of Hume's proposition, saying, that such a conversion must be a miracle, and miracles were not susceptible of human proof.

In one of those excursions I was frequently making to the mill, the weather was extremely boisterous; the roads were filled with mud, and ice, and snow; a blackening train of crows were beating in the adverse winds above, whilst endeavouring to make their way from the adjacent island to the main; every thing around was calculated to forebode sorrow, and fill the mind with gloom. When I arrived, I said to my young friend, with a serious air, I was thinking as I came along what a gloomy world this is! It appears to be so full of difficulty and trouble, I had concluded that if your views were only correct, it would be much better for us all to get together, and administer to each other a portion of some fatal drug that would lay us asleep for ever; it will only be a sleep you say, and why not go to sleep at once? After we have struggled through difficulty and sorrow for years, you tell us it will only be a sleep at last; if so, I can see no reason for continuing the struggle any longer. When he recovered from the first emotions of surprise, which this strange salutation

had occasioned, he replied, "we must take the bitter with the sweet." But the sweet is of short duration, the bitter seems to constitute by far the largest portion of the cup, I continued. Seeing to what conclusion it must inevitably come, he adroitly returned the question, saying, "Will you please to tell me first what sustains you? why do you endure it?" Hope, I immediately replied--the hope of a world of blessedness to come sustains us; but you have no hope, you are constantly looking into the earth as the place of your final termination; on your principles you can comfort yourselves with no higher destiny than that which pertains to the mere animal part of creation. But we think our present afflictions are not worthy to be compared with the glory hereafter to be revealed. At another time, whilst engaged in argument, I asked him what advantage the world would gain, should these principles be universally embraced. They produce no hope, but take away many necessary and wholesome restraints. Taking away the Bible would be like lifting the flood gates of vice. "I know it," said he, "the world is not yet sufficiently philosophical to endure the change. It would only be safe to emancipate our Southern slave population by degrees; a similar caution, said he, must be observed in removing the restraints which the Bible has so long imposed upon the human mind." Unless, said I, the fountain of vice in the heart of man is completely dried up by the operations of that Eternal Spirit, whom the Bible reveals, I fear these days of philosophical liberty can never arrive.

On another occasion, whilst deeply occupied upon this all absorbing subject, I asked him, if infidels ever prayed. He said, "he thought not; he never knew one that did, nor had he ever heard of such an instance." Are infidels, then, independent of their Maker? He replied, No! Is it not then unreasonable, is it not contrary to the common sense of mankind, that dependent beings should never thank *that* Being on whom they always depend? What would you say, to see a *poor, helpless*, suffering fellow creature *by the highway side*, ready to perish, and a man of wealth and benevolence passing by, touched with compassion, kindly relieved and supplied his wants, —what would you say to see him receive the gift, and turn away with dumb sullenness from the kind giver? "I would say he was ungrateful, he ought to thank his benefactor," he replied. What would the common sense of mankind say? "It would say so too. But," continued he, "the case is not parallel; our thanks can add nothing to the glory of the Almighty, he is so far above us." Neither could the thanks of this miserable being by the highway side, add any thing to the wealth or respectability of his kind benefactor. But what is duty? And now, David, I wish to ask you a particular question, and I know your integrity too well to believe that you will deceive me in the answer. Do you ever pray? After some hesitation, his countenance at the same time betraying the emotions within, he answered, "no, I do not pray." Then I think reason must decide that that religion which leads the soul to God must be right, whilst that which leads it away from the source of all good must certainly be wrong.

I placed in his hands Faber's Difficulties of Infidelity; Leslie's Short Method with the Deists, &c. Paley's Evidences of a Divine Revelation he told me he had read. But after all that had passed between us, the details of which, if written out, would fill a large volume, he still remained inflexibly firm. He appeared to be as immovable as the man who had placed his foundation upon a rock.

Believing farther discussion unprofitable, I told him that it must be left to affliction and death to test the truth and value of our respective principles; and from that time forward we ceased to agitate the question. I saw him frequently afterwards, but nothing was said respecting the evidences of divine revelation. In the mean time a disease with which he had been afflicted increased, and finally assumed the consumptive form. He was constrained to relinquish business, and was soon after entirely confined to the house. During his confinement I called several times to see him, inquired after his



health, and conversed with him respecting every thing else than that which occupied my mind, or held the deepest place in my heart. From a few hints which he inadvertently dropped in the course of these conversations, I perceived that his mind was unchanged, and knowing that he was rapidly descending to the tomb, I was grieved to see him sinking in that condition. As the spring advanced his disease made alarming strides, he was thrown on the bed, and all hope of recovery was entirely given up. He had been one week in this situation when I called to see him. On entering his room, I readily perceived that the hand of the last enemy of man was fastening upon him, and, taking my seat by the side of his bed, I affectionately inquired how he was. Said he, "I am fast sinking; it is impossible that I should recover, but I am resigned to my fate, or to the disposal of the great God of nature." I observed that resignation was good under such circumstances, if it were well founded; but in order to have any thing valuable in it, it must rest upon some sure foundation. A resignation founded upon the word of God, the hopes and promises of the Gospel, must surely be good for a dying man; but if you cast away the Bible, David, your resignation rests upon nothing but your own carnal reasonings, or your own vain imaginations. "Every man has his opinion," said he, "the Mahometan has his opinion, the Jew has his, you have yours, and I have mine." That may be so, I replied, but still it does not make all our opinions equally wise or safe. As these opinions are contrary to each other, some of them must surely be wrong; and now if yours are right, David, all the rest of us are just as safe as you are; but if yours are wrong, O! how awful the thought! What a mighty difference death must make between you and us. "Hush! hush!" he exclaimed with vehemence, averting his face to the opposite side of the room, his whole system at the same time becoming greatly agitated. His anxious mother, agonizing in soul for the salvation of her son, cried, David! *David! why will you do so? Turning again, he replied to his mother, "what else can I say? I am too* weak to listen to such things now." Waiting until his feelings had in some measure subsided, I said, David, this is not weakness, it is conscience; I have often seen Christians much weaker than you are, converse for a whole hour upon the promises and the hopes of the Gospel; I have seen them contemplate with delight the glory hereafter to be revealed; but you seem to be easily disturbed; you appear to have but little confidence in your own system: it does not appear to bring you any comfort in the prospect of death. "Trouble me no more," said he, "you could not convince me when I was well, it is in vain to think of doing it now I am sick; do not come here to disturb a dying man; let me die in peace." I told him I had not come to argue, I had come to preach Christ and him crucified, the only way of life, the only hope of a resurrection from the dead, and eternal blessedness beyond the grave. I have not come because I am desirous of giving you pain; I came to seek your eternal good; I never have felt any thing but kindness towards you; in all our arguments you never saw me manifest any other feeling." "That is so," said he, "I never did." And now, David, with regard to your dying in peace, that cannot be. For you to die in peace as you now are is utterly impossible. There can be no peace, saith my God, to the wicked. "You ought to have charity," said he, with emotion; "it is a poor religion that does not produce charity." I would most gladly have charity for you if I could, I replied; but I cannot have it; my Bible will not permit me to have it; my Bible declares, he that believeth shall be saved, he that believeth not shall be damned. "That is hard," said he. I continued my discourse, saying to him, I would take great pleasure in comforting you, if it were in my power so to do. But I know of no way in which a minister of the Lord Jesus Christ can comfort a dying man, but by presenting the promises, hopes, and consolations of the Gospel. These, David, you have cast away—you have cast away the Saviour, and trampled the blood of the covenant beneath your feet. How can I comfort you? Strong as is my desire to do so, you place y

entirely beyond my power to offer you one drop of consolation. "I hope then," said he, "you will not distress me." Perceiving his feelings to be much agitated, I desisted. After pausing until he was somewhat composed again, I said, David, shall I pray with you? He hesitated for a moment, and then answered, "No. The great God of nature cannot be changed by man's prayers. He is immutable." Nevertheless, said I, he has declared himself to be the hearer of prayer—and the rewarder of those who diligently seek him. He has said, they that seek shall find—they that ask shall receive—and unto them that knock it shall be opened. "You may think so," said he, "but I think otherwise." After another considerable pause, in which not a word was spoken by any person in the room, nor any thing heard but the sighs occasioned by a mother's and a sister's anguish. I said to him, David, I must now take my leave of you. But shall I ever come to see you again? He looked earnestly in my face, and with an expression of kindness he slowly said, "if you will come and see me as a friend." Then you do not wish to see me as a minister of the Gospel? He answered distinctly, "No." But seeing I sustain that office, I replied, I cannot reconcile it with my sense of duty to visit a dying man without presenting the only hope which God hath provided for the dying—namely, him who hath brought life and immortality to light through the Gospel. If I come to see you I must preach Christ and him crucified. So saying, with painful emotions I bade him adieu. On retiring, his mother requested me to pray with the family and the friends who were present in the adjoining room, to which I readily assented. And when she had set his door wide open, we lifted up our souls in earnest supplication to that God who has the hearts of all men in his hands, and is able to turn them whithersoever he will. It was a moment full of indescribable solemnity. A son—a brother—a beloved and admired friend, was about to take his flight to a world of spirits, unreconciled to God, his Maker, at enmity with Jesus Christ, his Redeemer, accounting even his precious saving blood, as an unholy and a hateful [illegible] We earnestly besought the L[illegible] have mercy on his soul—to [illegible] scatter the delusions of Satan—[illegible] due his enmity—to give him [illegible] to give him life. After prayer, I [illegible] my leave of the family and deep[illegible] flicted parents, promising soon to [illegible] turn, for I was still unwilling to [illegible] him up, or to give him over as [illegible] whilst any portion of his day of [illegible] appeared to remain. Returning [illegible] I pondered upon all that had pas[illegible] felt exceedingly pained and disap[illegible] ed at what I had witnessed, and [illegible] myself, "O, who hath believed [illegible] report, and to whom is the arm of [illegible] Lord revealed? Is the Lord's [illegible] shortened that it cannot save, [illegible] ear heavy that it cannot hear!"

A little after sun-down the [illegible] I was surprised at the reception [illegible] note from a member of the family, [illegible] questing my immediate attendance, [illegible] not to delay a moment. David was [illegible] very desirous of seeing me. My [illegible] was saddled directly, and in a few [illegible] nutes I was there. When I came [illegible] his father said, "David has been [illegible] ceedingly distressed since you were [illegible] here. I perceived during the day, that [illegible] he rolled and tossed from side to side, [illegible] groaning as if in the greatest anguish, [illegible] and I said to him, David, what is the [illegible] matter? 'O,' said he, 'I have no pain [illegible] body, but I have such awful distress of [illegible] agony of soul.' Was this distress occ[illegible] casioned by the conversation this morn[illegible] ing? 'O, yes,' said he, 'I once thought [illegible] I could die in peace, but now I fear [illegible] cannot.' To his mother he afterwards [illegible] said, 'O, what a poor prodigal I have [illegible] been. Can you not pray for me, mo[illegible] ther? Will you not pray for me?' [illegible] He also requested us to send for you, [illegible] which we immediately did." When I [illegible] entered his room, he looked up in my [illegible] face and said, "I have been deeply dis[illegible] tressed since you were here this morn[illegible] ing." What has given you so much [illegible] trouble, I affectionately inquired. "O," [illegible] said he, "that question respecting the [illegible] Saviour." Then you began to have [illegible] confidence in the opinions you have [illegible] embraced? "Yes," he replied, "they [illegible] bring no peace nor comfort to the soul. [illegible] They do not sustain me. A Saviour [illegible] necessary. Is there salvation for me

ered in the affirmative, and began at o present the fulness and the free- f the Gospel offer, and to exhibit the and willingness of our Lord Jesus to save sinners, even the chief. For irpose I recited many passages of Scripture, such as, Ho! every one hirsteth—Come and let us reason er—Let the wicked forsake his way that believeth shall be saved— e on the Lord Jesus Christ and thou ie saved. In order to give him a f the nature of Christ's substitution room and stead of sinners—the only by which we can be delivered from irthen and condemnation of sin—I nd expounded, as far as time would , the 53d of Isaiah, and also the hapter of Paul's Epistle to the Ro-

He listened attentively to all that aid. Like the new-born babe, he d to desire the genuine milk of the

He seemed to be entirely subdued ambled in spirit. And when I con- he said with emphasis, "these are rting truths." But will you believe I inquired. "O yes, I will try to e them." I then asked if I should ith him. "Most certainly," he re- "I should be glad to have you do so." n united in prayer around his dy- d, with feelings widely different from we had experienced in the morning. anked the Lord for his mercy, and compassion to the children of men. rnestly besought him, that the good which we trusted was so happily might be carried on to perfection; e youth before us might be made trophy of God's free, adorable, and less grace. At the close of the he said aloud, "Amen; so let it be."

I came again, on the following g, as he had desired me to do, the told me that he had requested his o be called before day, to read the ires for him, and that he himself had d in prayer. To my inquiries re- g the state of his mind, he said, is one thought that particularly s me. I have rejected Christ, I re fear that Christ will in justice me." I continued as I had done the ing evening, to present Christ in all lness—his willingness and his suf- y to save. I read and remarked everal passages of sacred Scripture. med to catch every word with eager- it fell from my lips. He complain- no weakness—no fatigue. He did m to droop, or grow weary. The ties of the body *appeared to be for- in his eagerness to gain the* bread of life for his soul. When I had concluded my discourse he said, "I have endeavoured to cast myself entirely upon the mercy of God, as manifested in Jesus Christ. I can trust in no other. He only is safe." After prayer to the throne of grace, which he closed as before, by saying Amen, I left him.

The next time I came to see him, he said, "I am like Saul of Tarsus. The scales have fallen from my eyes; I can now understand by experience what that conversion means; I can now see, what before was to me involved in darkness. I feel that Jesus Christ is precious. How could I have died with my former views, and without an interest in Christ? It is painful to think of." He seemed now to regard the principles of infidelity with the deepest abhorrence, and to look with wonder and gratitude at the fearful gulf from which he had escaped. I inquired if his former views had ever given him peace or comfort. He replied "Not any. I have tried hard to extract comfort from them, but I could never obtain it." He then related to me a long conversation which he had held that morning with a neighbour, for whom he had sent, and who had for some time past entertained similar views with himself. "I told him," said he, "that the philosophy we had been cherishing could not sustain the soul. It could not stand the test of death. I have had to abandon it, and if you ever die happy you must abandon it also." He named another neighbour whom he expected to see, and whom he felt it his duty to admonish. He afterwards told me he had done so, and related the conversation that passed between them. I observed to him, that there were a great many who professed to adhere to infidel principles in this place, and if my life is spared I shall most probably have an opportunity of addressing them. What shall I say to them from you? "Tell them," said he, "that philosophy will not sustain the soul in the prospect of death. It contains no support for a dying man. That now is the time to give it up, and to pray for mercy through Jesus Christ. Whilst my life remains, I will do what I can to correct the evil myself." On quitting the room his mother told me that he exacted a solemn promise from her that she would burn all his infidel books, so that no other person might be poisoned by them in the manner he had been.

Contrary to my own expectations, and the expectations of all his friends, he continued eleven days from the time this extraordinary change took place. During this time he was seen by a great many in



dividuals, and to all who conversed with him, he gave the most decided evidence of a change of heart, and a precious work of grace wrought in the soul. All the exercises of his mind seemed to be of a highly devotional character. He kept his sister constantly employed in reading the sacred Scriptures. In the Psalms of David he greatly delighted, saying at the same time, that all the rest of the Bible was good.

I called to see him every day except the day he died. But I seldom entered his room without finding his sister at his bedside, with her Bible in her hand. Seeing her so assiduous, so intent upon his spiritual comfort, I could not refrain from saying to myself, O! how sweet, how precious, how lovely is piety around the sick and dying bed. But, alas! how unsightly, how cold and cheerless must impiety and unbelief appear in a place like this. A pious sister in a dying room, and around the dying bed, is like a ministering angel come to sooth the sinking soul.

After a portion of Scripture was read to him in the morning, he would engage in prayer for himself and the family. He delighted greatly in prayer. After a long conversation with his physician respecting his former and his present views of the Christian religion, he requested his physician to pray with him. At the close of the prayer, he said with emphasis, "what a blessed privilege Christians enjoy in offering up the desires of their hearts to God in behalf of poor sinful worms of the dust."

We were extremely desirous, if Providence had seen fit to order it, that he might retain his understanding to the last. But Infinite Wisdom determined otherwise. A fever setting in, produced a partial delirium. But even then, the subject of his remarks was the religion of Jesus Christ. He told his parents to erect an altar to the Lord. He told them that he was going above; that the Lord Jesus Christ stood ready, with outstretched arms to receive him. He was often in the attitude of prayer —his hands clasped upon his bosom—his eyes directed upwards—his lips moving—his countenance fixed, whilst nothing that he uttered could be distinctly heard. He thus continued, in the manifestation of hope and confidence in the Redeemer, until he breathed out his soul, as we trust, in the Lord Jesus Christ, and ascended to those regions of light and blessedness, from *whence all errors* and delusions will be for-*ever banished.*

From this simple narration of facts, the *reader* cannot fail to perceive how utterly *unstable the strongest* human foundation becomes in the hour of trial. With death, judgment, and eternity in view, it becomes as movable as the sand, that is swept away by the flood. No foundation will stand the test or give solid comfort and consolation to the soul, but that which God has laid. That foundation has stood the test of ages. No one resting thereon, ever found himself disappointed, or said at last he was deceived. The nearer they have approached the fearful crisis, the more confidence they have felt in the truth of God, and the saving efficacy of his precious Son. When that awful hour draws nigh, so far from requiring their Bibles to be burnt as delusive books, their Bibles become more dear to their souls. When the world recedes, when flesh faints, and the heart fails, they look up with confidence to Him, who hath promised to be the strength of their hearts, and their portion for ever. Thousands and thousands, in all ages, trusting in Christ, have died thus. They have met that, which has always been the king of terrors to the wicked, with a calm composure, a holy joy, a triumphant faith, singing victory, even amidst the throes of final dissolution.

But take away the Lord Jesus Christ, the only name given under heaven, whereby we can be saved, and what is left to bear up the soul? When the sorrows of death encompass, and the pains of hell begin to take hold upon it, what can sustain it? Can the force of human reason, or the value of human merit. Nay! had it been in the power of human reason, or human merit to do so, our young friend would have been amply sustained. His intellectual perceptions were strong and clear—his mind was enlarged by thought —the habits of his life were irreproachable —his industry extracted all the sweets, which the system of infidelity contained, and yet, he freely confessed, that he never experienced peace, until he found it in Jesus Christ. In view of these facts, *why* will men trust any longer to such delusive hopes? The language this youth employed to all those whom he called to his dying bed was, "give it up. If you would escape the sufferings and anguish I have endured, Give it up." And if there are any still adhering to this awful delirium, we would also say, give it up. If you would escape that tremendous gulf into which all the unbelieving will be finally cast—if you would gain an inheritance in that blessed kingdom into which all the faithful of God shall be ultimately gathered, give it up, and embrace the Lord Jesus Christ, as he is freely offered to you in the Gospel.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

VI. JULY 1, 1833. No. 3.

MONTHLY CONCERT OF PRAYER.

n the first Monday in January, 1833, the writer of this article enjoyed the ghtful privilege of mingling in the general concert of prayer with the two ed Presbyterian Churches of Saint Louis, Missouri. That day, as most of readers know, had been set apart by the General Assembly of the Pres- rian Church, and by the Congregational and Baptist Associations generally, other evangelical denominations, both in this country and in Europe, to be rved, "as a day of fasting and prayer for the Divine blessing on the ministry e Gospel throughout the world, for the revival of religion in the whole of stendom, for the entire success of those benevolent enterprises, which have eir object the world's conversion to God." The scene was so interesting - Louis, and the true spirit of the occasion so highly exemplified in the suc- ve meetings of the day, that, on retiring from them at evening, one of the rs expressed it as his belief that *this day* would be marked as the com- *mencement of a new era in the progress of Christianity.* We had prayed that it t be so, and many a fervent petition had gone up to the throne of God from urches of our own country, and from other portions of Christendom, united s general concert. But many of the outposts of Zion in heathen countries, robable, had not yet heard of the designation of the day for this specific e. They therefore observed it only as the usual "*Monthly Concert.*" elightful will it be, and how encouraging to all who pray, if we shall be ted hereafter to know that many of those who uttered their warm desires midst of the habitations of cruelty, ignorant of the embodied supplications arge a concert, were reminded, on that day, by the special blessings which witnessed, that an unusual power had been given to the prayers of the

such instance has already come to our knowledge. The following is ex- d from a letter of the Rev. Hollis Reed, one of the missionaries of the ican Board of Foreign Missions, stationed at Amednugger, near Bombay, lia, dated January 13th, 1833.

'he first Monday of this month (Jan. 1833) was the most interesting day witnessed in India. As we were met in the morning with our ordinary atta assembly, to pray for the influences of the Spirit on this deluded , I observed three strangers present, who paid unusual attention. On in- g, I found two of them to be the parents of a blind man who some time ked baptism. They acknowledged that this their son was born blind, but began *to see; by what means* they could not tell. They seemed well

disposed to inquire how their own blindness might be removed. The third was a cultivator, who, I found, had before heard the Gospel by the way-side, and had now come to hear it more perfectly.

"But it is not from this circumstance alone that I said this was a peculiarly interesting day. At two o'clock, Babjee went to the poor-house to give the people their daily supply. He returned overwhelmed with joy. I asked him what had happened? He replied, "all the poor people have risen up and girt their loins and are ready." I asked him what he meant by that. He said, all the women and several of the men came about him, and asked what they should do to be saved. I requested those who had asked baptism, and all who now desired to be baptized, or were disposed seriously to inquire, to meet me at Babjee's house, at one o'clock. Not less than sixteen came, thirteen of whom have actually asked to be baptized and received into our little church. Four or five of these appear very well. The others may, for aught that appears, be sincere, but are very ignorant and need much instruction.

"I begin to think our Christian friends in America began the year by praying for their unworthy brethren in India. Did you not particularly remember us at the first monthly concert in the year?

"Yours, very truly,

"HOLLIS REED.

"P. S. January 22.—I have just read the resolution of the General Assembly, and am lost in wonder at the goodness of God in hearing prayer. The question here asked is abundantly answered. Allowing for the difference of time between this and New-York, you will perceive that some hours before you asked, God answered; and while you were yet speaking, he continued more abundantly to bless us in these remote ends of the earth. How faithful is God to fulfil his promises, and what encouragement is here held out for men to pray every where! It was only from the effects which I witnessed at this remote station, that I was induced to believe, and to ask if the friends of the Redeemer were not praying for us on the day above mentioned."

From the numerous other encouragements to prayer, which lie before us, we extract the following from a letter to the London Missionary Society, published in the Missionary Chronicle for January, 1833. It is from a missionary of that society labouring in the Bengal Presidency, India.

"Among the natives a class has sprung up, some of whom are Brahmins; who openly avow their opposition to idolatry, and publish several weekly newspapers, both in English and Bengalee, in which they fearlessly call on their countrymen to abandon Hindooism. From one of these, a paper, the editor of which is a Brahmin of high caste, I give you the following extracts:—

"'If there be any thing under heaven that we look upon with the utmost abhorrence, it is Hindooism. If there be any thing which we regard as the worst instrument of evil, it is Hindooism. If there be any thing which we behold as the greatest promoter of vice, it is Hindooism. And if there be any thing that we consider as *most hurtful* to the *peace*, *comfort*, and *happiness* of society, it is Hindooism. And neither insinuation nor flattery, neither fear nor persecution, can alter our resolution to destroy that monstrous creed.

"Such are the words of men who have been born in families that for ages have subsisted by the popular superstition. These men are not, indeed, Christians; but have abandoned the religion of their fathers, and profess themselves to be inquirers after truth.'

Another encouragement.—The following is from an address of one of the first missionaries to the Sandwich islands, delivered on the first Sabbath after the arrival of a late reinforcement to that mission, sent by the American Board of Foreign Missions.

"I may be permitted to say, in respect to the observance of the *Christian Sabbath*, that as a general fact, secular labour and amusements are laid aside on this sacred day. No stages run on the Sabbath; no horses travel to promote the pleasure or gain of men in worldly pursuits. No vessels belonging to the natives leave port on the Sabbath; no canoes move on the Sabbath, except to and from the place of worship. The stillness of the Sabbath, throughout the islands, marks it as a sacred day of rest.

"I may also be permitted to state that the cause of *temperance* has gained as much in this country, as in the happiest town, village, or community, in the happiest country in the world. Not that we claim to be as perfect, but that the actual gain in point of temperance, in respect to the native population, is as great.

"To these facts I would add, what is thought to be a moderate estimate, that 5,000 of the adult population of these islands, are ready to receive your instructions as soon as you can speak their language; 50,000 who are already learning something of the Gospel, and who appear to regard Christianity as the true religion, and are willing to hear its preachers when they have an opportunity. About 1,000, it is hoped, have passed from death unto life; and about half that number have been baptized, and admitted to the fellowship of the churches."

Let American Christians reflect, that the above facts are related of a nation but recently reclaimed from the most debasing idolatry! Mark the decent respect which is even there paid to the Sabbath, and to the institutions of religion generally, and the triumph of *temperance*, so rapidly succeeding the first introduction of Christianity. And then, as you pray for still greater triumphs of the Gospel among the heathen, forget not our own country. Even the Sandwich islands will rise up, in the judgment, against it to condemn it. Pray, then, for Home Missions, and labour for their advancement, until, in the whole extent of our land, as in those islands of the western ocean, "the stillness of the Sabbath" shall mark it "as a sacred day of rest," until *temperance*, here as there, shall triumph, and this mighty nation, with its teeming millions, so reckless of the peculiar favours bestowed upon it, shall yield a universal obedience to the Gospel of Christ.

CORRESPONDENCE OF THE AMERICAN HOME MISSIONARY SOCIETY.

FLORIDA TERRITORY.

The territory of Florida contains a population of about 40,000, and several towns and settlements of considerable importance and of very interesting prospects, among which are St. Augustine, with a population of 4000, Pensacola, with 3000, and Tallahasse, containing, at present, about 1500. Yet, with much exertion, we have been able to plant only one labourer there, within the last year, the Rev. Amos Savage, of Tallahasse, who arrived on that field in November last. We know of only two other Presbyterian ministers in the territory. The following from Mr. Savage will be read with interest, and we hope may be the means of turning the attention of more labourers to that important section of our country.

Tallahasse, April 4, 1833.

On the Sabbath previous to my arrival here, in November last, a church had been organized by the Rev. Messrs. Stiles and H. and N. Pratt, from Georgia,

at the close of a protracted meeting in this place. The number of members was then 16, only 9 living in the town, 2 of whom were males, the others residing from 7 to 30 miles distant. We had no place of worship, excepting a part of the time we occupied the court-room, when the Episcopalians did not, till the last of December, when the Episcopal minister left, since which we have had the room without interruption.

I have preached usually twice on the Sabbath, and attended Sabbath School and a Bible Class: have preached once or twice in the week, and held two or three prayer meetings.

We had the assistance of the Rev. Mr. Baker in holding a protracted meeting the first of March. Previous to that time we had some seriousness, and two cases of conversion. The Lord blessed that meeting, and more than 20 professed hope, while Mr. B. was with us. The work is still in progress, and about 30 more hope that they have passed from death to life. Two females were of the Romish faith; one young man, who was a fellow passenger with me to this place from New-York, a follower of Owen; he lost his infidelity on board the vessel, and now appears to be truly converted. He has a pious mother in Connecticut. The revival has been principally among the men. We had a communion season in January, and 10 were added; we had another last Sabbath, and received 14 more; and there are several others cherishing hope who will unite at the next season. The Methodist minister told me that they had received 4 whites and 10 blacks as the fruit of this revival. They united with us in the protracted meeting. Our church now numbers 40 members, 19 males, and 21 females. We have a weekly meeting for the converts, and now we have 18 or 20 who do not hesitate to pray when called upon. Our object is to make our members feel that if they are converted, it is that they may do good and work for the Lord. We wish to have Christians as near as possible of the primitive stamp: not drones or dead weights in church, but men that shall feel it their highest privilege and joy to live for the promotion of Christ's kingdom. There is now a general seriousness, and a few are anxious. Meetings are well attended and solemn. We do most sincerely ask the prayers of the friends of Zion, that God would carry on this good work among us. There is need of a great *reform yet in* this place.

The monthly concert has increased in *interest, and I never witnessed a better attendance* in any place than we had the present month.

The Sabbath School concert was unknown here; *that* we have established, and it is very well attended, and has had a happy effect to awaken a deeper feeling for the Sabbath School. Three or four of the scholars are among the converts. God delights to answer prayer. When I came here the Sabbath School was small; it has been much increased. We number now 70 on our books; the average attendance is about 50. It is much more difficult to keep a uniform attendance than it is at the north.

My Bible Class which I attend on the Sabbath has between 30 and 40 regular attendants, and always a number who come in to hear, who have not joined the class. I find this pleasant and profitable. It is not confined to any particular class of persons. Most of them are married, and in middle life.

The Temperance cause is gaining ground, and a number are prepared to organize, which we intend to do soon. We are now getting subscribers to the "Temperance Recorder," and are determined to put one into the hands of every member of the church. We shall take at least forty copies.

INVITING FIELDS OF LABOUR.

I have lately visited Monticello, 28 miles distant, which has enjoyed a precious revival, and I think the way will be prepared to form a church there soon. Among the converts are two lawyers, one of whom is determined to devote himself to the ministry. I hope this place will not be forgotten, should they need aid from your Society. They are in connexion with another neighbourhood now trying to get a minister. At Quincy, 22 miles, we shall endeavour to organize a church in a few weeks. At Apalachicola, which is destined to be the most important place in the territory, there is want of a minister. It is occupied by no denomination, except a minister has been spending the winter there for health, who I suppose preaches some. St. Marks and Magnolia, and another small settlement, have no preaching of any denomination, and might furnish a field of labour for a man. There are several other places that might be occupied, and it is exceedingly important to do it soon, while their character is forming. It is my intention to spend some time, during the summer, if my health admits of my remaining in the territory, in visiting some of these places.

ALABAMA.

From a very acceptable letter of the Rev. W. H. Williams, of Tuscaloosa, Ala. we copy the following:—

"Probably we shall be constrained to solicit your aid in obtaining and supporting an efficient minister for several destitute settlements in Pickens, Fayette, and Marion counties, where a Presbyterian preacher is seldom or never heard. Many of the scattered population of these counties are desirous of Presbyterian preaching, but they are people in moderate circumstances, cultivating poor and broken land, and unable to maintain stated preaching. I am pained with their condition, and hardly know what can be done for their relief."

[Let Ministers and the friends of Home Missions remember, there are hundreds of such counties in Alabama and other Southern States.]

TENNESSEE.

RESULTS OF A YEAR.

From the Rev. Thomas Brown, Mount Zion Ch., Kingston, Ten.

This day the term of my commission as a missionary under the direction of the A. H. M. Society, expires. I believe that my efforts and your benevolence, during the past year, to build up this part of Zion, have not been entirely in vain, although comparatively little has been done in this wide field. Forty-five souls have been brought, by the means of grace, as we hope, from darkness into the light of the Gospel, thirty-three of whom have been received into the communion of our church, and some have joined other churches.

We have lately organized a Temperance Society; and although there has, heretofore, been very great opposition to the cause of temperance here, I now believe this society will do much good, although it has yet to contend with strong opposition. There is one denomination of Christians, quite numerous in this country, who make war with this cause on every hand; and not only their laity, but many of their clergy, make and sell large quantities of spirits.

In Kingston, where I preach a part of my time, we have in the past year built up a comfortable brick church, in which to worship God. But in Mount Zion Church, there is, as yet, no house of worship that is near sufficient to hold the congregation; and it appears *impracticable to raise money for that object, at the present time.*

From the Rev. Fielding Pope, Athens, M'Minn Co., Ten.

[Mr. P. has lately been called to the professorship in the Maryville Theological Seminary. At the close of his year's labours at Athens, Columbiana, and Calhoun, M'Minn Co., he thus writes:—]

I am happy to state that, to these three Churches, during the year, there have been added by letter 15, by profession 33, while 57, including the above named, have been hopefully converted.

I may add, as encouraging to the friends of Home Missions, that the tokens of the Divine presence are striking, indicating, as I hope, an abundant harvest. The question presents itself, who will come to reap it? The present labourer will not be admitted, being shortly to remove to another and different field. May God send these people a pastor after his own heart; and may he smile upon your Society, and abundantly bless all of its benevolent efforts.

KENTUCKY.

From the Rev. Thomas Cole, Newport, Ky.

BRIGHTENING PROSPECTS.

[Mr. C. has laboured in Newport, a considerable village in Kentucky, about one year, with little visible success. But the precious seed shall not be lost. His prayers begin to be answered, and his faithful labours rewarded. The following is from his last report, received a few days since.]

At our last communion, two weeks ago, two persons were received to our little Church, on examination. And since that time seven others have been received, one of whom was on letter. A considerable number are still inquiring, and many seem attentive. So far, this work has been among the young men; and of those who are inquiring five or six are teachers or scholars in our Sabbath School.

This addition has been indeed like cool water to the thirsty soul, to me. I "thank God and take courage," while Christians begin to feel that, even in Newport, the Holy Spirit can make the word effectual.

COMMENDABLE LIBERALITY.

A few days since I met with a few friends for the purpose of taking into consideration the expediency of commencing the erection of a place of worship immediately in Newport. A subscription paper was drawn up, when our friend, Mr. M'C., formally gave the lot of ground which he

purchased for the use of the Church some time ago, valued at $600; and a sufficient sum to erect and furnish a basement story for school rooms, which he estimates at $1200 or $1500. He also subscribed $2000 for the upper part of the building, and engaged to endow a common school of $1000 dollars per year for children under fourteen years of age, free to all, without distinction of sect, the whole to be placed under the control of the Presbyterian Church of this village.

From the Rev. L. D. Howell, Maysville, Ky.

FIELDS OF LABOUR OPEN.

I regret that I had not the opportunity of conferring with you personally on your way eastward, especially in reference to one subject, i. e., sending or employing missionaries in this section of Kentucky. Whole counties are destitute of Presbyterian ministers, and others have but one or two, while the advocates of the grossest errors are many and bold. Here and there are to be found a few Presbyterians; but so scattered that the number of organized Churches is small, and things are not yet in a state suitable for the permanent location of ministers. It appears to me, and many other friends of Zion, that the *best* method, and, indeed, the *only* method of operating efficiently upon this mass of population, is, to employ active and laborious men to ride through them, preaching *daily* the Gospel.

The county of Mason, in which this place is situated, contains a population of more than 20,000, yet I am the only Presbyterian minister whose whole time is devoted to the work of the ministry within its bounds.

The county is full of school-houses, and other buildings, convenient for preaching, which can be had for that purpose. The people also are induced to give their attention to new and acceptable preachers.

MISSOURI.

From the Rev. William S. Potts, St. Louis, Missouri.

AN APPEAL FOR LABOURERS.

[Our missionary, the Rev. John Ingraham, having closed his labours in De Pere Church, Mo., on account of ill health, to return to the state of New-York, Mr. Potts writes concerning him, and the *field thus* deprived of his useful labours.]

He leaves traces of extensive good in *this region*, in which he has been a considerable actor. The great revival in this city would probably not have taken place, had it not been for his visit; and the little Church Des Peres, now numbering twenty-four members, owes its existence to him, as the instrument under God.

FIFTY DOLLARS NEEDED FOR A SPECIFIC PURPOSE.

I feel very anxious for the state of this little handful of God's dear children, left now without a shepherd in the wilderness, and involved in an undertaking of great importance to their future welfare, but difficult of accomplishment in their moneyless state—the erection of a Church. I administered the sacrament to them last Sabbath week, and found them greatly disappointed with the contents of your letter, relative to the fifty dollar donation, for the erection of a Church. They have found it difficult to obtain funds, and had calculated with much certainty upon the donation. They seemed discouraged. I told the elders I would represent their case to you, and endeavour to enlist your sympathies in their behalf. Their design is to erect a substantial building, of stone or brick, 50 feet by 25 or 30, which will be sufficient for the settlement for many years to come, and without which I fear they cannot even exist long. They have no place for worship that will hold half the congregation at present. The church asking this aid, is strictly a TEMPERANCE CHURCH.

The county of St. Louis is a field of much importance, and ought to be occupied immediately. It contains a population of more than 10,000 souls, independent of the city, and is now without a single Presbyterian minister. Do try and furnish us with some men as speedily as possible.

From the Rev. E. F. Hatfield, St. Louis, Missouri.

At the close of February, the two Churches of this city united in holding a protracted meeting in the First Church, which continued 5 days. Br. Beecher, of Illinois College, was our only ministerial helper from abroad. The meeting resulted in the hopeful conversion of about thirty persons, some of them remarkable for their former neglect of religion, and even opposition to the truth. As was to be expected, the greater part have joined or will join the First Church. Those who have joined the Second Church, were members of the Second Congregation, and received their first impressions, for the most part, among us. You will be pleased

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Labours of four Missionaries, in Missouri, closing April 1,

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) Rev. W. W. Hall. The
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Under the ministry of the
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GRATEFUL RETURN.

he lamented death of our former be-
r at St. Charles, Mo., the Rev. Chs.
1828, there was due to him for Mis-
the sum of $210. A draft for this
warded to his afflicted widow, Mrs.
n, which she delayed to collect, and
erself and *children by her own exer-*
tions. The interest on this sum, which she has generously relinquished, amounts to more than $60, which the Executive Committee gratefully acknowledge as a donation to the Society from Mrs. Robinson. The following is from her letter, dated St. Charles, April 5, 1833.

The draft from your Society of 210 dollars, bearing date August 28th, 1828, was received with emotions of unfeigned gratitude. After the death of my dear husband, I came to reside with my brother-in-law. I disposed of books and various other articles, and my expenses not being great, I have not been under the absolute necessity of calling upon you for it. I could have increased its value if I had had it, but I felt desirous that it might remain in the Lord's treasury as long as I could do without it, and that you would make use of it in sending the glad tidings of salvation through a crucified Redeemer to some benighted wanderers, some immortal beings, who would never have heard the glad sound of the Gospel, had it not been for your Society. May the Lord bless your labours of love. Be faithful, dear brethren, and he will give you a crown of life.

I sincerely thank you for your kindness in sending me the Home Missionary. May you be abundantly rewarded for all acts of benevolence; and when you have ceased to act, may you be admitted to that house not made with hands, eternal in the heavens, and there hear the plaudit from your glorious Master, "Well done, good and faithful servants, enter ye into the joys of your Lord."

ILLINOIS.

From the Rev. John F. Brooks, Belleville, Ill.

The Lord has been much better to us the last quarter than our fondest hopes. When our little Church was organized about three months since, our prospect of any addition at present, especially from the village, was very dark; but there was a gradual increase of religious attention among the people during nearly the whole winter. The other denominations held several protracted meetings of two or three days each, and at each of these meetings had more or less addition to their churches. The Baptist brethren held a protracted meeting about the middle of February, which seemed to leave the public mind more deeply impressed than any thing which had preceded it; and it seemed to me greatly desirable that these impressions should be followed up by vigorous efforts.

I accordingly appointed a protracted meeting, to commence on the 7th of March. The meeting was conducted much in the ordinary way of conducting such meetings in this country and elsewhere. A number of the Brethren from Collinsville came over to sing and pray with us; and the meeting from the commencement was solemn, and the audience very attentive. It was held in the Court House, which, on the Sabbath, was very crowded. On Sabbath night, about twenty requested prayers, and probably about that number of others during the meeting, and at different times.

Such interest was awakened, that we deemed it necessary to appoint preaching on Monday night, and again on Tuesday night. On Tuesday night, five or six influential men, belonging to the village, came forward to the anxious seat, three or four of whom have formerly professed infidelity.

We reckon about seventeen hopeful conversions as the fruits of this meeting. Six have already joined our Church, and some others I have no doubt will. These six are are all heads of families except one; and one of them was an important member of Owen's establishment at New-Harmony until it broke up.

I feel that a great responsibility devolves upon me to guide these new disciples of the Lord in the paths of holiness. I hope the prayers of those, by whose munificence I am sustained, will prevail with God in my behalf, and in behalf of this little flock.

[Mr. B. reports forty-two hopeful conversions under his ministry at Collinsville and Belleville, within the year ending April 1, 1833, twenty-eight of whom were added to the Presbyterian Churches in those places during the year.]

MORE LABOURERS NEEDED.

We learn from our Agent, the Rev. Theron Baldwin, that he is pursuing his work with energy in different parts of the State; but the most touching of the topics upon which he speaks, is the need of more labourers to occupy the fields of usefulness opening to receive the missionaries of the A. H. M. S. Who will go for us?

MICHIGAN TERRITORY.

From the Rev. Jeremiah Porter, Sault Ste. Marie, M. T., May 4, 1833.

It is again my blessed privilege to communicate that the Lord has been with us indeed, though the shower of grace from the open windows of heaven has not been so abundant and glorious as that twelve months since.

PROTRACTED BIBLE CLASS.

I think the Spirit of the Lord directed me, in March, to commence a protracted Bible Class; some had been inquiring the way of life, and some were hoping previously, and there was a spirit of prayer; an impulse only, the grace of God assisting, seemed necessary to cause many to come over to the Lord's side. The Bible Class continued through a week, or each evening. I felt it would give this impulse, sacred truth being made to bear daily before the mind. Christian friends approved, and brother Bingham united in the effort, all praying with the feeling that the Lord would bless us. We closed the series of meetings on the ninth evening, with the monthly concert of prayer. The season was refreshing and delightful. The post-school-house was filled each evening with eager listeners; but, two thirds of them being, at first, professing Christians, the number of conversions was comparatively few. Eighteen hope they have found the Saviour during the past season. Twelve of these will probably look to the protracted class, as the blessed means, under Providence, of bringing them to the marvellous light of the Gospel. The Spirit's converting operations have been confined almost wholly to those who were not here to sear their hearts last winter twelve months.

Company A, when it reached this post last autumn, was called the worst for intemperance and profligacy in the regiment. It consists of about thirty men. Of these, twenty-one are now members of the Temperance Society. Ten are professing Christians. Several others are inquiring the way of life. The change in the company seems almost like that of magic. The flesh of the drunkard has come again upon him, like the flesh of a little child, and he is clean. Five of the non-commissioned officers of Company A, being now Christians, as we trust, they have evening prayers in their company quarters. [See Pastor's Journal.]

REMOVAL TO CHICAGO.

May 14th.—This letter commenced a my late delightful residence: I terminat it under very different circumstances.

An order arrived a few days before th first date of this, for the removal of th troops of Fort Brady to garrison For



Dearborn at this place; Mr. Schoolcraft, my beloved patron, was soon, with his family, to remove to Mackinac; 55 from 75 professing Christians, lately associated in that community, were to leave, probably never to return; and, as the Episcopal and Baptist Church has each its Missionary there, and as the Methodist is to send one ordained preacher, Peter Jones, whose reputation you know, this summer, in addition to the successful native teachers already there, I felt that the way was opened by Providence for me to leave the field in which I had laboured with so much pleasure, to go and look up the more destitute. I thought I should be most efficiently forwarding the plans of your Society and the cause of our common Master, by making a tour, suggested by yourself to me, before I left N. Y., to visit the settlements on the west of Lake Michigan. I therefore proposed to the Church to leave them and visit the posts here, at Winnebago, and Green Bay, and urge each to its duty with regard to supporting the Gospel. Mr. S. felt that the path of duty seemed plain; the Society therefore voted to release me from my further engagement with them.

We had a delightful communion season on the last Sabbath in April, when eight were admitted, by profession of faith, to the blessed ordinances of the Gospel: two of these were educated in the Romish Church. We felt that it was the last time we should thus meet as one on earth.

I have had the pleasure of distributing the sacred elements to about 50 at that outpost, and about 70 have expressed hope in Christ since I first reached there. On May the 5th I preached in that favoured spot for the last time. Major Fowle offered me a free passage to this place. I embarked with his troops on May the 6th. A majority of my Church were on board. Of the 100 individuals in the vessel, about 30 were professing Christians.

We had some delightful seasons of worship on deck, and reached this on the seventh day.

Having learned that at Fort Winnebago they have already subscribed 400 dollars for the support of a minister, and written to your Society for one, and they at Green Bay having written to another board, I think best so far to modify my original plan, as to remain, at the earnest solicitation of my Church, and some of this people, who have been long sighing for a minister, and feeling that this is now the most needy point in any of this western region, until I can hear from yourself, whether you can send a man to Winnebago,* which should be done by all means, if possible, or whether you have listened to Mr. Wright and Mr. Carpenter, to send one here. If you have a man engaged for either of the posts, and not for both, if you please to send me a commission for the one not designated, I shall receive it with pleasure. We have between 25 and 30 professing Christians in this Fort; and eight or ten will be found out of it probably. I hope we have brought in our colony Military Church the leaven of the Gospel.

The universal voice here is, that I ought to remain.

A Papal priest reached this from St. Louis a fortnight since; and I hope Providence has sent a counteracting influence here just in season.

Winnebago is about 150 miles northwest of this, no settlement between the two, and no post route. That must be reached from this by an Indian trail with much difficulty. It is accessible from Green Bay by water more easily.

Soon, I trust, this place will be able to build a Church and support their minister. There will probably be a great tide of emigration here this season, and I suppose there is not a Presbyterian preacher within 150 miles of us.

OHIO.

From the Rev. Hervey O. Higley, Hartford, Licking Co., Ohio.

[The following is a specimen of the gradual influence of the stated administration of the Gospel, in many places, where our hearts are not cheered with accounts of the more signal triumphs of grace.]

In this last report of my second year's ministry in this place, I may cast a glance back over two years, and see that during this time the Church has increased in number from 26 to 41. The congregation which assembles with us has increased in the same, or nearly the same proportion, being not far from three times the number in the Church: the Sabbath School has almost doubled in number, and gained some in interest, and other Sabbath Schools have been conducted in the township, and an impression made decid-

* We are in correspondence with a young brother, who, we hope, will go to Winnebago.

edly in their favour. The Temperance Society has enlisted 50 or 60 additional members, and acquired extensive and salutary influence among those who are not yet ready to be enrolled for active service in the campaign against spirit-drinking; a convenient, and, for the place, suitable meeting house, has been built; and some Christians appear evidently to have grown in grace; also seven or eight, it is hoped, have passed from death to life. The Gospel, too, has been preached in several adjacent neighbourhoods, where moral desolation pains the eye of Christian benevolence.

From the Elders of the Churches of Wilkesville and Huntington, Gallia Co., Ohio, for continued aid in support of the Rev. H. R. Howe.

[The Rev. Mr. Howe commenced his labours in the above places July, 1832. His report previous to May, 1833, exhibited 40 hopeful conversions, 41 added to the Churches by profession, and other encouraging results of his ministry. The Elders write as follows.]

We have great reason to bless God for the formation of your Society, for, without it, a great part of this Western valley must have remained a moral waste, for many years that are yet to roll by. Already is its influence very sensibly felt; and where thick darkness and infidelity reigned, now the Sun of Righteousness begins to shine, with "healing in his wings."

It is but a few years since this Presbytery (Athens) numbered but three ministers,—now, thirteen, most of whom are, or have been, under the patronage of your Society.

The labours of your missionary among us, we trust, have been owned, and blessed of God. The Churches in Wilkesville and Huntington consisted of twenty members each, when Mr. Howe commenced his labours among us. They are now double; and we trust more additions will be made, before the year of his labour closes. We feel anxious that Mr. Howe should continue his labours, and settle with us; but we are not able to support the Gospel without aid from your Society.

We have a meeting-house in Wilkesville to finish; it is now enclosed, so that we hold meetings in it; beside, we have infidelity and error in every shape to contend with, and are, as yet, weak and feeble.

We feel it necessary to ask for as little as possible; but we are confident that 200 dollars will be as much as we can raise in Wilkesville and Huntington, for the support of preaching the ensuing year.

We look forward with anxiety to that period, when, with the blessing of God, we shall be able not only to support the Gospel in our own Churches, but contribute towards sending it to the destitute in all parts, until the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

From the Rev. W. Gallaher, Mount Pleasant, Hamilton Co., Ohio.

[Mr. G. commenced his labours as above, November, 1832. At the close of six months, he writes as follows:—]

We have had an interesting state of things in Mount Pleasant Church during the most of the time that I have been labouring there. Something more than 40 who were awakened at our meetings, have become hopefully converted. Nearly three fourths of these have already joined our Church, and several others are expected to unite with us at our approaching protracted meeting. Some of this number, who now give evidence of decided piety, were, a few months since, zealous Universalists. Others who have not yet openly renounced the doctrine, have manifested much feeling, and we hope will no longer rest upon this sandy foundation.

THE RESULTS OF THE LABOURS OF THREE MISSIONARIES IN OHIO.

The Rev. W. Beardsley, Jefferson and Andover, Ashtabula Co., Ohio, reports 24 hopeful converts, 13 added to the Churches, 82 pupils in Sabbath Schools, 42 in Bible Classes, and 146 subscribers to the Temperance Society.

The Rev. John Forbush, Mount Leigh, Adams Co., Ohio, reports 33 hopeful conversions, 37 added to the Church on profession, 150 pupils in Sabbath Schools, and 20 in Bible Classes. Mr. F. adds, I have given much attention to Sabbath School and Bible Class instruction. The Lord has added his blessing. Twelve of our Sabbath School scholars have professed faith in the Redeemer, and united with the Church. Also several others who have received Bible instruction are walking with us in the ordinances of the Lord. Our Sabbath School commenced in the spring, with about thirty scholars: it increased until we numbered 150 different scholars. I superintend it myself. Prayer meetings have been frequent in differ-



t parts of the congregation. The month- concerts for Missions and Sabbath chools have been attended.

The Rev. Ahab Jinks, Genoa, Kingston nd Union Churches, Delaware Co., Ohio, eports 80 hopeful conversions, 50 added o the Churches, 200 pupils in Sabbath chools, 122 in Bible Classes, and 235 subcribers to Temperance Societies. Mr. J. rites,—The Lord has not withheld from s his mercy; and we have great cause o be thankful that he has given us prosperity, and caused the voice of rejoicing nd salvation to be heard in our congregations. When compared with what he as done in larger congregations, where rom seven hundred to a thousand hear he Word statedly, and where, during a eason of revival, many hundreds more sually attend religious meetings, what has been done for us may appear to many s a very little thing. But this will not e regarded as a small thing by any one who is made fully acquainted with all the facts and circumstances in this region of country. Our congregations are small. The average number attending meeting in Kingston falls short of three hundred. In Genoa it does not exceed one hundred; and in Union congregation, probably one hundred and twenty-five statedly attend meeting on the Sabbath. Taking these circumstances into consideration, it will appear that a larger proportion of those who statedly hear the Word, have been brought to repentance in our congregations than of older and larger congregations, where revivals are enjoyed.

MASSACHUSETTS MISSIONARY SOCIETY.

The anniversary of this Society was held in Boston, May 28th, 1833, and numerously attended; the Rev. Dr. Woods, of Andover, President, in the chair. Several animating addresses were delivered; and the Annual Report, read by the Cor. Secretary, Rev. R. S. Storrs, exhibited a degree of advancement in the cause calculated to inspire the liveliest gratitude, and encourage the highest hopes. We shall favour our readers with some extracts from this unusually interesting Report, as soon as we receive a printed copy. At present we must confine ourselves to the following brief summary:

At the last anniversary the balance in the treasury was $2,229 83. The receipts of the year have been $18,339 39; being an increase of $9,086 84 on those of the year preceding. There has been expended in Massachusetts $6,210 26; transmitted to the Parent Society $6,426; balance on hand $6,857 20, of which the Executive Committee have ordered $5,000 to be transmitted to the Parent Society. [A timely donation to our treasury.]

The number of Churches that have received assistance is 59;—of which 15 were not aided last year, and 10 of the 15 had never before been aided; 7 of the 10 are *new* Churches; and 4 of the 15 have been so much relieved by the timely interposition of the Society that they hope to require no farther aid. Seven of the assisted churches are new; and probably none of them would have been formed but for the prospect of assistance. Six of the Churches aided last year, and not mentioned in this report, are understood to have acquired sufficient strength to support the ministry without foreign aid. Eight meeting-houses have been built for assisted congregations; 7 of them for new societies. Five pastors of feeble Churches have been dismissed; 12 installed. Of the assisted churches, 35 have pastors; 7, stated supplies; and 17 less regularly supplied. In 34 churches are 1,715 members. To 31, 453 have been admitted during the year. In 29 congregations are 1,900 members of Sabbath Schools. In 23, 730 Bible Class pupils. In 29, 3,747 pledged friends of Temperance. In 30, the contributions to objects of benevolence amounted to $1,695 34. In 29, contributions to Home Missions, $748 18. The average of regular worshippers in 27 congregations is 149.

In 17 of the churches revivals have been enjoyed, not all of them as powerful as were the revivals last year, but imparting strength to the feeble, encouragement to the desponding, and life to the dead.

Appointments by the Executive Committee of the A. H. M. S., from May 15th to June 15th, 1833.

Missionaries re-appointed.

Rev. Samuel Swezoy, Florence and Williamstown, N. Y.
Rev. George Freeman, Orville, Onondaga Co., N. Y.
Rev. J. Judson Buck, Cairo, Greene Co., N. Y.
Rev. William Frazer, Lexington Flats, N. Y.
Rev William W. Hall, St. Charles, Mo.
Rev. David Remington, *Rye and Saw Pits, N. Y.*
Rev. *Hiram R. Howe, Wilkesville and Huntington, O.*

Rev. J. W. Eastman, New-Petersburgh, Rocky Spring Ch., O.
Rev. R. Barnes, Canton, Ill.
Rev. Erie Prince, Plymouth and Novi, Mich.
Rev. Luther Shaw, Romeo, Mich.
Rev. Jeremiah Porter, Chicago, Ill.
Rev. Cyrus L. Watson, Rushville, Ill.
Rev. Alvah Day, Hebron, N. Y.
Rev. Ethan Pratt, Horse Heads, N. Y.
Rev. David Slio, Salina, N. Y.
Rev. James H. Hotchkin, Wheeler, N. Y.

Rev. O. C. Beardsley, Silver Creek and Forrestville, N. Y.

Missionaries not in Commission last year.

Rev. Rufus B. Deming, Trenton, Oneida Co., N. Y.
Rev. Ira M. Olds, Novi, Mich.
Rev. Charles Phillips, Greenup Co., Ky.
Rev. James W. Farlin, Chester, Athol, and Warrensburgh, N. Y.
Rev. Almon Underwood, East Nassau, N. Y.
Rev. Joseph Wood, Muscle Shoals, Al.
Rev. William M. Adams, Hammondsport, N. Y.
Rev. Samuel W. May, Washingtonville and Cuba, N. Y.

The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums, from May 15th to June 15th, 1833.

Bainbridge, N. Y., S. Smith,	$0 50
Barrington, R. I., Ladies' Benev. Assoc., Mrs. Mary Martin, Treas., 20.87; Gent. Benev. Assoc., L. Peck, Treas., 15.00, per Rev. G. Pease,	35 87
Bristol, Ct., part of bequest of T. Wilcox, deceased, per B. Ely and A. Wilcox,	200 00
Brooklyn, N. Y., Miss E. Nitchie, per Z. Lewis, 20.00; A. Van Sinderen, Esq., Executor of the estate of W. Leverich, interest on legacy to the U. D. M. S., 15.00,	35 00
Cherokee Corners, Ga., Rev. H. Safford,	1 50
Creek Path, Cherokee Nation,	5 00
Danville, Ill., Rev. E. Kingsbury,	25 00
Eibridge, N. Y., Ladies, per Mrs. Harriet Lombard,	12 00
Hampshire Miss. Soc., E. Williams, Treas., of which 100.00 are from Hadley and 1.00 from Southampton, a mother's thank-offering,	300 00
Harrisburgh, Pa., per Rev. W. R. De Witt,	28 90
Hillsborough, Ill., John Tilson, Esq.,	50 00
Homer, N. Y., Juvenile Miss. Soc., per Miss J. M. Hubbard,	12 00
Homer, O., Asx. Society, per Rev. S. W. Rose,	11 50
Jamaica, L. I., mon. con. coll., per E. Wickes, Esq.,	29 81
Mass. Miss. Soc., B. Perkins, Treas., cash,	1860 00
Boston, quarterly subscription of four gentlemen in Salem-street Church,	75 00
Boylston, Rev. William H. Sanford, L. M., by his Society,	30 00
Dorchester, Ladies' H. M. S., in Dr. Codman's Soc., to const. Mrs. Lydia Lewis, L. M.,	30 00
Essex North, Aux. Miss. Soc., per S. H. Carrier, Treas.,	300 00
Hopkinton, Ladies in Rev. Mr. Hawe's Society,	55 00
Reading, Ladies' Cent Soc., in Rev. Jared Reid's Soc., to const. Mrs. Reid, L. M., 30.00; Individuals, in full, to const. Rev. Jared Reid, L. D., 70.00,	100 00
Taunton and vicinity, Aux. Society, to const. Rev. E. Manby, L. M.,	30 00
Wrentham, Aux., in part, to const. Rev. Elisha Fisk, L. D., per Mrs. C. P. Harlow, Treas.,	90 00
Meadville, Pa., Cash, per Rev. Dr. Rice,	10 00
Mendham, N. J., Presb. Cong., per L. Conklin,	5 00
New-Haven, Ct., Mrs. J. Atwater, per A. Fisher,	5 00
New-London Cross Roads, Pa., Rev. W. Graham, per Rev. Dr. Rice,	5 00
New-York, Bleecker-street Church, mon. con. coll., per M. Wilbur, 19.21; M. Bruce, 100.00; R. M. Blatchford, 5.00,	124 21
Bowery Church Association,	234 50
Cedar-street Ch., mon. con. coll., per W. Walker, 33.62; T. Roberts, 50.00,	83 62
Central Ch., J. F. Hanks, 3.00; Mrs. Hanks, 2.00; Ann E. Saffes, 2.00; C. Peloubet, 2.00; J. Bolen, 1; J. Morris, 2.00; J. Todd, 1.00,	13 00
Laight-street Ch., W. D. Smith, 1.00; G. Burnham, 20.00; E. Wainwright, 25.00; W. Chauncy, 5.00; J. Rathven, 20.00; H. Coit, 10.00,	81 00
Rutgers-street Church, Fem. Sab. Sch. No. 19, per Miss Goldsmith,	2 00
Bracelets, from a lady, per Rev. U. Maynard, value unknown.	
New-Vernon, N. J., Rev. U. Maynard,	5 00
Norwich City, Ct., Fem. Sab. Sch., per E. B. Huntington,	5 00
Preston, N. Y., Mrs. Bridget Wells,	12 00
Providence, R. I., a young lady, 1.00; Friend, 5.00,	6 00
Ricseborough, Ga., Mrs. Jane Dunwoody, per J. Nitchie,	5 00
Rutland, O. David Curtis, per Rev. S. Newbury,	5 00
Rye, N. Y., mon. con. coll., per Rev. D. Remington,	17 25
Somers, N. Y., Fem. Miss. Soc., per Mrs. J. Owen, Treas.,	10 12
Sugar Creek, Ind., Mrs. Taylor, 2.00; Mrs. Boggs, 1.00; W. Morgan, 2.00, per Rev. E. Kent,	5 00
Twinsburgh, O., mon. con. coll., 9.00; Male Miss. Soc., 6, per Rev. S. Bissell,	15 00
Union, N. Y., Cong., per Rev. N. Gould,	10 00
Do. Mrs. R. Slosson, gold beads, value unknown.	
West Sparta, N. Y., Rev. L. Robbins, donation, 10.00; Fem. Asx., 15.00,	25 00
Westville, N. Y., Aux., per Rev. Z. Rigge,	20 00
Wilmington, Del., Mrs. Mary Black, 50.00; J. Torbert, Esq, 2.50; Mrs. Mary Reed, 1.00; Hanover-street Church, 65.00, per Rev. E. W. Gilbert,	118 50
Worthington, O., subs., per Rev. J. Labaree,	32 00
A Lady, A. S., left at the office,	3 00
Home Missionary,	74 81
	$4289 69

For K. TAYLOR, Treasurer.
Charles Hall, Assistant.

Sums acknowledged as received by Rev. M. P. Squier, Agent of the A. H. M. S., in the western part of the State of New-York, from April 23d, to May 28th, 1833.

Bristol, Presb. Cong.,	$15 00
Canandaigua, balance,	16 50
Cohocton, Presb. Cong.,	17 00
Geneva, balance,	19 06
Mead's Creek,	5 00
Painted Post, with three rings not sold,	4 00
Penn Yan, Ladies, 47.00; Gent. sub., 65.00,	112 00
Perry Centre, Auxiliary,	30 00
Rochester, First Ch., mon. con. coll.	27 00
Do. Free Ch.,	6 46
Rushville, Presb. Cong.,	70 00
Sodus, East Ridge,	18 44
Stone Ch., Bergen, Ladies' Aux.,	9 50
Warsaw, Presb. Cong.,	25 25
	$375 81

THE

ICAN PASTOR'S JOURNAL,

OR,

CHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ERS AND SISTERS.

from a letter of Rev. J. Porter, arie, M. T., May 4, 1833.
See page 48.]

nen who have been con- r had praying mothers. raying mothers, whose ndered from them, re- ct, and take courage. and mothers would feel ring sons and brothers, es herself in writing to t this post, all soldiers enlisted under the ban- we might hope. Speak- moral changes in the ne, she says to him: s in answer to prayer— d our Saviour, that he yer, and is ever ready nswer all that call on y. This is all the conso- ir dear mother and my- inking of you, that we rone of grace and plead nd for your safety. But, you but little good if lead for yourself." She "I want you to remem- close of each day, be- and dark, your sister P. you. I have long done d my other dear brother I wish you would be at pray for yourself. Try, nd I know the Lord will Will not such prayers be r may not seem to be for ; but they fill the golden dours, and the Lord will

This sister speaks of of several of the family; le young brother here, urteen days ago, giving vidence of a change of he did try to meet his r. He was once a hearer . of Bennington, Vt.

THE MOON-STRUCK.

[Furnished by a Clergyman.]

In New-Castle county, state of Delaware, lived a man by the name of C——e. He was possessed of some property, nearly all of which he wasted in the ruinous habit of drinking ardent spirits. He had a wife and several children, all of whom preceded him to the tomb.

On the occasion of the death of his last child, I was called to preach the funeral sermon. When I entered the house, I readily perceived the character of its master, who was then in some measure under the influence of strong drink. He came up to me, holding a handkerchief to his mouth, and after the usual salutation, remarked, "Sir I have experienced a heavy affliction; but afflictions are sometimes necessary to keep us from getting *above* ourselves." "Yes, sir," I replied with a look and tone which indicated the deep feeling of my heart, "and to keep us from getting BELOW ourselves too!" "Your remark" he rejoined, understanding my meaning, "is very severe!" "It is as true as severe," was my answer. I had some other conversation with him on the awful sin of intemperance, and was so oppressed with the hopelessness of his condition, that I was on the point of leaving the house without preaching; but as there was still a possibility of benefiting him, or at least some of his assembled neighbours, I concluded it was my duty to remain. During the sermon he sat opposite me, and with evident shame and confusion heard some very plain and pointed truths. While preaching, I glanced my eye towards the door, and saw a boy ride up with a half-gallon jug in his hand, which he took into another part of the house, the contents of which I readily guessed.

After the funeral procession left the house, I determined to remain, and try what effect could be produced by a plain and affectionate conversation

with the besotted man. I seated myself on the bed by his side, and, taking hold of his burning hand, expostulated with him on the ruinous and soul-destroying course he was pursuing. He wept; and after a while said something to this effect:—"Although I do drink too much, yet I do nobody any hurt but myself, and my heart is good!" "*Your heart good!*" I replied.—"Do you believe the Bible?" "Yes," was his answer. "Then," I continued, "I can prove from that book, that your heart, so far from being good, is filled with almost all manner of wickedness; and that unless you repent, you can never enter the kingdom of heaven. You are a thief—for you are robbing God of your service—your family of the comforts of life—yourself of health—the community of a good example, and heaven of your soul. You are a murderer—for you have contributed to the death of your children, by entailing on them a sickly constitution, and depriving them of many comforts.—You are murdering your wife by your brutal conduct, and society by a bad example; and, lastly, you are murdering yourself body and soul for eternity. All this I can prove by the Bible, which you say you believe." Then getting the Bible, I read a number of passages applicable to his case, the reading of which seemed to produce some conviction. As a last excuse for himself, he said,—"Sir, I will tell you a secret, which is not known to many; I don't drink rum because I like it; I AM MOON-STRUCK!" "*Moon-struck*, indeed!" I exclaimed, "you are *rum-struck!* And unless you give up your habit, you will soon be *death-struck*, and, must I add,—*hell-struck!*" I continued my remarks for some time, until he seemed to relent, and I was somewhat encouraged. In order to begin the work of reformation in earnest, I exhorted him to bring out the jug I saw brought into the house during sermon, and dash it into the road, resolving not to drink another drop during life. He said it would be of no use to do that, since, unless his habit was broken, he could soon procure some more. I pressed him to do what I asked, but to no effect. I then proposed to him to bring it, jug and all, as he could do the work to which he consented; and having brought it to me, I found it out of the door, and had as much pleasure in seeing the earth drink up the poison, as ever a drunkard had in swallowing it himself. I continued my entreaties for some time, prayed with him, and then left him with these words—"unless you reform, you will probably be a dead man in less than six months."

Some days after this I was informed that almost as soon as I left the house he sent for more rum, and continued his inveterate habit with increasing eagerness. In about six months after, I was passing the house, and understanding that he was very sick, I called to see him. I found him lying on a miserable bed, "with wasted limb and bloated face," with a glass of brandy standing on a chair by his side. I approached him and said—"Did I not tell you a few months ago what would be the consequence of a continuance in drunkenness?" He made some attempt at denial and justification, but I told him his time was short, and he should employ it in preparing for death; but what I said made no impression on his mind, for rum had already performed its cursed work on both body and soul. He died in a few days, a mournful evidence of the ruinous consequences of drinking ardent spirits. How many thousands have lived and died in like manner.

J. W.

FROM THE JOURNAL OF A MISSIONARY IN A WESTERN STATE.

Feb. 20, 1833. Made a speech on Temperance, at a school-house four miles from home. I supposed it possible for a man to conceive of the consequences of intemperance as *benefits*, and proceeded to point out the "*wonderful benefits*" derived from the use of ardent spirits. They paint the face, make the silly, in his own estimation, wise, the ignorant learned, the poor rich,—the timid *courageous*.

While speaking on this last point, and illustrating how they enable the civil man to fight, the good neighbour to quarrel, the kind husband to abuse

his wife, and the tender father to curse his children, a drunkard who had threatened to insult me for meddling with this subject, most unceremoniously took his leave.

21. *Thursday.*—Stated lecture at another school-house; interesting collection of young people, mostly the children of professors of religion of a certain sect, who, though extremely ignorant, regard themselves too far advanced in divine knowledge to need any further instruction.

24. *Sabbath.*—Exchanged with brother G.; preached on temperance. All his Church abstain from the use of spirits; but some stand off from the society. They are for single-handed warfare. Some were convinced, and left their ground;—at night, preached on the returning prodigal, with apparently good effect.

25. Visited a dear brother, whose infant and only son was but just living. He has *two* precious babes in heaven already, and this must soon join them;—family composed. At night, temperance again at the school-house. How could that drunkard stay away!

26. Temperance again at C.—Very attentive assembly, but no vote of thanks from the *Sottish faculty*. Ungrateful fraternity!

27. Proceeded on a tour through R. county, to meet brothers J. and W., at V.—preached to a little handful at D., and visited some of the families—made some inquiries in regard to common schools.

28. Preached two miles and a half from V., to quite a collection. Found, that, after being destitute of schools for years, they have employed a man who can scarcely write a legible hand—was told by an intelligent man, that he believed, at least, ONE HALF the men in the county are *Universalists*.

March 1. Rode to V. with brother W.—left him to preach in town, and went five miles into the country—preached in a neighbourhood settled *twelve* years, where there has never been a school, and never but one sermon before of any kind, and that a Baptist, six years ago! In this shadow of death found an intelligent *magistrate* thirsting for the water of life, and panting for the light of heaven—precious little season—talked with most present personally.

2–3. Preached twice each day at V. Frozen weather and frozen hearts. Among about forty families, not a member of the Presbyterian Church. The pall of death hangs over the ark of God. There was a little Church partially organized there a year ago; and they have not had a sermon since, till we came. Our meetings were small, but increased to the last in number and interest. Brother J. failed. So strong is the opposition to Presbyterians, that the men of influence hardly dare hazard their reputation by approving them. Only two friends of temperance in town—a doctor and a lawyer. Four taverns and several groceries. Had much conversation about getting up a manual labour school expressly for school teachers.

4. Returned home, and united our prayers with millions for the salvation of the world.

5. Preached on "*Purgatory Ridge*" for brother W. Some cases of seriousness. Very stormy.

6. Prepared a system of pastoral labour to present to the Ministerial Association to-morrow. Drew off one sermon—made another—read Chalmers—wrote an article for the press.

7–8. Attended the Ministerial Association at M.—Rode to V.

9–10. Attended a two days' meeting at the B. Church. Meetings well attended and encouraging. On *Sabbath* night, most of the congregation remained at the close for personal conversation and special prayer. Some manifested solicitude—some hope—some hardihood—some ignorance.

12. Preached at V.—Precious little meeting with that feeble Church.

13. Preached at G. on temperance, or rather "made a speech."

14. Preached at P. These three Churches have had no preaching since I rode through them *three months ago*—not a *sermon*. They are literally *starving* for the bread of life. Temperance received quite an impulse among them on Feb. 26. More than fifty subscribed the pledge. Is there no seer for them?

15. Returned home. Have conversed much about measures for the benefit of common schools. We need to

begin at the *foundation*. Formed and drafted a constitution (according to appointment) for a Lyceum, for the promotion of this object, in conjunction with brother W. Matured a plan for "Teachers' Institute," with manual labour."

17. Preached at one of my regular stations. Good attendance. A considerable feeling in the congregation. In P. M. expounded, according to custom.

18. Still prosecuted inquiries in regard to common schools. Explored fourteen families as they came on the creek—found forty children, six of whom were able to read, and *two* can write a little! One girl, the eldest of seven children in one family, and the only one who had ever attended school, said she could read. Of her intelligence you can judge, from the following specimen:—"How old are you, my young friend?" "I don't know." "Can you tell me who made you?" "*Isaac D.*" (her father.) Supposing she misunderstood my question, I repeated it in a variety of forms, but could not find she had the least conception of a God as the author of her own existence, or of other objects. When I told her a few simple truths about God, and sin, and heaven, she seemed amazed. She is probably thirteen or fourteen years old, and what mind she has appears perfectly sound.

I designed to have continued these briefs, through the quarter; but they are filling up my sheet so fast, I must suspend them. You have probably as extensive a specimen of a Western Pastor's Journal as you will relish for the present.

IN SEASON AND OUT OF SEASON.

[Furnished by a Clergyman.]

"*In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that.*"

The writer of this article has frequently been stimulated to dut y, by the recollection of a fact, which came under his own observation, and which illustrates the above-cited passage.

Employed as a Sabbath-school Agent, I called in the town of S——, N. Y., on Mr. J——, a young married man, who I soon discovered was not pious, but, on the contrary, rather disposed to treat the subject of religion with levity. I accepted his pressing invitation to tea; and as he had been religiously educated, and knew that I was upon a religious errand, I supposed he would call upon me to ask God's blessing at the table. Being naturally diffident, I waited for his motion, without saying any thing on the subject myself, until he commenced eating. I saw then that it was too late to propose a first service, and, for a moment was quite at a loss to know how to act. However, I soon followed his example, and began soon to converse upon the duty which we had just neglected. I remarked, that it was my usual custom to ask the blessing of God upon my food; that as we were entirely dependent upon Him for all the comforts of life, and as all the comforts we enjoyed came from his benevolent hand, it appeared to me exceedingly proper that we should, in this way, acknowledge our dependence and obligations. With these remarks all seemed to be struck, and professed their willingness that the duty should be performed. At the conclusion of the meal, therefore, I returned thanks, and prayed at some considerable length. In the evening I preached in the neighbourhood; this young man attended, and gave fixed and serious attention. In my subsequent visits, I had the pleasure of conversing with himself and wife, as deeply anxious sinners. They eventually obtained hope and joined the Church. A few weeks since I had the pleasure of meeting them, and of learning that they have adorned their profession for two or three years. L.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

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MONTHLY CONCERT OF PRAYER.

VARIETY ESSENTIAL TO THE UNITY OF PRAYER.

EXPERIENCE has taught us that there is much difficulty in furnishing articles of intelligence sufficiently condensed and various, to be adapted to the monthly concert of prayer. The object of this concert, wherever it is observed, is the conversion of the world. None, however, pray with sincerity and effect for this object, who do not labour, as well as pray for its accomplishment. But the labours of the church for the conversion of the world are performed by an endless and widely extended variety of individual efforts. It is the order of Divine Providence that each member of the body should perform such parts of the work as are appropriate to his condition, and the circumstances in which he is placed. Though each individual is expected to labour with a view to the accomplishment of the *whole* work, yet *no one* is expected actually to *perform* the whole. The condition of human society, and the organization of the church forbid it, for "we being many, are one body in Christ, and every one members one of another." Every one, therefore, is expected to build that portion of the wall which is over against his own house, or to exert himself in the sphere to which his talents and circumstances are adapted; and all the variety of effort which is thus provided for, is as necessary to the essential unity of the whole work of the world's conversion, as are many members to the unity and integrity of the body of Christ.

But if our efforts must be thus diversified and shaped by the circumstances in which we are called to labour, our prayers should embrace a corresponding diversity of subordinate objects. If we are awake to the responsibilities of the work which God has assigned us, our hearts will be especially moved in regard to those parts of the work which demand our individual exertions. These are the points on which we feel the concentrated pressure of individual obligation. Over them the devoted Christian is constrained to pause and pray with most intense desire; and his prayers, like his efforts, will be shaped by the demands of those parts of the work, which, under God, depend upon his own individual exertions and influence. Yet the servant of Christ is not sent forth by his Master to labour alone in the vineyard. Though his direct responsibilities are his own, and he feels that he alone must bear them, yet there is a sympathy which pervades the whole body, and impresses each member with the delightful consciousness, that he is one of many, bearing one another's burthens. Under this bond of union, if one member suffers, all the members suffer with it. Here is laid the foundation of that feeling of common responsibility which is attributed

to the church, and of the commands and promises which are addressed to the entire body of believers, one in spirit, and one in the ultimate end of its accumulated desires and efforts, though very many in its members, in the offices which they discharge and in the prayers which they utter,—each at his post, fulfilling the duty and feeling the pressure of the work assigned him. And all this variety in the subordinate objects of prayer is necessary to its essential unity. This is the only ground of Christian concert in prayer,—the same spirit pervading and moving the desires of all, the same great object enlisting the sympathies of all, while each soul feels especially the weight of its own responsibilities, and each heart breathes its own prayer. That would be a forced and unnatural concert, which should unite the whole body of believers in prayer for any one object, short of the great end of all prayer, "THY KINGDOM COME." To attempt a union on any lower ground than this, would do violence to the spirit of Christianity, and weaken the strength of the body, by diverting its many members from their appropriate positions in the conflicts and triumphs of the church. Let then every member come to the monthly concert, under the deep feeling of his own personal responsibilities, and pray for grace to be faithful. This alone will enable him to enter into the sympathies of others, and add strength to the union which this concert is intended to secure.

But let it be remembered, that personal responsibility is a thing of larger extent than is generally apprehended. Such are the arrangements of God's providence, at the present time, and such the facilities of action, that individual influence may be, and if it may it ought to be, incalculably extended. The power of association has been applied to the business of the world's conversion in a manner altogether new. Channels are now open, through which the smallest contributions, as well as the largest, of wealth and of talent, are conveyed to almost every department of the work, in every part of the world. These extraordinary facilities are affording every individual an opportunity of extending a beneficent influence round the globe. It becomes, therefore, a part of our individual responsibility, to care and labour for the necessities of the whole world. But rightly to direct and apply our desires and efforts, we must know what these necessities are, and their comparative claims upon our exertions at the present time. Every Christian, therefore, is solemnly bound diligently to acquaint himself with passing events in God's providence, the condition of the world, the trials, the triumphs, and the glorious prospects of the church. He should study the predictions of the Bible, as they look onward to the future, and watch the signs of the times, as they mark the progress of their fulfilment. It was this watchfulness, in relation to passing events, which enabled the writer of the 102d Psalm to say, "Thou shalt arise and have mercy upon Zion, for the time to favour her, yea, the set time is come; for thy servants take pleasure in her stones, and favour the dust thereof." Let Christians, then, as they come to the monthly concert, come furnished with that knowledge of the condition of the world and of the church, which alone can give a right direction to their prayers. Let them read, beforehand, the periodical publications of the day, especially such as are devoted to the circulation of intelligence concerning the great benevolent *enterprises* of the church, the work of home and foreign missions, the education, *bible, tract,* sabbath school, temperance, and other kindred societies. The mass

of information which these publications contain, every month, is more than can be condensed into an address sufficiently short to be read at the monthly concert. It should be read and studied by every Christian, as well as every minister, as a necessary preparation for the solemn assembly. Then the monthly meeting would be, as it should be, a meeting devoted to prayer. Every heart beating in the midst of a flood of light derived from ten thousand sources, during the month, would come up to the concert inditing its petitions. Each would feel the pressure of his individual responsibilities, in relation to the whole work, and the prayer of each for Zion would be the prayer of one acquainted with her condition, her trials, her true interests, and her prospective triumph and glory. Let our concert be formed agreeably to these suggestions, and it will embrace variety enough to reach the circumstances of every supplicant in every place, and address his warmest and deepest feelings of individual duty; and through this variety, we shall reach, in the happiest, most fervent, and effectual manner, the ultimate end of our prayers, the conversion of the world, by all means. This is union on Christian principles. This is Christian concert. O, that our prayers were sufficiently various, sufficiently shaped by our endlessly diversified circumstances and wants, to make them ONE,—one in spirit, and, all together, one in comprehensiveness and effect.

CORRESPONDENCE OF THE AMERICAN HOME MISSIONARY SOCIETY.

DELAWARE AND MARYLAND.

The following is part of a communication of the Rev. Dr. Ely and others, of Philadelphia, July 9, 1833, making application for aid in the support of three missionaries, named in Delaware and Pennsylvania. The territory here described has been too long neglected by the friends of Home Missions; and we trust the time is not far distant, when faithful labourers will be persuaded to enter in, and endeavour to build these old wastes.

Kent county, in Delaware, does not contain one Presbyterian preacher; and yet in Smyrna and Dover there were formerly flourishing churches. In Dover there stands a large and nearly new church edifice, belonging to Presbyterians, for months and years unoccupied. Smyrna, Dover, Fredericka, and Milford, are considerable towns in Kent county, in which faithful men of good preaching talents might build up respectable churches, should they be supported for a time, and be owned of God in their labours.

Sussex county, *in Delaware, has* no Presbyterian minister but the Rev. Mr. Mitchelmore, a good man, who is extensively useful, but his services cannot suffice for a county. Georgetown, the county town, contains about 1200 inhabitants. On the "eastern shore" of the Chesapeake bay, in Maryland, Somerset county has one Presbyterian minister at Princess Ann. Worcester county has the Rev. Alex. Campbell at Poplartown, and the Rev. Mr. Mustard at Snowhill. In Cecil county, at Charlestown, is Dr. Magraw, and between him and Mr. Laird, at Princess Ann; in the intervening counties of Kent, Queen Ann, Talbot, Caroline, and Dorchester, there is not one Presbyterian minister, except the Rev. Charles Brown, whom I persuaded in May last to labour at Greensborough and Denton, in Caroline county. His services have been so useful and acceptable, that the 2d Presbytery of Philadelphia have lately ordained him an evangelist, with special reference to his labouring in that region.

VIRGINIA.

APPEAL FOR LABOURERS.

From the western part of Virginia we have frequent appeals for labourers, with the most encouraging prospects of usefulness. The following, from the Rev. A. W. Kilpatrick, of Rockingham county, we hope soon to answer favourably. Who will go for us?

I address you this line, in some hope of being able to procure from the A. H. M. S. a missionary to labour within the bounds of this county and parts adjacent. Perhaps his time could be wholly occupied in the county. The Rev. Isaac Jones, of Buffalo Presbytery, has been labouring here during the winter and spring past, and the Lord has evidently blessed his labours very much. The field has enlarged; and now we want two missionaries, where last summer there was none. Brother Jones has left the neighbourhood, having gone some distance up the valley, and a young missionary is engaged at present in occupying some of the ground left: but the field is entirely too large for one individual to occupy to advantage, and is amply sufficient, in my opinion, for two industrious missionaries. As you have very few missionaries of your Society in our state, I hope you will be the more ready to grant our request. A young man who has some knowledge of the German language, would perhaps find it to his advantage in coming to this region, as there are many Germans in the county; but I only mention this by the way, it is not at all essential. Brother Jones has been eminently useful without a knowledge of the German language. We wish you to send us, if you *can* do so, a zealous, prudent, laborious man; and if you can furnish half of his support, the balance, I have no doubt, can be raised on the field of labour, or in congregations adjacent. Such help is greatly needed, and I hope, if in your power, it will be granted.

EASTERN VIRGINIA.

ANOTHER APPEAL FOR LABOURERS.

Our thanks are due to Mr. C. B. Dana, President of the Society of Inquiry on Missions in the Theological Seminary, Andover, for the following extract of a letter addressed to him by a member of the Executive Committee of the Domestic Missionary Society, of East Hanover Presbytery, Virginia, June 26, 1833. We are happy to add, that Mr. Dana and three others, members of the Senior Class in that Seminary, will probably go to the Southern *Atlantic States*, as missionaries of the A. H. M. S *in October next*; and some of them, we trust, will enter upon the interesting field here described. But what are these among so many? May the Lord of the harvest furnish many more.

By the division of Old Hanover Presbytery, which has taken place within a year or two, we are called to direct our efforts more especially to that part of Eastern Virginia, which is below tide water. This has been a long neglected field by those denominations which insist upon an educated clergy. There are many very large estates, and a coloured population larger, I believe, than the whole population of the Sandwich islands. It is true, that the white population is in most parts sparse in comparison with that of the northern states, and at present, opportunity to do much for the coloured people is limited; but there are many fields open for cultivation; many neighbourhoods, where infidelity or neglect of all religion prevails, for want of such a ministry as can command the esteem of a liberally educated and highly polished community. The direct labours of a minister must affect smaller numbers than in many other parts of the country, but there is an indirect influence which embraces multitudes in its scope, that renders this country worthy of the consideration of those who wish to select the most useful fields. There is existing almost throughout this country, an earnest desire on the part of a portion of the most intelligent inhabitants, that well educated ministers may be sent among them.

The field of labour would possess its advantages and disadvantages, its circumstances peculiarly favourable to the comfort of the labourer, and its peculiar inconveniences; but upon a fair view, we believe, that no part of the United States is more inviting in point of usefulness. When the present moral condition of Eastern Virginia is compared with what it was thirty years since, or even fifteen, it is believed that no where in the country has the same amount of labour been more productive of good fruits.

We wish you to turn your attention to us. Cannot some of you come over and help us? We are endeavouring in the strength of the Lord to help ourselves, but the crisis is becoming urgent, far beyond the supply which our infant seminary is furnishing.

The remarks of the Rev. J. A. James, of England, which have been repeated in his communications to this country, with respect to the importance of our strengthening and fully maintaining our fortresses at home, I hope will have their proper,

nor do I wish them to have an undue weight, in our seminaries. The field is the world; but we have a most important work to do at home in reference to the world.

What great revolutions in prevailing opinions, what changes in the existing institutions of society in these southern states, and in what manner these revolutions are to take place, under the progressive influence of the Gospel, we, who are best acquainted with the circumstances, are not able to foresee or conjecture; but the whole nation, the church, and the whole world have reason most devoutly to desire the prosperity of enlightened religion in these states.

ALABAMA.

The Rev. Fields Bradshaw, our missionary at Mount Meigs, near Montgomery, Alabama, under date of June 19, 1833, expresses much gratitude to God for the blessed results of a protracted meeting, held there in April. Eight or ten were hopefully converted, six of whom have since united with his church there, at a sacramental meeting, held in May, concerning which Mr. B. makes the following remarks.

This meeting was marked with more solemnity and fixed attention, than any that has ever been held at Mount Meigs; and this congregation has improved as much in point of good order and attention, in the last six months, as any I ever knew. The brethren are much more engaged in prayer than formerly. Our protracted meeting has had a very salutary effect upon the harmony of different denominations. The Baptist and Methodist brethren cordially united with us in all our devotions.

MISSISSIPPI.

"*Why has the A. H. M. S. never done more for Mississippi?*"

The following is from Mr. J. Burke, an intelligent layman of Mississippi, dated Amsterdam, Hinds county, June 16, 1833. Mr. B. has written us several interesting communications, for which he will accept our thanks. We are happy to reiterate his benevolent wishes, and, we hope, with some good effect, to induce many labourers to enter a field of so much promise, and where the enlightened ministers of Christ are yet so few.

You have probably heard of the rapid rise and prosperity of Amsterdam. The town is now about 15 months old, and contains a population of 150, six dry good stores, two large cotton warehouses. A neat edifice for public worship has been erected, and half the time of a Presbyterian minister engaged for the present year. His term will expire the 1st of January, when I expect we shall have to make an application to the A. H. M. S. for aid. This church, (we have a Presbyterian church organized here,) and one in the neighbourhood, would be able to give, between them, three hundred dollars towards the support of a minister the first year, and might support him altogether the second year. We want a man who will give himself wholly to building up the cause of Christ. One who is not afraid of labour, who can preach us half a dozen sermons a week if necessary, and who will give his attention to the Bible Class and Sabbath School; who is willing to endure hardness as a good soldier of Jesus Christ; one who will not think hard if he occasionally have to lodge in a log cabin; where one room constitutes chamber, parlour, dining-room, dressing-room, kitchen and all, (of which you doubtless saw many specimens, while travelling through our new settlements.) We want a man who will give himself entirely to the promotion of revivals of religion. Do we say we want a man of this character? One indeed might do for Amsterdam and vicinity, but we want at least a dozen such men for Mississippi, and we want them immediately, and we must have them immediately, or precious immortal souls will go into eternity uncheered by the hopes of the Gospel. And we believe that number of men, of the character we have endeavoured to describe, might be supported in our state after the first year, during which they must receive some aid from the A. H. M. S. Can you send us those men? Will you send them? and will you send them soon?

Why has the A. H. M. S. never done more for Mississippi? This is an interesting field of labour, and is daily becoming more so. The Indian title to half the territory, embraced within the chartered limits of Mississippi, has recently been extinguished, and we are now receiving an immense accession to our population. The principles of popular suffrage has (by our recently adopted constitution) been carried much farther than in any other state in the Union, rendering still more imperious the necessity of diffusing correct Gospel principles among its voters. Mississippi is destined ere long to be one of the most important states of the South. Hence the necessity of more vigorous efforts to supply her population with a Gospel ministry, and an enlightened ministry.

We want enlightened, faithful, pious, active, zealous ministers of Christ. We are not particular about the school to which they belong, so that they belong to the school of Christ.

TENNESSEE.

"Where there is no vision, the people perish." *Prov.* XXIX. 18.

The following accounts, from some of the earliest settled portions of Tennessee, exemplify, in a painful manner, the truth of the above passage of Scripture; and most forcibly urge the importance of early attention to education, and the support of religious institutions in new settlements. Let common school instruction be neglected, and an enlightened ministry dispensed with, by the present population of our frontier states and territories, and however intelligent and virtuous they may now be, two generations will not have passed away, before their descendants will be debased by ignorance and immorality as heart-rending and desolating as that which prevails in the regions here described. The community, in such circumstances, soon loses its redeeming spirit, and the expense and labour of restoring it to enlightened principle and action, is tenfold greater than is required, by early attention, to prevent its fall. It is, therefore, the true economy of Christian benevolence, in a new country, where emigration peoples new territories every year, to keep pace with the teeming population, and mingle the influences of intellectual and religious instruction with the first fruits of their increase.

But, in giving our attention to new settlements, we have surely no apology for neglecting those older portions of the country, whose calamity is, that they have already been neglected too long. Therefore it is, that they have become moral wastes and desolations, whose claims address us with accumulated urgency, and ought to arouse our deepest sympathies. We hasten to lay before the reader, the facts which have suggested these remarks, and commend them to the prayerful consideration of every Christian and every patriot.

The following is from a letter of Rev. Jesse Wimpy, our missionary in Anderson Co., and vicinity, Tenn., June 1, 1833.

I have had much time and opportunity to know the moral condition of the people. The Bible Society has distributed the Word of God; but, alas, hundreds and hundreds are unable even to read it. You may then form some conception of the gross ignorance and immorality that prevail. I have met with a boy, fishing on the Sabbath, who told me he did not know that it was wrong; that he did not know who made him. When I offered him a tract, he told me he could not read. I asked him if his father and mother could; he said they could not. I asked him if his grandfather and grandmother were alive; he said they were, but could not read. When I told him the great God who made him had commanded us to keep the Sabbath holy, and was angry with us for breaking it, he laid down his fish pole and went home. Hundreds of facts, similar to this, exist.

Vices, which are the result of this ignorance, are distressingly prevalent. The picture of both, were it fully drawn, would be heart-rending; yet there are some who are mourning over this state of things. When an appointment is made, these people come in crowds to hear the Gospel; are attentive, solemn, and often feeling, even to tears.

Accompanying the above communications, the Rev. Dr. Anderson, and the Rev. Messrs. Peet, Hamilton, Hoyt, and M'Ghee, make the following statements:

There is a fact respecting a great part of our destitute regions, that ought to be known to your benevolent society. The fact is this, some of our destitute counties have been settled between forty and sixty years. The first settlers have gone the way of all the earth; the children they brought with them, are now old men and women, and a third generation are now on the busy stage. But all this while we sent them no minister, no Gospel with its ordinances; until now, there is nothing left as good among the people, as the prejudices of education and tradition in favour of a learned ministry, and the stated means of grace. The missionary who goes among them, is situated in many respects, as the missionary who goes among pagans. In western settlements, more recently formed, the missionary finds one here, and another there, who have brought with them the sentiments and habits of more favoured places; these favour the efforts of the missionary. But no such auxiliaries are found in Anderson county, Morgan, Campbell, Claiborne, Sevier, Bledsoe, Marion, Overton, &c. If we ever preach the Gospel in these counties, it must be by unwearied patience, self-denial, and perseverance. Mr. Wimpy does not find, in the whole county of Anderson, one individual who is willing to favour the cause so much as to board him,

or keep his horse, or even give him an article of clothing. His present allowance from the Society will not keep him clear of debt. Must the place be abandoned? If so, there are regions, as large as all New-England, into which we cannot send the stated preaching of the Gospel. If your funds will allow of it, he ought to receive more aid in his support. We hope and believe he will succeed in establishing Sabbath Schools, Bible Classes, and finally Churches, if he can only be sustained for a few years. May the Great Head of the Church prosper your Society a thousand fold.

REVIVALS.

From the Rev. J. H. Gass, Missionary at Dandridge, New-Market, and Strawberry Plains Churches, Tenn., June 23, 1833.

On the 5th day of April, we commenced a protracted meeting in the Strawberry plains Church. In the progress of the meeting, there was such a mighty outpouring of the Spirit of God, that there were but few in the general neighbourhood but what gave evidence of much feeling, and the most of them hopeful converts. The meeting continued five days, the last of which was the most awfully solemn. Among the subjects of this work, were parents and children, the husband and wife, the white and black, the old and the young, the sober man and the drunkard.

Since the commencement of this meeting, we have received thirty-one members into the communion of the Church.

We held another protracted meeting in the New-Market Church, which commenced on the 4th day of May, where the Lord's work still continued. There have been many hopeful conversions in the country around. Thirty-two additions have been made to this Church, during the year of my commission. In the Dandridge Church there have been thirty-seven added on examination, and four on certificate, making, in all, one hundred on examination, and four on certificate. The work is yet going on, in some degree, here and in all the neighbouring churches. The Sabbath School is doing well; also the Temperance Society is gaining ground beyond the calculation of its warmest friends.

KENTUCKY.

From the Rev. C. Philips, Greenup county, Kentucky.

Since the following was received, we have appointed one missionary on the field here described. How inadequate the supply for so wide a *region!*

My nearest brother in the Presbytery to which I belong, which is Ebenezer, lives at the distance of 80 miles. I live in the north-east corner of Kentucky. South of me there is no Presbyterian preacher settled in six or seven counties. The state of destitution you may readily imagine. There are two weak churches in this county, over one of which I have been installed, but have preached regularly to both, although 20 miles apart. Other places wish preaching, where much good might be done.

ILLINOIS.

From the Rev. Albert Hale, Bond county, Illinois, June 1, 1833.

Mr. Hale's labours in Bethel Church, and Greenville, Bond county, continued to be blessed to the above date. He has however recently entered into an arrangement to visit different parts of the state, in company with our agent, the Rev. T. Baldwin, to attend protracted meetings, to strengthen the hands of their brethren, and organize new fields of labour, where the stated ministry of the Gospel is not enjoyed. They have already commenced their united labours, with highly encouraging prospects of usefulness. Mr. Hale writes as follows.

I have, in addition to my labours in this place and vicinity, attended a protracted meeting in Belleville, with brother Brooks. One in Alton, with brother Jenney, and one in Putnam county. Besides these meetings, I have visited several other places, in company with brother Baldwin, where we have spent one or two days in preaching the Gospel.

If nothing should occur to prevent, I expect to commence about the middle of June, and labour with brother B. much of the remainder of the summer and fall. The few meetings we have attended together, have been remarkably owned and blessed of God, as a means of awakening and converting souls; and our way is now more open than ever before. We have already as many applications as we can attend to, between this and next September. The fields are white to the harvest, and nothing is wanting but to thrust in the sickle and reap. Many villages and neighbourhoods have yet to be visited by the missionary of the cross, and many a strong hold of Satan to be attacked with Gospel weapons, and subdued by the power of the Holy Ghost. Revivals are much needed. Controversy among some Presbyterians in this state, has never been more vigorously pressed, nor in a more unchristian spirit, than at the present time. The most unjust suspicions are circulated

with great industry by some, from whom better things ought to be expected. Nothing will afford us effectual aid, but the power of the Holy Ghost. Here is our only hope, and this is enough. God will interfere for his truth, and fulfil his glorious promises to Zion, and they that wait upon him shall not be disappointed.

THE MINING COUNTRY IN THE NORTH-WEST.

From the Rev. Aratus Kent, Galena, Ill.

The inhabitants of the Mining Country are as fluctuating as the waters of Lake Michigan, whose shores I have just visited. It is, however, important that they should be followed in their wanderings by the voice of admonition, lest they forget the Lord and profane his Sabbaths. But to do this hereafter, will make it necessary that I should spend some of my time across the Mississippi, for the opening of the country usually styled "Dubuque's Mines," is drawing thither a great multitude of adventurers.

A subject of greater interest, is a recent journey to Chicago. In my way thither I visited Putnam county, and followed up the Illinois River to explore a section of country which is exciting much attention. The result of my observations was to awaken the pleasing hope that we shall now, in a very few years, have a line of Evangelical posts along the northern boundary of this state, and a distinct Presbytery, where, but two years since, the Lord's Supper had never been administered within some hundreds of miles.

It gave me great pleasure to find the Rev. Jeremiah Porter at Chicago, and I have rarely addressed a more attentive and apparently devout congregation than that which I met, on Sabbath morning, in the garrison, and which, combining the people of the village and gentlemen of the army, constituted a large assembly for this country.

I hope that brother Porter will be continued there. It is an important station, for he will have opportunities to visit several settlements, just forming in the vicinity, which are entirely destitute of Presbyterian preaching; and if the pier now commencing should be permanent, and the harbour become a safe one, Chicago will undoubtedly grow as rapidly as any village in the western country.

On my return I preached at Fountaindale, so called from the numerous springs of pure water which form the Dupage, one of the head waters of the Illinois River. Here I found a large settlement of Eastern emigrants, but lately come in, and about twenty professors of religion, of our denomination. They will soon be able to support a preacher. From this grove, thirty miles west of Chicago, I came home in three days, following the trail of Gen. Scott's army, and was obliged to "camp out" but one night. The whole distance by that route could not be more than 175 miles, and my way lay through a tract of country possessing many advantages which will give it the preference over the lower parts of Illinois in the estimation of emigrants from the northern states.

MERCIES AND AFFLICTIONS.—REVIVAL.—THE CHOLERA.

From the Rev. Asa Turner, Quincy, Illinois, June 22, 1833.

Our readers are aware that Mr. T. was employed most of the last year in the northern states, as Agent for Illinois College. He commenced his return, in April last, to resume his missionary labours in Quincy, on the Mississippi River. We commend him and the afflicted people among whom he labours, to the sympathies and prayers of Christians.

I arrived here on the 8th of May, under the direction of a kind Providence, in tolerable health. We were detained near a week, in Baltimore, by the sickness of our dear little babe—at Frederick, Md., it left its tenement of clay, and there we committed its remains to the cold grave, to slumber till the resurrection morn. We felt as parents do—our little one was dear to us—it was hard to have it torn from our arms while on a journey, without the probability of ever again seeing the spot where it lies. Still we could give it up at the bidding of our Heavenly Father, feeling that he does all things well. My dear wife bore this affliction with a good degree of Christian fortitude, and I trust it will make us both more alive to duty and more active in our Master's cause. Found our little Church in a much better state than I feared; and, although by the sickness of brother Hardy, they had been deprived, almost entirely, of the ministrations of the Word, the past six months, many of them possessed an unusual spirit of prayer to God for his blessing to descend on themselves and others. They wished to consecrate anew themselves to the Lord, and labour to promote his kingdom. As to means, a protracted meeting was appointed to be held last Sabbath—three or four had been appointed in Mis-

souri, opposite side of the river. The first commenced 30th of May. I attended and had made arrangements to attend the others. The dear brethren there, were to help me. The first meeting was much blessed. Something like sixty professed to have passed from death unto life. The Holy Ghost came down with power. But while the expectations of God's people were greatly raised, and their hearts enlarged to ask for great things, news came that the cholera was raging at Palmyra, seven or eight miles distant from the meeting. The mortality was great. It soon broke out in the neighbourhood where the meeting was held. The meeting was discontinued, and all the others given up. Such is the state of feeling now through all this section of the country, that all extra efforts are deemed inexpedient. When these calamities are past, those of us *who may survive* will try again to gather the lost sheep. Probably in no place in the United States has the cholera been so severe as at Palmyra. More than one hundred deaths now, out of seven or eight hundred people, and a large number of these left the place. It is somewhat peculiar in its movements here. No regard seems paid to age, sex, or character. The first that died on this side of the river was a Methodist minister; two or three others, members of the same Church, followed in a day or two. In the four days past, there have been eight deaths in town; two, I think, were not cholera. I should presume there have been already thirty cases here, and we are every day expecting to see it increase.

NEW-YORK.

INTERESTING REVIVAL.

A few months since the Presbyterian Church in Babyloo, Long Island, made application to the A. H. M. S. for a minister, supposing they would need aid in his support. The Rev. J. Cable offered his services, but declined receiving aid. The Lord blessed his labours, and the Church has been so far strengthened as not only to be able to support their minister without assistance, but the Ladies have already contributed $30 to constitute Mr. Cable a Life Member of this Society. We have heard, within a few days that the Church is still prospering in spiritual things; and though ill health has compelled Mr. C. to leave them, we trust so great an increase will continue to be a blessing to the Church, and to every department of benevolent effort in our land and the world. The publication of the following letter has been deferred to this time, in consequence of the accumulation of other correspondence. But the continued blessing on the Church makes it equally in season now.

From the Rev. Jonathan Cable, Babylon, May 7th, 1833.

I found this Church small, consisting of but 53 members, and the most of them females, so that they could not support the Gospel among them. They had been supplied formerly with preaching on the Sabbath once in two weeks, but now even that blessing was denied them; and this little Zion sat solitary, and hung her harp upon the willows, and wept. But He who hears the young ravens when they cry, listened to the supplication of his children, and has turned their sorrow into joy.

The first Sabbath the congregation was small, not exceeding, I should judge, one hundred. Second Sabbath it was larger, and very attentive. The Church began to agonize, and it was evident, that the Holy Spirit was in the congregation. An inquiry meeeting was held between the two services. Twelve attended—one professed to have found "*Him* of whom Moses and the prophets did write." There was evidently a little cloud rising, which has since proved to have been charged with a copious shower. The congregation dispersed after the services of the day under a diversity of feeling: Some were very solemn, some of the impenitent very much offended,—and even some Christians, hearing the remarks and threats of the wicked, began to tremble for the ark of the Lord, and were tempted to put forth their hand to *steady it*. But the Lord knew best how to prevent it from falling, and how to carry on his work, and he could make even the wrath of man to praise him. This week three or four professed a hope in Christ, and the week following thirty more. The work has been going on now for more than three months, and the Church is not yet satisfied. They continue to pray, and sinners continue to come to the knowledge of the truth.

This revival has been such as to show in a most conclusive manner that it is the work of the Lord. "*To Him be all the glory.*" Its effects upon the Church and the community have been very salutary. Old professors, who were slumbering in Zion, have been aroused, and all have been excited to greater exertions in the cause of their Master. Some, who had been for years indulging a hope, found that they were building on a sandy foundation, have repented, and now show, by a life of *active obedience*, that they are *building on the Rock, Christ Jesus*.

In some respects this work has been peculiar, and the most triumphant work of *grace* I ever witnessed. One hundred and

two have united with the Church, sixty-two of whom were heads of families. Fifty-eight adults and sixty-four children were baptized. This was a scene of thrilling interest to this little Church. The ranks of the enemy have been broken, and the bread of life has been given to the Gentiles.

Four months ago, the congregation did not feel able to support a pastor but half of the time;—now, they are able to give a full support, and something to the *heathen*, and for the support of the Gospel among the destitute.

Four months ago, the Church consisted of but fifty-three members, and was under very loose discipline. It had but two elders, one of whom has since resigned his charge, in consequence of age and infirmity. Now, it numbers one hundred and fifty-five members, with six efficient ruling elders, and a deacon.

Four months ago, there was no Temperance Society, and this was a place, remarkable for intemperance and wickedness of every kind. Even some of the Church were in habit of drinking *drams*, and some of them had been under Church censure for drinking *too much*. Now, we have a Temperance Society which, together with a small Society in Islip, now joined with us, consists of rising of three hundred, about two hundred and fifty of whom are new members. The Church has learned an important fact, as they think, that *a man cannot drink drams* in this enlightened age, without sinning against God and his country. They, therefore, at a full meeting last Saturday, embodied the *temperance pledge*, on the plan of *total abstinence*, into the articles for admission into the Church, by a *unanimous* vote. One thing with regard to the Temperance Society is very pleasing: as yet I have heard of no opposition. Not a respectable man in the community opposes it, even though he may not have joined. A number, who dealt in ardent spirits, have been convinced of its bad tendency upon the community, and the sin of destroying the lives and souls of their fellow beings, and have determined to deal in this article no more.

Last summer there were four Sabbath Schools within the bounds of the congregation, and two Prayer Meetings. Now there are five Sabbath Schools and eight Prayer Meetings, four male and four female, during the week, in different parts of the congregation. (The congregation extends along the bay about twelve miles.)

The Church was not, formerly, in the habit of holding a Monthly Concert. Now they attend very punctually, and remember *the heathen* in very *liberal contributions*. And the ladies have formed a Benevolent Society for the purpose of assisting in building up the Redeemer's kingdom. Their charity will be bestowed wherever, from time to time, it shall be most needed.

The reformation is still going on. We have the names of thirty-four, besides those, who have joined the Church, who are indulging a hope in Christ. They will not, however, all join this Church. Some of them from New-York city, and some from the neighbouring towns, who came here to see the wonders of God's grace upon others, have themselves felt the power of that grace, and have "*gone on their way home rejoicing.*"

All who were acquainted with this place formerly, are ready to exclaim, "*What hath the Lord done for Babylon!*" And even infidelity itself is compelled to say, "it is a good thing, if it do but last." Pray for us, dear brother, that it may not only last, but may go on with increased power, until this island of the sea may not only wait for, but every soul cordially receive the law, and be gathered into the sheepfold of Christ.

MISCELLANEOUS.

PROSPECT OF MORE LABOURERS.

Though the number of labourers in the work of Home Missions falls short of the demands of the country, we rejoice to announce from month to month, its gradual increase. Since our anniversary, in May last, 29 new appointments have been made and applications from a number more are before us, who, we trust, will soon be ushered into the field. A recent visit to the Theol. Seminary, Andover, has resulted in the engagement of not less than eleven, who will probably go west and south as missionaries of this Society in October next. We propose, as soon as practicable, to visit Princeton and other Seminaries, which, we hope, will furnish a still greater number of labourers for this blessed service. We rejoice to add, that some pastors of Churches in the older states, have been recently excited by the spirit of missions with a desire to remove to fields where their labours are more needed; and, in view of the increasing number and urgency of the appeals which reach us from the destitute, we earnestly pray the Lord of the harvest, to impress the hearts of many more with a deep sense

the claims of this object, and thrust th more labourers into wide and wait- g fields.

NOTICES OF AUXILIARY SOCIETIES.

Maine Missionary Society.

During the sessions of the "General nference of Maine," the last week in ne, the anniversary of the Maine Mis- nary Society was held. It was our vilege to be present, and take part in the eting, and rarely have we attended an niversary, in any state, of more thrill- interest to the friends of missions.

The Treasurer's report gave a summary, t most cheering exhibition of the finan- l resources of the Society. Not only $6,000, which the Society had resolved on raising, during the year, had been lized, but $1,000 or 2,000 over and above d been paid into the treasury. The re- rt of the Trustees was read by the Rev. . Gillet. We attempt no abstract of s, as it will very soon be spread before community. It was stated, however, at sixty-nine missionaries had been em- yed by the Society, during the past ar, and that three hundred persons had en added to the Churches with which y had laboured.

A resolution was unanimously adopted, raise $10,000 in that state during the rent year for Home Missions, and at close of the meeting, nearly $2,000 of s sum was subscribed on the spot. Well s this Society been denominated, by editor of the Portland Mirror, a "che- hed, popular, and flourishing associa- n, the heartily acknowledged benefactor the state of Maine." It is, and will be o, the benefactor of the nation. Having ently returned from the "great west," ras cheering to us beyond expression, witness so lively an interest in the ge- al cause in the "great east;" for it is be remembered that Maine embraces re than half the territory of New- gland. And we cannot doubt, that the se is one, when we witness it moving the rts of its friends from the Atlantic shore the farthest limit of the great western ley. That it is one, and is every year ting and concentrating the efforts and yers of God's people, of different names, he surest guaranty of its ultimate and edy triumph.

The Connecticut Missionary Society.

This efficient and important Auxiliary also held its anniversary, and exhibit- a report of a most cheering character. receipts, during the last year, have been $7,990 51—being $2,891 41 more than those of the year previous. If we include all that was received by the American Home Missionary Society from this state, and the donations and legacies to the Missionary Society of Connecticut, the whole amount raised in this state for Home Missions, the last year, is $14,453 19—exclusive of $1,768 09, the avails of permanent funds given in former years. Our readers may expect some extracts from this report hereafter.

Massachusetts Missionary Society.

The following notice is from our fellow labourer, the Rev. R. S. Storrs, of Massachusetts, dated July 5th, 1833.

The General Association of Massachusetts held its meeting at Dorchester, June 25, 26, and 27. A considerable portion of the last day was occupied with presenting resolutions, sustained by addresses, in behalf of the BIBLE, AMERICAN SABBATH SCHOOL, TEMPERANCE, HOME, and FOREIGN MISSIONARY SOCIETIES. The business of the Association throughout, was conducted with great harmony, and in the spirit of meekness and zeal for the prosperity of Zion. But the objects brought forward, and the discussions maintained the last day, excited a far more thrilling interest than was felt during the preceding exercises. And well it might be so; for what are all the labours of pastors and Churches worth, aside from their relation to these objects? But for the support of these Associations, whose aim is the "conversion of the world," the Church is comparatively useless, and her ministers cease to be public benefactors.

In behalf of Home Missions, the following resolutions were unanimously adopted, after having been ably supported by the Rev. Dr. Rice, associate secretary of the A. H. M. S., and the Rev. Mr. Lathrop agent of the same Society in Ohio and Michigan.

Resolved, That, in view of the strong claims of the A. H. M. S. to the confidence and co-operation of the Christian community; claims founded on the wide extent of its field of operation—the unity and comprehensiveness of its plan—the efficiency and success of its past labours—its bearing on the literary, religious, and civil interests of the country, and its ultimate influence on the destinies of the world,—it be earnestly recommended to the evangelical pastors and Churches of this commonwealth, to put forth increased efforts during the current year in support of the Society.

Resolved, That it be recommended to the pastors and Churches to aim at the collection of $30,000 at least, for Home Missions, the present year—so much of it as is necessary to be expended in Massachusetts, and the remainder to be transmitted to the A. H. M. S.

Resolved, That we deem the above-mentioned sum no more than a fair proportion for the Churches of this commonwealth, to contribute to the cause of Home Missions the present year, and that it needs only a vigorous and faithful effort on the part of the pastors of our Churches to secure its collection.

The Rev. Mr. Cleaveland, of Salem, on moving the second resolution, remarked, that the pledge to raise $30,000, during the current year, might safely be given, since $23,000 had been raised the past year, that being an advance of at least $12,000 on the receipts of the preceding year, and not more than three-quarters of a cent per week, on each of the members of the Evangelical Congregational Churches of Massachusetts.

It must yield the purest satisfaction to the friends of the cause, in other portions of the American Zion, to perceive the waking up of a spirit in Massachusetts and in New-England generally, that will never sleep till the tide of desolation is rolled back, and the living waters of the sanctuary overflow the land, in the whole length and breadth thereof. What has been pledged, will be done. The effort will be made to realize $30,000 the present year in Massachusetts; and it need only to be made, to be accomplished. The ability exists. Information is abroad. Light is spreading. Feeling is awakened. The resolution is formed, and, with no special effort, the object will be secured. The Lord be praised for the successive and happy developements of efficiency in the great principle of "Voluntary Associations."

Appointments by the Executive Committee of the A. H. M. S., from June 15th to July 15th, 1833.

Missionaries re-appointed.

Rev. Varnum Noyes, Guilford, Medina Co., O.
Rev. Gilbert Fay, Wadsworth, do
Rev. Thomas Cratty, Marion and Pleasant, Marion Co., O.
Rev. Joel Campbell, Honesdale, Pa.
Rev. Henry R. Barber, Beekmanville, &c., Dutchess Co., N. Y.
Rev. Samuel T. Babbit, Gibson, Pa.
Rev. E. H. Adams, De Ruyter, N. Y.
Rev. Luther P. Blodget, Hoosick, N. Y.

Missionaries not in Commission last year.

Rev. James Taylor, Columbia Village, &c., St. Lawrence Co., N. Y.
Rev. Asa Lyman, Borodino, N. Y.
Rev. Levi Parsons, Tully, N. Y.
Rev. P. V. Bogue, Cicero, N. Y.

The Treasurer of the American Home Missionary Society, acknowledges the receipt of the following sums, from June 15th to July 15th, 1833.

Brooklyn, Pa., Ladies' Benev. Soc., per G. M. Geer,	$4 00
Caldwell, N. J., cash,	3 00
Central Com. of Agency, Cincinnati,	100 00
Connecticut Miss. Soc., A. Kingsbury, Treas., donation,	2000 00
Berlin, legacy of T. Wilcox, deceased, in addition to $1850 previously received, per R. Ely and A. Wilcox, Ex'rs.,	500 00
Haddam, Young Ladies' Sew. Soc., per Rev. J. Marsh,	10 00
New-Canaan, coll. in Rev. T. Smith's Cong.,	45 50
New-Haven, legacy of Abigail Gilbert, per C. J. Salter,	43 29
Stonington, Fem. Aux., per L. A. Sheffield,	16 00
Geneva, N. Y., G. C. Seelye,	3 00
Great Barrington, Mass., avails of hose, from Mrs. Turner,	1 25
Massachusetts Miss Soc., R. Perkins, Asa't. Treas., being half of the donation voted to the A. H. M. S.,	2500 00
Granville, C. Robinson,	6 00
Hardwick, Fem. Char. Soc., per Rev. M. Tupper,	13 00
Rehoboth, Congregational Ch., per Rev. *T. Vernon*, by hand of Rev. J. Mann,	25 00
Williamstown, Fem. Char. Soc., Mrs. *M. E. Smedley*, Treas.,	20 00
New-York, Bleecker-street Ch., A. Fisher, *100.00*; D. W. C. Olyphant, 100.00; *S. Hyde, 25.00*,	225 00
New-York, Brick Ch., D. Mills, 50.00; Dr. Mead, 10.00,	60 00
Cedar-street Ch., C. O. Halsted, 100.00; J. Otis, 50.00; S. N. Burrill, 10.00; mon. con. coll., 18.82,	178 82
Chatham-street Chapel, coll., per Mr. Colton, Treas.,	6 37
First Free Ch., W. Green, jr., 100.00; C. Baker, 100.00,	200 00
Laight-street Ch., L. Holbrook, 100.00; T. S. Nelson, 100.00,	200 00
South Dutch Ch., J. D. Keese,	100 00
Legacy of Dr. G. S. Fowler, per P. V. B. Fowler, Acting Ex'r.,	30 00
Pawtucket, R. I., Cong'l Soc.,	31 00
Putnam Co., Ill., cont. at protracted meeting, per Rev. A. Hale,	11 30
Rensselaerville, N. Y., Rev. Marcus Smith, L. M.,	30 00
Sand Lake, N. Y., mon. con. coll., per Rev. T. S. Wickes,	15 00
Tallahassee, Flor., Rev. A. Savage,	5 00
Waterford, O., Rev. L. G. Bingham,	10 00
Westfield, N. J., on account of sub., per S. Downer, Esq.,	3 00
West Sparta, N. Y., Rev. L. Robbins, 10.00; Fem. Aux., per Mr. R., 15.00,	25 00
Friend,	1 00
Home Missionary,	27 00
	$3448 53

For E. TAYLOR, Treasurer,
Charles Hall, Assistant.



THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE INDIAN WIDOW.

[Furnished by a Clergyman.]

Some twenty-seven years ago, the Providence of God threw me into the vicinity of one of the few remnants of the Indian tribes, that till then had survived the desolating progress of a rum-drinking Christian population. It lay within the state of New-York, and had become reduced to the number of fifty or sixty souls. How many of these were disciples of Jesus I know not, but the mass of them were slaves to sensuality, and were regarded by their white neighbours as irrecoverably lost to God and to man, because "they were drunken Indians!" Occasionally they heard the word of God from the lips of a missionary or neighbouring minister, but they were not taught to read that word. Sometimes they assembled on the Sabbath, and made their unceiled chapel resound with Zion's songs, and listened with deep attention to the unaffected and earnest eloquence of a preacher of their own tribe. Never did human voices pour forth sweeter strains of music, nor human ears take in divine instruction more eagerly. But there was the end of it. No week-day school fitted them for the common business of life, and no Sabbath school prepared them to comprehend the sublime mysteries of redemption. In their simplicity, they became the dupes of the crafty. Their appetites made them the easy prey of the money-catching cormorant, and the avails of their industry were absorbed by the grog-shop, while squalid poverty and noisy wretchedness pervaded their habitations.

Deeply affected, as one must be with their miseries, no door was open to carry them relief. One or two white families only dwelt within ten or fifteen miles of their reservation; and these families, though kind and sympathetic in their regards to the red men around them, were not *prepared to minister to* their spiritual wants, nor to guide the "little ones to Jesus."

Blessed be God, that a brighter day has dawned on the aborigines of our country, that they are recognised by the Church as men, and as immortals.

In one of my rambles among this remnant of the "peeled" race, a clergyman of years and warm piety was my companion. We entered one of the huts, to which our attention had been particularly directed, as the habitation of an Indian widow, whose husband had once led in the devotions of the sanctuary, and indeed sustained, for a series of years, a kind of pastoral relation to his brethren. He was said to have been truly a "man of God," respected by all for his consistency, revered for his piety, and honoured for his wisdom. Some years had passed since he had entered into rest. But his memory was sweet to the venerable relict, who was now soon to follow him —and the tear silently stole down her cheek, as she mentioned his name, and the enjoyments they had found, when walking to the house of God in company, and when presenting their sacrifices on the family altar. It was conjugal affection that loved thus to dwell on the remembrance of the past, and in tender accents speak of a lost husband's prayers and instructions,—sanctified conjugal affection, not to be extinguished by the lapse of years, nor the severity of affliction, in the bosom of the red man, more than in the bosom of the white.

Poverty was here,—the hut was of thatch, that had survived "the pelting of the merciless storm" for many a year; and beside the artificial opening at the top, for the escape of the smoke from the stone hearth beneath, many an opening had been made by the hand of time, and the violence of the tempest. Yet, in this floorless and rude cabin dwelt the child of God. A rough hewn oaken plank, covered with matted straw, and raised a few inches from the

ground, was the bed on which she lay, with a single coverlet, neat but scanty, to protect her from the dust or the rain drops that alternately assailed her tenement. By her side stood a small table, having on it a cup of water, and her Bible; and at her feet stood a little girl, ten or twelve years old, to give the cup of water, or to read the holy book by turns to her languishing grandmother; and for her a stool was ready, from which she blushingly arose, as she saw "the strangers" come in.

The clergyman immediately entered into conversation with the dying Christian; and after some inquiries into the history of her life, and the progress of the disease that was now closing her earthly career, he examined the foundations of her hope, and inspired her with that confidence in his Christian and fraternal feelings, which led to the unreserved communication of her Christian experience, But at this distance of time, and without my notes at hand, I dare not attempt to detail it. The impression made, however, of the value of religion, and of its mighty power in sustaining the soul through its conflict with the last enemy, time can never efface; and the hectic flush was on her cheek; her voice was weak and tremulous; her limbs could not sustain the weight even of her emaciated frame, and she lay helpless on her bed of straw; but the presence of God was felt; her sorrows were forgotten amid her overflowing joys. Never was it my privilege to witness deeper humility, in combination with strong and overpowering faith;—never, to see the tears of repentance blend so perfectly with the rays of celestial hope on human countenance,—never, to hear the sighs of a spirit grieving over surrounding wickedness, mingle in such sweet accordance with the triumphant aspirations of a saint, feeling itself already on the verge of heaven. There was nothing flighty in any expression that fell from her lips; but all was peace, love, filial confidence, and chastened joy, in the prospect of being soon with Jesus, and of being LIKE him for ever.

I have never stood by the sick bed *of any* Christian, where faith more *gloriously* triumphed than here. Never by a sick bed where disease held such close companionship with poverty, and with all things most unpleasant to carnal vision; never by a sick bed, with whose occupant I would more cheerfully exchange places; and many are the sick and dying beds, where it has been my happiness to witness the triumphs of piety. But, turning from the scene with my venerable companion, I could not refrain from exclaiming, "O that the rich and the mighty, and the noble of the earth, could all behold together the poor Indian widow, so sweetly breathing her soul into the bosom of Jesus." She lived not long after this. The world had become "a tiresome place;" and though her eminent piety claimed for her the affection of some, and the respect of all, she could no longer exert that influence which her heart desired, over the infatuated beings around her, and she panted for the employments, and the joys of a world where prayers and tears are no more needed; where sin and sorrow can no more enter. The noise of revelry often disturbed her. The follies and vices of her tribe distressed her; but evils that she could not remove were patiently endured, and her solitary griefs were poured with humble confidence into the bosom of the Saviour, while her supplications for her "brethren according to the flesh" ceased not, till her spirit returned to the God who gave it.

A thousand times has this scene, so long gone by, come up to recollection with all the vividness of the first impression; and as I have wandered in imagination over the hillocks and plains where stood the unsightly wigwams, and the half cultivated fields of the despised Indian, the poor widow, and the track of light she left behind her, marking the way to God, have enchained every thought, and drawn me irresistibly to contemplate those

> "Sweet fields beyond the living flood,
> Dressed in immortal green."

Then again, I have been constrained to contrast her situation on the bed of death, with the situation of others now moving gayly upon the tide of earthly occupation, and then dashing upon



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A HYPOCRITE DETECTED.

[Furnished by a Clergyman.]

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ighly respectable, but an inge-
caviller *on the subject of reli-*
gion, whose conscience was exceedingly difficult of access; yet he had two pious daughters, one of whom was now very low with consumption, and he had lately lost another, of lovely character, by the same disease.

We met him in his yard, when, after a brief introduction and explanation of our object, the following conversation ensued.

Doubtless, Esq. D., you regard the subject of religion as highly important?

Yes; my opinion is, that religion is all-important. If it is any thing, it is every thing.

By religion, you mean the religion of the Bible, I presume, Mr. D.?

Yes; I don't know of any other religion, that I have any faith in.

Well, Mr. D., do you adopt the religion of the Bible as the rule of your life?

I can't say that I do. I don't want to profess what I do not possess. Many professors of religion, who make a great noise about it, don't seem to me to be any better than some who do not profess.

That is doubtless true, I replied; and it is a most humiliating fact, that it is so; but I presume you would say, that all such persons are unworthy professors. You would not regard religion any the less important, for their abusing it; and I presume you would not think of urging their false or doubtful professions, as any apology for your neglect to make a true profession of what you believe; would you?

Certainly not; but I do not wish to be a hypocrite. There is no character which I despise so much as that.

He now invited us into the house, and we were seated in the room with his sick daughter. After a few words of conversation with her, in which she appeared perfectly happy, and reconciled to her approaching dissolution, I turned to her father, and said, Mr. D., there are some professors of religion, are there not, in whom you have confidence?

Yes; I think there are.

Do you not think these daughters are sincere in their professions, and in their prayers and anxieties for their aged father?

Yes; I believe they are.

Well, Mr. D., it is a great blessing to have such daughters, if they are truly what they profess to be; and the responsibilities of a father, in such circumstances, appear to me to be very great. Do you not feel that you incur great guilt, by neglecting religion, against the prayers of your own children, whom God has raised up to point you to the way of life?

It may be so, but I do not wish to be a hypocrite.

You are right, Mr. D., in not wishing to be a hypocrite; but do you not deceive yourself in the use of that word. Since you first made use of it in our conversation at the door, I have been reflecting upon its proper meaning; and you will pardon me for saying so, as it becomes us to be faithful on this subject; but I must say, that I think I have never seen a more striking exemplification of my own idea of what is meant by a hypocrite, than is presented in your present attitude. A hypocrite is one who acts contrary to his professed belief. Now, you profess to believe that religion is all-important, but, by your neglect, you act as if you had no such belief. Have you ever thought of the word in this application to yourself?

No. But if this be so, what is to be done?

If you are really sincere in this question, Mr. D., I am happy, as a minister of Jesus Christ, to inform you. But, if I should tell you what the Lord requires, and convince you of it, do you really mean to do it?

He replied with much emotion, I think I do.

I then preached to him the necessity of repentance and faith in the Saviour, and said to him, that I saw no reason why he should delay a single hour to give himself to Christ. I proposed to him to kneel down then, in the presence of his family, and pray, and consecrate himself to God, for time and eternity, in humble dependence on the grace of God, to keep him from falling.

With a faltering voice, and eyes swimming with tears, he replied, I do not think I could make any thing of a prayer.

It is not likely that you can, Mr. D. The wonder is, that after having spent a long life in impenitence, you have even a tongue left to pray with, or as much as the prospect of a few days to devote to the service of Him, whom you have so long and so deeply offended. But our Father in heaven accepts according to what a man hath, and invites sinners to his service, even at the eleventh hour. I then told him, that if he desired it we would all kneel, and I would pray for him, and at the close we would remain upon our knees, to give him an opportunity to try to pray. He consented, and after a short pause at the close of my prayer, he poured out the desires of his heart in broken language and trembling voice. The scene was melting beyond description. It was probably the beginning of spiritual life in his soul. From that time he has not ceased to maintain the duty of family prayer. Not many months after he became a member of the church, and has adorned his profession by a life of faith for nearly two years.

A PRACTICAL EXPLANATION OF FAITH.

[Furnished by a Clergyman.]

Among the inquirers, at a protracted meeting, held in the village of S——, was a young lady, who showed much frankness, and much knowledge of Gospel truth. When the duty of submission and trust in the Redeemer was urged, and explained by a variety of comparisons, "O," said she, "I see it; but when I attempt to give myself away, and cast myself upon the Saviour's arm, there is something in my heart which seems to draw back." At the conclusion of the meeting, just as I was about to leave the house of God, she came to me, and said, "If I look away from my wicked heart, and look to Christ, will that be right?" "Yes," I replied, "look, and live." I am informed that she still gives good evidence, of having seen such loveliness in his holy character, that she has, so far as man can judge, never been willing since that time, to withdraw her admiring gaze.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

. VI. SEPTEMBER 1, 1833. No. 5.

MONTHLY CONCERT OF PRAYER.

VARIETY ESSENTIAL TO SINCERITY IN PRAYER.

t our last address adapted to the Monthly Concert, we briefly illustrated the ortance of *variety* as essential to the *unity* of prayer. We now propose to v that *variety* is equally essential to *sincerity* in prayer.

very one acquainted with the effect of public speaking, has observed that ral expressions make but little impression upon the minds of an audience. only when the speaker descends to particulars, and exhibits and elucidates ubject in detail, that he secures attention, and awakens a deep and lively in- st, both in his own mind and in the minds of others. The same remark is icable to the effect of prayer. If, in approaching the throne of grace, we r our thoughts to rove in vague indefiniteness over the general objects ayer, the emotions of our hearts will also be vague and comparatively life- and if we utter our supplications in general expressions, we shall repeat with very little fixedness of thought or warmth of feeling. It is only when ind fastens upon the great object of prayer in its several parts, and con- lates distinctly the particulars of its wants, that the heart is awakened to the mpression of their importance. If, then, we would have our attention fixed ur hearts warmed into earnestness, in view of the proper objects of sup- ion, we should acquaint ourselves with particulars, and dwell upon them in rayers; and our sincerity, as well as earnestness, will be in proportion to earness of our conception of each particular object of desire.

ply these suggestions to each department of prayer, and their importance strated. Let the Christian turn his thoughts inward upon himself, and how ified is his experience! At one time he enjoys the light of the divine coun- ce;—at another his heavenly Father's face is hid. At one period he grows ce and makes visible progress in holiness; then he loses his first love; and he repents and does his first works. To-day he rejoices in hope; to-mor- t may be, he loses his comfortable assurance. He is visited with mercies ith judgments; and tried with prosperity, and tried with adversity; and ferent periods the exercise of different graces is more especially called for. e sinned? He should repent. Is he suffering the chastisements of the ? He should be humble. Is he tempted? He needs strength. Has he ienced some direct manifestation of the divine goodness? His soul should led with gratitude. Is he called to suffer? He needs fortitude and sub- ion. Are sacrifices demanded? He needs self-denial. Is he called to un- e great, and difficult, and dangerous enterprises? He needs faith and

moral courage. And in every variety of condition, as his wants are, in some respects, peculiar, so his prayers should possess a corresponding peculiarity. Without this, though he may continue in prayer, he will fail to spread his real wants before the throne of grace; and what he loses in appropriateness he will lose also in sincerity.

The same principles are applicable to intercessory prayer. If we take a lively interest in the welfare of our friends, we shall not always be satisfied with asking God, in some general expressions, to bless them; but we shall discriminate among them, and pray for them according to their different conditions and wants. So the Christian parent observes the different characters, circumstances, propensities, trials, and temptations of his children; and the knowledge which he thus acquires gives shape and complexion to his prayers. The depth of his sincerity may usually be measured by the distinctness and discrimination with which he urges the peculiar wants of each before the mercy seat.

Again, the consistent Christian is necessarily a patriot, and one of the ways in which he faithfully serves his country is by his prayers for her prosperity. This is made his duty, by express injunction. "I exhort therefore," says an Apostle, "that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men,—for kings, for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." With this exhortation the Christian complies, but with *sincerity* just in proportion to his acquaintance with the existing state and true interests of the community or the nation to which he belongs. If he take pains to inform himself of passing events, of important objects attempted, and of vices and errors which prevail, there will be variety and distinctness in his perceptions of the necessities of the public, and a corresponding variety in his prayers will awaken his deepest feelings, and call forth his most ardent desires.

The same variety and distinctness of perception is essential to sincerity in prayer, when the Christian turns his thoughts to the condition of the church ever dear to his heart, but dearer in exact proportion to the clearness with which her image is presented to his mind. Let him be familiarly acquainted with her condition, her dangers, her true interests, and her glorious prospects, in all their variety, and if he is ever fervent in prayer, it will be for Zion, thus presented and contemplated. His soul will throw its deepest sympathies into her condition, and he will wrestle with the Angel of the covenant, not as one who graspeth a shadow, or beateth the air, but as one who feels that his hand taketh hold of the end of his faith, the crown of eternal triumph to the church.

The variety, also, which is given to prayer, by a contemplation of the signs of the times, contributes to the warmth of its sincerity. Go to the family altar of him who takes no religious newspaper, who seldom reads the missionary intelligence of the day, and is inattentive to passing events in God's providence; or listen to his prayer in the social meeting. He may have been religiously educated; he may have read the bible and embraced its general principles; his supplications may be orthodox in principle, but they are not appropriate. They *have no more* relation to the present condition of the church and of the world,



than to the times before the flood. By such prayers he fails to interest his own feelings, and much more the feelings of others. The dull monotony of his addresses to the throne is inconsistent with deep emotion or warm sincerity. How striking the contrast between such a suppliant and one who is awake to the signs of the times, who reads the fulfilment of prophecy in passing events, and who has thus some distinct perception of the point at which he stands in the progress of the history of the church. To such a one, every day, every arrival from a foreign port, every teeming mail, brings some intelligence which adds new variety to his prayers, and the strength of his desires and the warmth of his sincerity are increased by every new topic of supplication. His prayers for Zion embrace, not only a general outline, but a filling up of the picture of her condition. They grow out of the circumstances in which the suppliant stands. And such prayers avail much at the throne of grace. Such was the prayer of Solomon, at the dedication of the Temple,—the prayer of Nehemiah, when he heard of the desolations of Jerusalem,—the prayer of Daniel, for the restoration of the Jews,—and such were many other prayers recorded in the bible. They were shaped by the circumstances in which they were uttered.

Let all, therefore, who meet at the Monthly Concert, as they would commend the sincerity of their prayers to God, study the condition of the world, and the signs of the times. In the light of that intelligence which is reaching us from every portion of the globe, let us strive to unroll the map of man, and read the whole volume of the Redeemer's providence, as it now is. And, as we pray, let us seize upon passing events, and urge them before the throne in all their variety, and with all the interest which their importance, and our nearness to the time of the final triumph of the church, are suited to inspire.

AN ADDRESS,

Delivered at the Seventh Anniversary of the American Home Missionary Society, May 8, 1833, in support of the following resolution, viz:

"Resolved, That, in view of the great and increasing claims of the Western and Southern States and Territories, it is the imperious duty of the Home Missionary Society to redouble its efforts to supply them."

This resolution, Mr. President, utters a sentiment deeply felt by myself, and by my associates of the Executive Committee. It is in their name, sir, that I rise, with much diffidence, to impress it upon the hearts of this audience. It proposes a duty to be done—a duty, at once embraced in the great design of this Society, and now, *especially, demanded* by the shaping of divine providence; a duty which must be done, and which, under the blessing of God, can be, by the combined and concentrated efforts of American Christians. Yet it never will be done, until its imperious claims are more justly appreciated, and more deeply felt by those who possess the means of its accomplishment.

In the first place, the extent of the field must be understood. Look at it, as it now is! The great South and West! On the one side, washed by the waves of the ocean, and on the other, extending its border to the foot of the Rocky Mountains; embracing eighteen states, and parts of states, and territory sufficient to form as many more of equal extent. See it, watered by a thousand rivers, and smiling with a degree of fertility not surpassed by that of any other equal extent of

country on the globe. Some portions of it, even in its natural state, are enchanting.

But I will speak now of the West, sir, and the South-West, from which I have recently returned, after a tour of six months in the service of this Society. My brother, from the South,* who promises to succeed me in some remarks upon this resolution, will tell you of the claims of the Southern Atlantic States, better than I could hope to do it.

Look then, a moment, at the wide spreading West, embracing an area of 1,300,000 square miles, which is nearly two thirds of the whole territory of the United States, extending from the Atlantic to the Pacific Ocean. There lies the "GREAT CENTRAL VALLEY" of North America. From the mountains, on either side of it, flow down to its centre, through channels of from two to four thousand miles in length, the great Ohio, the Kentucky, the Tennessee, the Missouri, the Arkansas, and the Red Rivers, and mingle their waters, with a thousand others, in the mighty Mississippi, and then, by a hundred mouths, pour them into the ocean. Taken as a whole, nothing, on earth, can surpass the magnificence of its scenery. Over vast regions of its surface, the lofty forest waves, in its unbroken, original grandeur. Anon the eye is greeted with the view of open prairies, spread out, like inland seas, to break the monotony of nature's wildness. These, though new, and mostly unoccupied, are so old in their aspect, so fertile, so like the richest cultivation, so cleared of "thorns and briers," that the traveller, who looks upon them for the first time, can hardly devest himself of the impression, that they must have been designed for the abode of some superior order of beings, who have been permitted to dwell there, freed from the curse which has come upon the earth for man's sake.

This, sir, is natural scenery. This is the valley of the West, as God made it, and spread it out to the sun; and better, far better, to have left it so, in its original solitude, to waste the fragrance of its wild-flowers upon the desert air, than that its exuberant fertility should nourish a population to be cursed with the perpetual blight of infidelity and irreligion. But it has begun to be occupied. The beaver and the buffalo have retired to remoter regions, and the untutored tribes who lately roamed over its surface, and pitched their rude tents by the side of its fountains, have receded towards the setting sun. Civilized man now claims it as his own. Already, principally within fifty years, a population of more than four millions, from the older states, and from Europe, have flowed into that valley. As a body, if they may be called so, in their present heterogeneous character and forming state, they are a noble race of men; and, in pleading their wants, I would, by no means, depreciate their character. But they are sinners, like ourselves, and, like other unrenewed men, if left without the Gospel, they will spoil the beauties of nature, and cumber the ground which God has so richly blessed. They are men of vigorous intellect,—thinking men, free, bold, and energetic, and, in all that pertains to worldly enterprise, intelligent. There are, also, in the West, as you know, many educated men, of the highest professional eminence, and many of enlightened piety, who adorn the doctrines of the Saviour; but the mass of the people, thrown together from different parts of the world, and thinly scattered over an uncultivated country, have found it difficult to secure the means of educating their children. The result is, that this, to a fearful extent, has been neglected. In most of the Western states, there is yet formed no adequate system of common school instruction; and even if a suitable system *were* prescribed, teachers have not been furnished of suitable qualifications. Multitudes, therefore, are growing up without the knowledge of books, and many a family has not even an individual in it who is able to read the Bible.

But the condition of the West, most affecting to the heart of the Christian philanthropist, is its inadequate supply of the preaching of the Gospel, by competent ministers. This, too, has been the result, partly of the condition of

* The Rev. W. S. Plummer, of Petersburgh, Va., who, we hope, will, hereafter, furnish us the substance of his interesting remarks for publication.

the country, and partly of the choice, or rather the carelessness, of the people. Few, comparatively, who have made their homes in the West, have remembered the God of their fathers. Multitudes have gone there without religion; nay, it may be, to avoid the unpleasant restraints of the Sabbath, and of religious institutions; and while the few weep in secret places, in remembrance of the sweet privileges which they once enjoyed in more favoured states, the mass of the people are reckless of these blessings. Excepting, therefore, in the principal cities and villages, and other places where the more able and better disposed have clustered together, but little has been done to secure these blessings. The scattered population of the West have been contented to live without, or have despaired of their ability to attain them. They have thus been open to every adverse influence. They have so extensively suffered the blind to lead the blind, that almost every conceivable error has been embraced. Infidel books and infidel papers have been widely circulated, and infidel preachers even have taken the place of those of Christianity, till the public mind is extensively poisoned. You often meet there the low disciples of Paine, and the unblushing atheists of the school of Owen and of Frances Wright. There too are professed ministers of the Gospel, who speak evil of things which they understand not. To sharpen their wit, and give point to their sarcasm against benevolent institutions, they publish odd and ludicrous fancies on the predictions of the Bible. The scorpions, for instance, spoken of in the Book of Revelations, according to their interpretation, are Missionary, Tract and Sabbath School Societies, their *tails* are the missionaries and agents whom they employ, and the *stings* in their tails are the Tracts and Sabbath School books.

I know, sir, that these grovelling errors, and this degrading perverseness, are not peculiar to the West. They are found to some extent in our most privileged states. They have their lurking places in this city, *fast by the sanctuaries where we worship. But they are more prevalent in the West,* more unrestrained, and less awed by religious truth and religious example. In a public mind so unformed, so active and buoyant, so reckless of eternity, they threaten to sweep away the barriers of Christianity, unless they be arrested by the only instrument which is or can be the power of God unto salvation.

These, sir, are the dark shades of the picture. But they are brightened with hope. There is a redeeming spirit in the West itself, which invites the efforts and implores the aid of the older states. There are perhaps 1500 churches there, of different denominations, (most of them feeble and scattered, it is true,) who will welcome with their sympathies, their prayers, and their co-operation, whatever can be done to pervade the whole valley with the saving health of the gospel. And the work is begun. There are now on the ground not less than 800 educated ministers actively engaged in holding forth the word of life—540 of our own denomination. Of this number, 260 have been planted there, or aided in their support, by this Society. And other influences, the Bible, the Tract, and the Sabbath School, are combining to encourage and give efficiency to their labours. Above all, the Spirit of God breathes upon the valley; revivals of religion have been multiplied, souls have been converted, and almost wheresoever they prophecy, the dry bones begin to live. The results of the labours of our missionaries, and of others, have been of the most encouraging character.

We have not, therefore, been accustomed to stand upon the brink of the abyss of infidelity, and shiver over the bottomless pit, as if it were the doom unavoidable of the generations which shall come after us. No, sir, we read in our country's destiny better things and brighter hopes. This land in all its future greatness belongs to Jesus Christ. Its uncounted millions, which will come, and go, when we are dead, are his. They shall be, I had almost said, his first and brightest undisturbed inheritance among the nations. And what American Christian can doubt it, whose memory serves him with the details of his country's history? Every

great event which has marked its progress has proclaimed the presence of Him, who is head over all things to the church, preparing here for himself, a broad theatre, on which to display, first and most triumphantly, the ascendancy of that grace which shall subdue and convert the whole world to obedience and love. The discovery of this continent overturned the systems of the ancients, and gave a new face to knowledge and to adventure. The opening of its mines has produced a revolution in property throughout the world; and the independence and free institutions of the United States, with the unexampled prosperity which has thus far attended them, have, as it were, stereotyped and spread out to the gaze of the peopled earth a new lesson of instruction on the rights of man, and the voluntary, heartfelt, and uncompelled homage which is due to God. They have opened the way for the triumph of Christianity, by uniting it with civil liberty, and trusting it, yes, trusting it, to the unaided and unrestrained power of its own truth, which, by the Holy Ghost, approves itself to every man's conscience in the sight of God. Through the influence of this example, thrones have fallen and other thrones tremble. At every expansion of this influence, the older countries seem destined to undergo new changes. And it is not these principles alone, that are changing the destinies of the world. Another influence has come down upon us, directly from the throne of God, which seems intended to give life and tone, not to the political freedom only, but to the undefiled religion of the nations. It is the influence that plants religious institutions, and sustains them, not by the laws of the land, but by the voluntary contributions of the people, and the stronger dominion of public opinion—that converts the souls of our citizens, that wakes with revivals the slumbering churches, and leads repenting sinners in vast multitudes to the Saviour. In no other country, since the age of the Apostles, have revivals of religion been so frequent and so signally marked with tokens of the Divine Spirit. *And does* not this indicate that he who *governs the* nations, is beginning here *to ride forth*, conquering and to conquer; and that he designs to spread these blessed influences over the whole world? If this fire from the Lord had been kindled in some deep, dark glen of obscurity, in some degraded section of the world, where mind has lost its native energies, and is bound down with affliction and with iron, then we might have supposed, with some plausibility at least, that it was designed for some other purpose than to enlighten the world; but since it is lighted up in so many blazes on the tops of the mountains, what is it—what can it be, but a light to lighten the Gentiles and the glory of his people?

We infer, then, that God has determined to hasten, in his time, the conversion of this nation. Before the one hundredth anniversary of the American Home Missionary Society, he who shall pen its annual report, will write it down, and he who shall then live to address another and a more deeply interested audience, on behalf of this Committee, will proclaim it, that the work is done. Yes, sir! DONE—and from Plymouth's rock, where freedom's pious fathers landed, to freedom's farthest mountains, the standard of the cross shall be waved over a grateful people, and incense and a pure offering ascend to God, from the Atlantic to the Pacific shore.

This may appear enthusiastic, Mr. President, but who, that has faith in the promises of God, and is awake to the signs of the times, can doubt the practicability of such a result, if we who now live, with all our facilities for doing good, do not fail to improve them? And I seem to hear *thirteen hundred thousand* voices, the whole number of professing Christians in the United States, uttering the promise, We will not fail. As God shall prosper our poor endeavours, the work shall be done! Yes; let it be done in the length and in the breadth of the land. Then we may say to the nations, Look up, and lift up your heads, for your redemption draweth nigh. "The Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

CORRESPONDENCE OF THE AMERICAN HOME MISSIONARY SOCIETY.

VIRGINIA.

ANOTHER APPEAL FROM EASTERN VIRGINIA.

From the Rev. W. J. Armstrong, Richmond, Va., on behalf of the Executive Committee of the Missionary Society of East Hanover Presbytery.

Since the letter in the last No. of the "Missionary," (page 69,) we have received the following from the Rev. Mr. Armstrong, which we publish, as throwing additional light on the religious conditions and prospects of that interesting portion of Virginia.

Our field of labour is eastern Virginia, commencing at the upper line of the tier of counties next above the head of tide-water on our rivers, and extending to the bay and the ocean. There are within these limits nearly forty counties, containing a population of about 400,000, one half coloured, and all the principal towns in the state.

In this region there are twelve settled Presbyterian ministers, or about one to each 35,000 inhabitants. The number of Episcopal ministers is about as large; and of other evangelical denominations, there may be, perhaps, as many more, who are educated men. This statement may aid you in judging of the destitution of this region of country.

Its natural advantages of soil, climate, convenience to market, &c. are very great; not surpassed, perhaps, by any country in the world. But these have been grossly abused, by the indolence of the inhabitants, and a wretched system of cultivation. This country has been the great hive of population, from which emigrants have gone out to the upper part of the state, and the whole West and South. If it had been thoroughly evangelized forty years ago, the West and South would probably have borne a moral complexion very unlike what they now exhibit. At present, there is every reason to believe this country will exert more influence upon Africa, through the Colonization Society, than any other portion of our land. The habits of the people are rapidly undergoing a change. The influence of the temperance reformation, and the recently commenced process of restoring worn-out lands, through the agency of marle, which everywhere abounds, bid fair to regenerate its temporal prosperity. Population is increasing, and lands are rising in value. The reputed sickliness of the country during the autumnal months, is believed to be owing more to the luxury of the people, than to any other cause. As to slavery, the conviction of its wretched impolicy, as well as wickedness, is fast gaining ground; and the people are more and more looking forward to the gradual removal of this curse. Under the skilful cultivation of industrious freemen, I have no doubt this country would become the garden of the United States.

The people are naturally a kind, generous, noble race; but, to a great extent, ignorant of pure religion, and infested with many errors.

Now in this region we wish to plant forty Presbyterian ministers, as fast as possible. We can get the money for their support, but where shall we find the men? Our seminaries will give us a few, but not half as many as we want. Can you send us any? We want men of enlightened zeal, patient, prudent, and with large hearts, full of love to God and man; men who will be willing to labour for the salvation of the blacks as well as the whites, and capable of bringing divine truth down to the comprehension of children and servants. If you can help us in this matter, you will have our grateful acknowledgments, and, I doubt not, do an important service to the cause of Christ.

MISSISSIPPI.

AN APPEAL FOR LABOURERS.

From the Rev. C. Byington and D. Wright, Committee of the Tombigbee Presbytery, Columbus, Miss., July, 1833.

We wish to have you, and others associated with you, know more of the great missionary field which lies around us, especially along the whole length of the Tombigbee, and from that river west to the Mississippi. It is one design of this communication, to lay this subject before you, and to request aid. More than a year since, we made application to your Society for a missionary, but have failed to get any additional labourers.

We feel constrained to renew our request. We must now ask for at least two good missionaries, to labour constantly

within the bounds of the Tombigbee Presbytery, to commence as early in the autumn as may be.

We now add a few reasons which influence us in making this request.

1. The field is *large*. Our Presbytery embraces an extent of country about 300 miles long and 200 broad.

2. It is an *important one*, if we consider its extent, its infant character, its advantages as to soil and navigation, and the multitudes that dwell here, and the greater multitudes that will soon be found within its limits. Thousands have their eyes on the lands lately ceded by the Choctaws and Chickasaws to the United States, as the place where they expect to reside.—Faithful men are needed, to point them to an inheritance in the skies.

3. It is a *new field*. Nearly every thing that fits for the kingdom of God must be effected here after the labourer arrives. As in all newly occupied lands, many vicious people will be found. There are also many excellent families, but much scattered, and often strangers to each other.

4. It is a very *destitute* field. We have now only five members of this Presbytery. Three of these are missionaries, under the direction of the American Board of Foreign Missions, all of whom are charged with the business of their own mission among the Indians. Two of them expect before many months to go elsewhere, and of the two remaining, one has the charge of an Academy. Surely these facts show that this is a *destitute* field.

5. It is a field *dependent* on others for help. It is true we have ten churches under our care; but they are feeble and poor, and we see not how they can call and sustain labourers here. Unless some Missionary Society shall lend a kind and liberal aid, this field will be barren, or worse than barren. Clergymen, called Presbyterian, may come here, and reside, and cultivate large tracts of land, or engage in some other business that is profitable; others, of other denominations, may do the same, and one be a lawyer, and another a merchant, and another a planter, and another an innkeeper. But can this great field be occupied with any prospect of good, by such labourers? We commend the field to your Society, and hope you will follow up the American Board of Commissioners for Foreign Missions, and send us men to gather in the spiritual harvest.

We offer other reasons. Here are many places of growing importance, where preachers would be gladly received, and *where are* materials with which great good *can be done*.

Again, the friends of this cause here have contributed something to aid in the work. We have money in our hands which was given for the express purpose of obtaining new labourers on this field. It is not a large sum, but would soon be much larger, if some good missionaries were here. Such men as Barnabas, (Acts xi. 24,) would be rich blessings to this people. Some such may the Lord send.

MISSOURI.

A SUGGESTION.

From a Layman in St. Louis, Missouri.

St. Louis is the seat of Romanism, in the West, as you are aware. Some of the Romanists are begining to examine the Bible, and are determined to examine for themselves, but only a few of them can read. Now, if it were possible to obtain a French Calvanistic missionary, well acquainted with the history of the Roman Church, and a man of talents, and to throw him in among our French and Germans here, I think more good would result from his labours than from all the controversy going on in the country. Can the man be found? I hope the Lord will send you one, and the means of sustaining him in such a field.

From the Rev. B. F. Hoxey, Tate's, on Grand Prairie, Missouri.

[Within the last month, reports have been received from the following missionaries in Missouri: Rev. Messrs. Chamberlain, Cochran, Hoxey, and M'Afee, all of whom are labouring with diligence in their several fields. The following is from the report of Mr. Hoxey.]

Though pastor of the Aux Vause church, my labours are necessarily bestowed on a very scattered population, disperred from ten to twelve miles from a central point. I had fain hoped that the spirit of revival would not have died with us in the course of fourteen months; but such is the painful fact on which I am called to *look*. I fear there is very little of the real revival spirit among us, though our meetings on the Sabbath, and our prayer meetings, are very well attended. The obstacles to a continued revival, in a population widely scattered, and embracing different denominations of Christians, are numerous and great. I preach three Sabbaths in a month at the Aux Vause meeting-house, and once at Fulton, unless protracted meetings, and associated labours, interrupt this arrangement. In addition to this, I usually preach once, in the middle

receive a correct religious influence; and although the case is a difficult one, I do not regard them as entirely beyond our reach. I had formerly paid some attention to the rudiments of their language, and am now endeavouring to enlarge my acquaintance with it, in the hope to be able, after a little time, to converse with them. This is particularly necessary, as but few of them can speak English; and so many are coming, that a great proportion of the adults will probably never learn. One of the members of our Church is a Pennsylvania German, and speaks and writes both languages with ease; he offers to render me any assistance which I need.

A WAY TO FORM SABBATH SCHOOLS IN MANY PLACES.

From a Missionary in Illinois.

I have visited families and schools, and been able to form lately two Sabbath Schools in this neighbourhood, where they have never before existed, and where the Sabbath and the Bible had been little known or regarded. In one of the neighbourhoods, a great change is already effected in the morals and appearance of the people, by means of the Sabbath School, and the other is promising. It is often difficult to start Sabbath Schools—there is so much ignorance, prejudice, and sometimes direct opposition. I have a way for it, which does well, where many good efforts of another sort are lost. In my visiting about, I look out some house in the settlement where I intend to form a school, in which it may be held, (and one can generally be obtained in one way or another,) and then, without giving a word of notice to the people about forming a school, (for this would waken and combine opposition,) I fill my saddle-bags with books, begging what I can, and buying what I cannot beg—(for it is against the rules for the depositaries of the Sunday School Union, to give books before the school is formed;) get on to my horse with them, and ride round to each family in the settlement; talk over with them the whole matter of the Sabbath School, and its benefits—persuading the parents, showing my books, and interesting the children; giving to each one, on condition of their attending the school, such a book as would be needed in it, and, at the same time, telling them when and where we would meet to begin. In this way the careless and prejudiced, who would not stir a step to hear ever so many addresses on Sabbath Schools, become deeply interested; objections (at which you would smile often) are obviated on the spot, and opposition is taken by surprise, and overcome, before it can rally and take ground. Experience has shown me that such a course as this is the only way to succeed in many places here. One of my most interesting Sabbath Schools, at present, is in a place which the good people around, a little time ago, pronounced hopeless.

From the Rev. J. Porter, Chicago, Ill.

NEW FIELDS OF PROMISE.

You must have heard from Br. Kent, of his visit to this place. [See Home Missionary, for August, page 64.] I was surprised and delighted to see him. He felt, as do all Christians, who see the wants and prospects of this region, that its cry should be heard. Since he left, I have explored the county, and comforted the hearts of many who had long sighed for some one to come to their aid. I passed a Sabbath, in that excursion, at a settlement on the Du Page, 30 miles west of this. There were 15 professing Christians from a Church in Vermont, who seem to have transplanted New-England piety into these beautiful prairies, where it bids fair to flourish with strength equal to that seen on the hard soil of the Green Mountains. They had two services on the Sabbath, in their log forest sanctuary, a pleasant Sabbath School, a Temperance Society, and distribute Tracts monthly. At their request, I expect to organize them into a Church before the second Sabbath of this month, and administer the Lord's supper on that day, when there may be as many more present from other settlements, to enjoy that feast of love with them. There are three or four other settlements, all within 15 miles of that, where are found many that are waiting for the consolations of Israel. In two of them, I urged the establishing of Sabbath Schools. In one they have complied with the suggestion and try to keep up service on the Sabbath

These, together, would soon be able t sustain a minister, who could divide his labours among them.

I have encouraged them to expect me once a month, until I shall hear from your Society.

Several excellent Christian families have come into the county, since my last letter, who have come out from home and friends, with the great aim to do good in this deeply interesting part of our country. Some of them think it best to remain where there

is the least moral light, so that the darkness may be sooner expelled, and have gone to look at the nakedness of the land. My wish would be, that they remain here, so that, the heart being purified, the veins may receive a healthful stream.

I have organized a Church here, consisting now of 26 members; ten or fifteen more may soon be added, who are now members of other Churches. We have chosen three ruling elders, two of whom, one from the Fort, were ordained to the office, and n xt Sabbath, we propose to celebrate the Lord's supper; the first time ever commemorated by a Presbyterian Church on the West shore of Lake Michigan, except by the native Church at Green Bay.

Our Sabbath School is rising in interest by the exertions of several pious young men; but as our community is now composed of young men unmarried, or recently married, the number of children is few.

The Temperance Society in the Fort numbers about 60. There are three incipient societies in the county. I have obtained 20 subscribers for the Temperance Recorder nd one for the Quarterly Magazine. These, I am confident, will spread much light.

FOURTH OF JULY.

On the morning of the 4th, we had a prayer meeting in the Fort, to return thanks to God for our happy civil institutions, and to plead that we may live as those ought to live, who are receiving such blessings.

An oration was pronounced in the afternoon, before an audience of about one hundred intelligent, enterprising young men. As I contemplated the assembly, I longed to have them brought under the salutary influence of the blessed Gospel of the glorious God. What a band would they be to spread the light of truth. But now, most of them care for none of these things.

From the same, a few days later.

Yesterday it was my privilege to distribute the sacred elements to the first Presbyterian Church ever formed in this county. It consists now of 27 members, and will soon probably be increased, by addition of some now here, who did not come with us yesterday. If his is a branch which th Lord's right hand has planted, it will flourish, if faithfully watered.—Pray for us, that it may fill this wilderness with a heavenly fragrance.

I have learned this morning, from Dr. Temple, a Baptist brother, who has recently arrived from Washington city, that the American Baptist Home Missionary Society have just appointed a graduate of the Hamilton Seminary, as a missionary to this place. Dr. T. has taken interest in our prayer meetings and Sabbath School; and when his pastor arrives, who is now on his way, I trust we shall all have the same kind feelings towards each other. This place will, no doubt, soon need the labours of two faithful self-denying ministers constantly. So I look forward with pleasure, if I am to remain here, to the coming of the Baptist brother, with whom I hope I shall be found a true yoke fellow in the Lord. Including eight soldiers, there are now twelve professors in the Baptist Church in the place.

Together, I trust we shall be able to lift up a standard for the Lord, which, by his blessing, will bring many of the precious souls of this place in the liberty of the sons of God.

A TABLE SPREAD IN THE WILDERNESS.

AN APPLICATION

From a Committee of Guilford Church, Adams Co., Illinois.

We take this method to make known to your Society our situation as a Church, and to ask for assistance in the support of a minister.

Our settlement lies about twelve miles in a north-eastwardly direction from Quincy. It is on a high rolling prairie, with a good soil. Wood, timber stone, and water are abundant, and easily obtained. Every thing here is new, except the natural advantages of the place. It is but little more than a year since the first members of our Church seated themselves here. The Church is composed entirely of eastern people, principally from the town of Guilford, Connecticut.

The Rev. Solomon Hardy visited this settlement occasionally, and preached to us on week days, while he was supplying the place of Mr. Turner, as your missionary at Quincy; he now resides among us, and preaches to us on the Sabbath.

On the 20th day of February last, eighteen members were formed into a Church of Christ. It was a day of deep interest to us all. Every thing was conducted harmoniously, and, we trust, with a Christian spirit. Our confession of faith, based upon orthodox principles, was received without a single remark. The members gave separately an account of the work of grace in their hearts. We

unanimously pledged ourselves to abstain from the common use of distilled spirits. The Rev. Mr. Hardy preached from Mat. xiii. 31, 32.—*The parable of the mustard seed.* We joined hands, and covenanted with our God and with each other. We were strongly reminded of other days, when we first gave ourselves publicly to God, and of the different seasons when the long aisles of the churches we left were filled with the fruits of revivals of religion, who had come forward to offer themselves up to the Lord.

The Lord's supper was administered to us. It was the first time the death of Christ had ever been celebrated in the settlement. Our table was truly furnished in the wilderness. We were in a little cabin. The tall oaks of the forest surrounded us on every side. The whole scene was destitute of "pomp and circumstance." Instead of a costly communion board, we had a table hewn out of our native "bass wood." No costly furniture decked the humble board. Silver was not there, but common glass and common earthen. All this was a perfect contrast with what we had been accustomed to on such occasions. But we felt that the Lord was with us, and that the bread and wine represented the body and blood of Christ as fully, in vessels used at ordinary meals, as in those that are more expensive. That we should be so soon furnished with the ordinances of God's house, and invited to sit at his table, exceeded the expectations, and called forth the gratitude of us all.

There are two Sabbath Schools in the settlement. Dea. Chittenden, one of our members, has been instrumental in establishing other Sabbath Schools in the vicinity. A Temperance Society, composed partly of our own families, and partly of others, containing thirty names, has been recently formed. We attend the monthly concert of prayer, which is sometimes interesting. We have a prayer meeting once a week, and we have it in contemplation to organize a Bible Class before long.

We are now about to make a request such as we never made before. Heretofore we have been accustomed to give to our Society, and we gave cheerfully, and could gladly give more, were it in our power. But Providence has changed our situation, and we now need your assistance in the support of a minister. We wish the Rev. S. Hardy, one of your former missionaries, to be commissioned to this church (Guilford) for one year.

We are endeavouring to raise $100, to relieve his present necessities. We are all "new beginners." Our farms are not yet sufficiently opened. Our main dependance for grain the next year is "sod corn." The demands upon our purses have been great. The "new comer" must often purchase provisions for the first year, and, during that year, must buy his land and stock, and build his cabin and out-houses, and make his farm in order to live the next year without expense. This has been the case with most of us.

INDIANA.

A MINISTER WANTED.

Many are wanted in Indiana, as we have often had occasion to publish. But a letter which has just reached us from an elder residing in Jeffersonville, on the Ohio River, nearly opposite to Louisville, Kentucky, seems to us especially worthy of the attention of some faithful labourer, who is disposed to make his home in the West. It is rapidly becoming a place of business, and important to be occupied, and it is truly encouraging to learn that *one* of its citizens is doing so much to prepare accommodations for the labours of a missionary. The following is from the letter of our correspondent, who, we hope, will not be weary in well-doing, nor faint in his exertions, till the object of his desires shall be attained.

The friends of the Presbyterian Church would regard the occupancy of this place vitally important, if they would examine the claims of its locality and proximity to other sections of the state, and the surrounding country, which is fast settling, and will admit of a dense population. Our village has improved more in two years past, than for the last 15 years before. The population is now supposed to be 800. I have, for the Church, erected on a lot of mine a brick building, 38 by 46 feet, and one story of 14 feet high, which will be ready in three weeks, for preaching, for the expense of which I hold myself bound. Should we fail to get a minister, I shall feel at liberty to transfer my residence to some other point. The amount to be expected towards the support of a minister, will depend entirely on how he is liked, when we hear him. Probably, not less than $100, and perhaps more, may be had from the people here. We have no Sabbath School in this place, where there might be gathered at from 50 to 75 with ease; the children are all anxious to know

when we will begin the school. It is one of the most beautiful and healthy situations on the Ohio, so far as my knowledge extends. Do, my dear sir, remember the spiritual dearth we are labouring under, and send some faithful messenger here to the help of the Lord against the mighty.

From the Rev. J. Hill, Owen and Putnam Cos., Ind.

You are aware that Br. Lowry and myself labour in connexion, half the time, in destitute places, where there is a probability of building up the cause of Christ. We have recently organized a small Church in Putnam county, consisting of 8 members, named Pleasant Hill. Three were added, upon examination, at our last meeting at that place. We calculate to organize another Church next week, in Greencastle, if the Lord will. In Bethany Church, 4 have been added, on examination, and 3 on certificate. Br. Lowry has had a sacrament in Poplar Spring Church, at which time I assisted him, and 20 were added, on examination, and a few on certificate. Dear Brother, I am convinced, more and more, that the great God presides over your Society. We know that he is with us, we see his works, we feel his grace, we behold his beauty, we love his service, we love his people, we love sinners, and we will labour for their good, for Christ's sake.

From the Rev. Martin M. Post, Logansport, Cass Co., Ind.

ENCOURAGING SUCCESS.

Since my last report, my services have been continued as usual, partly in this town, and partly in destitute settlements, within the limits of the county. Increased attention and respect are paid to Christian ordinances. Six persons have been received into communion with this Church, on examination, within the last two months, and there have been a few striking cases of hopeful conversion within the last ten days. The Sabbath School interest was never so prosperous here as this summer. An improvement, manifest to all, has taken place in the appearance of the town, since the suppression of the groceries. On the whole, the prospects of religion here were never so hopeful as now. The Presbyterian Church has about 40 members. A little more than three years ago, there was no Church nor religious society in the county. A lot for a meeting-house has been selected and given by the proprietor of the town. It is intended to commence building next summer.

PROMISING FIELDS ON THE UPPER WABASH.

Lafayette will undoubtedly be vacant this fall. It is second in importance to no place in the Western country with which I am acquainted, that remains to be supplied. It requires, and I most earnestly hope will receive, without delay, the labours of an able and faithful man. The Upper Wabash country is not yet valued at the East, according to its comparative claims. I have never known an individual who had travelled across the state of Illinois and the Upper Wabash country, who did not pronounce the latter superior. Rev. Mr. Schermerhorn recently paid us a visit, from St. Louis, on Indian affairs. He thought this section of Indiana much superior to any he had seen in our sister state. Illinois does not receive too much attention, but Indiana receives too little.

The St. Joseph's country, also, of which I have often written, healthy, beautiful, inviting as it proves, with its four counties, and crowding emigrants, and rising towns, has yet not a solitary Presbyterian minister. By *delaying* to occupy that ground, more is lost, I fear, than can be gained in many years. It is in every respect, a field white for the harvest.

KENTUCKY.

MORAL EFFECT OF THE CHOLERA IN THE WEST.

We might fill the columns of the "Missionary" for the present month, with accounts of the ravages of this dreadful scourge in the Western and South-western states. Many of the reports of our missionaries, for the months of July and August, contain fearful descriptions of its desolating effects. But the public mind is kept so fully apprized of the progress of this disease, that we think it unnecessary to publish the many notices which we have received. We rejoice in the recent indications of its abatement, in many places, and render thanks to God that we have not yet been called to record the death of any of the present missionaries of this Society among its victims, though several have been afflicted in their families, and many of them have laboured in the midst of its appalling prevalence.

We have looked in vain, however, for the desired moral effect of this pestilence upon the people. In most cases, where it has prevailed, the inhabitants of the land do not appear to have *learned righteousness*. The louder the voice of God, the

more profound has been the sinner's deafness; and the more distressing the stroke of the divine rod, the less have the people appeared to regard the operation of the hand that wields it. Attention to the sick and dying, with the panic influence of fear, seems to have withdrawn the thoughts from God, and chained them down to sense. The design of the chastisement being thus overlooked, conscience has slumbered, amid the sighs and tears of suffering.

It is inexpressibly painful to notice these effects, detailed in the reports of our missionaries, as well as other perversions of these judgments of the Lord, by false teachers, and by the ignorance and blindness of a misguided people, where enlightened preachers are so few; and *they that are unlearned and unstable, wrest the Scriptures*, as we have reason to fear, *to their own destruction*, and to the ruin of many that hear them.

The following extract contains a specimen of the state of things, not only in large portions of Kentucky, but in other parts of the West, which have furnished occasion for these remarks.

From a Missionary in Kentucky.

Shortly after my last report, I was enabled to fix on two points in the country for stated preaching, viz.: a school house, about ten miles from town, and a private dwelling, about the same distance, in another direction. At each of these places I had preached repeatedly with great encouragement, and had hoped, before this time, to have witnessed many souls plucked as brands from the burning. I had made arrangements, and secured ministerial aid, for holding two protracted meetings; but before the plan could be executed, the alarm of *Cholera* was sounded in the country, followed with many most violent and fatal cases. This broke up our meetings, and the whole system of labour—for boards of health and medical gentlemen advised to a diffusion of the population, and discountenanced all assemblies. At my ordinary appointments I have been compelled to go away without preaching, for want of hearers; and even in town, I can obtain scarcely hearers enough to justify an appointment. The consternation is awful. Towns are vacated, and all business suspended, and every countenance looks as if it were awaiting the doom of the last day. The ravages of the disease you will learn from the public journals. One would naturally suppose, that such a state of alarm would be favourable to the *success of a minister* of reconciliation. But, sir, this pestilence, like most other temporal calamities, has more the tendency to desperation, than to produce a penitential conviction of guilt. And the consequence is, that if any betake themselves to the altar of God, it is more to find protection, while in the indulgence of sin, than to be cleansed from their moral pollutions. Accordingly, they find but little or no fitness in the *real* Gospel provisions to meet their wants.

ANOTHER GOSPEL.

I beg leave here to say, that there is "*another Gospel*" preached among us, that is adapted to the spirit of the times, and proves itself so by its success:—the *Campbellite* and *New Light* heresy of "remission of sins in the act of *immersion*." One man in this county has immersed 119 the last two weeks; and through the state, I am told, they are *plunging* their hundreds. If men can be made to believe this doctrine, it is natural for them, at such a time of alarm as the present, to go into the water; and a community like ours, so ignorant of the Scriptures, influenced by fear, and addressed with all the cunning sophistry imaginable, when the system is so much in accordance with the human heart, promising relief, and still granting indulgence in sin, can be very easily made to *believe*. It appears almost impossible to make headway against this error, especially under the present excitement.

I have often said, the current must run until it runs out of itself. All evangelical denominations look on with a marvel, to see the power of *water salvation* over *that of Christ, and him crucified*. A few weeks, however, will expose the weakness of this power, in its insufficiency to hold back its votaries from the vices and sins of their former life; and then, perhaps, the mind of the populace will be prepared to look at *truth*. I know not what will be the effects of these things on the community, after the storm is past; but I indulge the hope that it will give a little check to the spirit of worldly-mindedness, which before was threatening to ingulph every other thought or consideration;—that it will, at least, have a tendency to induce many to give their attention to the house of God on his own day. And may kind Heaven grant that his Word may run, and be glorified in this land.

OHIO.

From the Rev. H. R. Howe, Wilkesville and Huntington, Gallia Co., Ohio.

The field of my labours is wide and rude, but in the midst of many discouragements,

there are considerations which sustain your missionary, and make him feel that the ground he occupies is important.—While the Church has slept in years past, on the subject of domestic and foreign missions, the *enemy has been sowing tares*, and now, when the blade springeth up and beareth fruit, the *tares* appear also. Various errors, such as Universalism, Unitarianism, and the like, are the greatest obstacles to the success of my labours. Still, the truth of God is all-powerful, and will prevail.

TWO CHURCHES BUILT.

Our Sabbath Schools are quite flourishing, and I now preach every other Sabbath in a comfortable hewed log house, 26 by 30 feet, the timber of which was all growing in the forest about four months since. At least one fifth of the work has been done by a man who was an infidel when I came here. The Wilkesville meeting-house, which was only raised when I reached the place, will probably be well nigh completed this season. Seven only have been added to the Churches since my last report. Next Sabbath, I am to commence teaching a class of adult persons, in the Sabbath School, who cannot read.

A DISTILLERY BURNT.

The Temperance reform, like leaven, is silently operating on the whole mass. All the merchants in Wilkesville, five in number, have abandoned the sale of spirits, and the last distillery within ten miles, was lately consumed by fire.

A VACANT CHURCH TO BE SUPPLIED.

From the Rev. S. Newbury, Rutland, Meigs Co., Ohio.

Mr. N. has accepted an Agency for the Am. S. S. Union, for the State of Indiana, and is accordingly about to leave his present field of labour, which he has occupied, as our missionary, with fidelity and usefulness, the last two years. He makes the following appeal on behalf of his people, which we hope will not be in vain.

This is the last quarter of the year embraced in my present commission, and as I am not to remain longer in your service, on this field, the Church and congregation are extremely anxious you would send some other man to them as soon as possible. It is of the utmost importance that this field should be occupied by some one immediately after the present quarter. I hope this infant Church will not be forgotten or neglected. The society is pleasant, and the situation healthy and agreeable. The Church have an excellent parsonage for a minister, with a good house and garden, and young orchard, and the best well of water in this region. They have nowhere to look for a minister but to you. *Shall they not be supplied this fall?*

From the Rev. B. C. Beaman, Pike Co., Ohio.

LIBERAL BEQUESTS.

I am authorized to say, that one of the elders of this (Piketon) Church, has, in his will, given $250 to the American Home Missionary Society; $250 to the American Bible Society; $500 to the Presbyterian Church in Piketon, of which last donation, $250 are to purchase a little place for whoever may be the pastor of said Church, and $250 to be appropriated in that way which the rulers of said Church shall hereafter judge best. The donor is yet alive, but in feeble health, and thinks he may die soon, and suddenly.

From the Rev. A. Kingsbury, Warren and Belpre, Washington Co., Ohio.

THE MONTHLY CONCERT, AS IT SHOULD BE.

We have succeeded in putting in operation some measures, which, I hope, will enlighten the people, in regard to what is doing in the world. The monthly concert has been established, and individuals selected, to communicate, at each meeting, information of the progress of the Gospel in each part of the inhabited earth. The effect has been to introduce a number of religious papers, besides the increased interest on the subject which is felt by the individuals themselves. I find it is the best way, when men have "a mind to work," to keep them doing. But here every thing has to be begun. We have also established the Monthly Sabbath School Concert, and the children contribute a cent a month, for the purpose of sending the Gospel to heathen children.

A SUITABLE OBSERVANCE OF THE FOURTH OF JULY.

The fourth of July was a day of great interest to the good people of this place. It has formerly been a day of great dissipation; but on this day the Sabbath School children from this place, a few from Belpre, and a number from the Virginia side of the river, in all amounting to 150 or more, assembled in a large barn, for our house of worship was not large enough to hold the congregation, and listened to some addresses, and a short view of the rise and progress of Sabbath Schools in

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R FROM MISSOURI.

r. W. Hall, St. Charles, Aug. 4, 1833.

extracts from correspondence, ed, to give place to the follow- ached us. Will not many of comply with the last request *for us?"*

COUNT OF THE CHOLERA.

WEEK IN ST. CHARLES.

ks prior to the 3d of July, country; on that day I heard of nothing but the inhabitants were dispers- closed—all was gloomy— m marked almost every went to my study—all hostess and family had d in at the window, and, thinking it my duty to be among my people, to cheer them up, and exhort them to live in preparation for death—for several long, dreary, desolate days, I necessarily boarded, lodged, cooked, and washed for myself. The times are fearful—since then, I have generally rode 8, 10, and 15 miles daily, in town and country, visiting the sick and dying. The distress is great. A short history of one week will give you a faint idea of its extent.

Wednesday, July 10th—Called to visit, three miles from town, Mr. S., a young man of great promise for stability and usefulness in the Church, one of the ten who made a public profession, in April last. Disease, typhus fever; found him very low, yet trusting in his Saviour; his sufferings were excessive, yet he never once complained or manifested the slightest impatience. In the evening, I received a note, requesting me to attend the funeral of Mrs. Dr. W., whom, that very morning, I had left in usual health. She was a member of my Church, made a profession under Mr. Robinson's [our missionary in St. Charles, who died in 1828] ministry. She died in the full assurance of faith. I had visited her several days before, in succession. I uniformly found her ready to depart. She remarked to Mrs. J. A. Robinson, her most intimate friend, on the evening before, "I have no apprehension of cholera; but should I be attacked, I feel that I should have nothing to fear." Just before she expired, she looked in her husband's face, and, with the sweetest smile, said to him, "prepare to meet me in heaven." She was sick but eight hours. In view of Br. Robinson's labours, and of such a happy death, well can we say, "Blessed are the dead who die in the Lord, and their works do follow."

Thursday—Preached at Mrs. W.'s funeral; numerously attended, and many a tear was shed; a number of Catholics were present, and paid the most marked attention. Visited the second time, Mrs. H., a member of my Church, in a state of collapse. She had attended the bed of Mrs. W. the day before, not thinking that in 24 hours, she should follow. She expressed her readiness to die. Told me she had given every thing, her soul and body, and all she possessed, to the Saviour. I asked her if she could, from her heart, say, "*Here, Lord, I give myself away,*" &c. She quickly replied in the affirmative. She said to an attendant, "The Lord is good," and was no more. I returned to see Mr. S. again; he said he was "willing to live or die, as God should please; I do not fear death." He placed his hands in the atti-

tude of prayer, and, after a while, he slept, I trust, in Jesus. Thus, in one short day, three of my little flock were in waiting for the narrow house appointed for all living.

Friday—Preached at the funeral of Mr. S. As we committed him to the grave, the idea forcibly occurred, "who will follow next?" little thinking that it would be a brother in the ministry. The disease continued on Saturday. The French suffered much; a number died. I spent that day, as others, in visiting the sick, invariably dropping a word to such, and their attendants, personally, for the Saviour.

Sabbath, 14th—But 20 persons collected for worship. It was a solemn meeting—every countenance looked desolate. Visited Mr. M. and family, Methodists—their minister was absent. They lived in a room 15 feet square, no windows. The Roman priest had been urging them to let him baptize their children. He told them they would go to hell, unless they were christened. They only got clear of his solicitations, by plainly telling him, they did not wish to have any thing to do with Catholics. Visited, in the evening, Mr. W. and family, consisting of himself and four young ladies, his daughters, besides his servants, with one exception, infidels. The young ladies had been speaking of the cholera a few days before, and jeeringly remarked, "the cholera attacks none but *going to meeting folks.*" I found all the white family sick, two of the young ladies with cholera, in fearful apprehension of death—one of them in such a rack of pain, impatience, and fear, that she could not attend to any religious conversation. I spoke to others of the importance of "being ready," and left them.

Monday morning—Arose with a heavy heart; visited M.'s family again; the infant was dying in the cradle in one corner of the room, the father on a bed in another, with his two little boys, all helpless; the mother on another bed in the third corner. She asked me if I thought she would die; though I supposed she would, I waved the inquiry. From previous visits and conversations, I believed her to be a humble Christian. She thought she was willing to go—delighted much in singing and prayer. I pressed upon her the great importance of examining more particularly the grounds of her hopes for eternity. She spoke only of the righteousness of the Saviour. Her infant was buried in the evening, and she died at night.

Visited Mr. B., a Frenchman, who, with his wife, a stout, strong, and healthy looking woman, with six or eight small children, lived in a little log cabin, perhaps not 14 feet square. Two children appeared to be in a dying situation on the bed; the mother, in the greatest distress, was gazing at her little infant in the cradle, in the last agonies of death. Her lamentations were distressing. "*Ah, mon cher enfant!*" uttered in the most melancholy accents, was her constant exclamation. The father was told to prepare some soup for the other children. Said he, "I have notting in de world to make de soup for de garcons." My friend handed him money to purchase a chicken, for which he went in pursuit. They took my visit kindly, followed me to the door, and with their eyes, till I was out of sight.

I next visited my dear brother in the ministry, the Rev. T. R. Durfee. I had left him in the morning, and hoped to have found him better. He had been in bed eight days, from an attack of fever, which soon assumed a more malignant form, and of a typhoid character. To my great astonishment, I found him insensible, his eyes set, and apparently dying. However, on the application of stimulants, he revived. He had remained insensible since I left him in the morning, yet he was favoured with a lucid interval. He was entirely unconscious of his real situation, and was greatly surprised when his amiable companion told him the physicians considered his case hopeless. He was aroused at the intelligence, and said, "Do they, indeed?" and then calmly remarked, "I suppose, then, I must be near my end." When questioned of his hopes beyond, he said, "my Saviour is precious." His only daughter, a lovely little girl of about four years of age, was presented to him, in hopes of reviving him. He fondly pressed her to his bosom, and in the most affectionate tone, said, "Jane, my dear little Jane," and then immediately fell into his former torpid state, and breathed his last so gently, that we know not that he was gone. He died on Monday night, at 11 o'clock, the 8th of July. He was an indefatigable agent of the A. B. Society. It was to him a labour of love, his meat and drink; but he has rested from his labours, and his works will follow him to the judgment.

Tuesday—I preached at the funeral of Br. D. He was buried near Mr. S., for he was the next to follow. I visited Mrs. W., another of my parishioners. She was very low of fever, and, as I expected, I found her ready to go, and waiting to depart, and be with Christ, her Saviour. Saw M. again. His wife was laid out before him, for (as I said) she died the night previous; he appeared as if he would soon follow. I pressed upon him the duty of preparation.

He had been a boisterous, boasting professor, but not of our persuasion. I saw he was unfit to die—he seemed to be entirely unconcerned, admitted the propriety of what I said, then would talk of something else. O, what a fearful thing, thought I, to be a false professor, to be given over to hardness of heart, and blindness of mind. His coffin and shroud were made, his grave dug, but he revived; and, instead of praising God for his mercy, and thanking his attendants for their kindness, he began to curse them for their inattention, and in his senses too—he is recovering.

As I left the house, I saw poor Mr. B., who had nothing to make soup for his children, bearing on his shoulder the coffin and remains of his infant, over the bluff of the Missouri, followed by two little boys. That same night his wife was attacked, and died in four hours.

Wednesday—Visited the sick and dying, as usual. Found three of the members of my Church waiting for death, in bright hopes of heaven. If they die, I shall be desolate; yet I complain not, but rejoice greatly; and let the A. H. M. S. rejoice, that in one of its own Churches, in the far West, in one short week, of seven members, dead, or near death, all, without exception, expressed, in the near prospect of the grave, an unshaken reliance on the Saviour's blood. I judge not from sick-bed expressions, but their uniform, humble and devoted conduct in serving their risen Lord.

P. S. At midnight, three miles from a physician, last night, I too, was attacked with the epidemic, but, committing myself to God, and making a preparation of 12 grains of calomel and 4 of quinine, I this morning am doing well. But my visits to the sick must be discontinued for several days to come. Should I not write again, I hope you will never forget the Church of St. Charles. We were laying the foundation of our Church, but the cholera has stopped all work; the sickness is so universal and fatal in town and country, that business, concerts, Church meetings, Bible Classes, and Sabbath Schools, are entirely suspended; nor can we tell when things will be better. In addition to this dreadful scourge, fevers are trebled in malignancy and frequency, above those of any of the 15 past years. *Pray for us.*

RESIGNATION OF THE REV. DR. RICE.

We publish with pleasure the following letter from our late associate, Rev. B. H. Rice, D. D., and also, a resolution of the Executive Committee, on its reception. May we ever have grace so to discharge our duties, as to deserve the confidence of those whom we so much respect and love.

Princeton, N. J., Aug. 1, 1833.

DEAR BROTHER PETERS,

As I have, under a strong sense of duty, come to the determination to accept the call of the Presbyterian Church at this place, it becomes necessary for me to resign my office as Associate Secretary of the American Home Missionary Society, and to vacate my place in the Executive Committee. This change in the field of my labours, and in my relations, has resulted from no want of confidence in *our* Society, either as to its principles, its aims, or its administration. For more than three years, I have been in the Executive Committee, and for nearly one, have acted as your associate, in the management of this great and noble enterprise; and I rejoice in the recollection of that fraternal and liberal spirit which has characterized all their proceedings. I rejoice, too, to have it in my power to say, that the cause of Christ alone, has appeared to call forth the exertions, task the self-denying labours, and excite the liberality of those employed both in the Committee and in the Agency. As this sentence includes myself, it may savour too strongly of egotism, and yet, of its truth I have no doubt. And being thoroughly persuaded, that thousands of souls have been converted through the labours of our missionaries, many of our feeble Churches sustained, and many new ones planted, as a Presbyterian, and loving the Presbyterian Church as my mother, and the cause of Christ still more, I bless God for it all, and, with an affectionate farewell, pray, as I shall continue to do, *God bless the Home Missionary Society.* May he bless you also, and your associates, in their great work.

Yours, in fraternal love,

B. H. RICE.

RESOLUTION OF THE EXECUTIVE COMMITTEE.

Resolved, That, in accepting the above resignation of the Rev. Dr. Rice, this Committee entertain a high sense of the value of his services to the cause of Home Missions, both as Associate Secretary of the Society, and as a member of the Executive Committee; and that they reciprocate the expression of their most affectionate regards, and of their earnest prayers for the blessing of God upon his labours, in the new and important charge to which Providence has called him.

Appointments by the Executive Committee of the A. H. M. S., from July 15th to August 15th, 1833.

Missionaries re-appointed.

Rev. Solomon Hardy, Guilford Ch., Illinois.
Rev. R. H. Conklin, Pike, N. Y.
Rev. Calvin W. Babbitt, Illinois.
Rev. Fields Bradshaw, Mount Meigs, Alabama.
Rev. Nathaniel S. Smith, West Kensington, Philad.
Rev. D. D. Gregory, Westfield, N. Y.
Rev. A. Donaldson, Tiogaville, Richmond, and Sullivan, Tioga Co., Pa.
Rev. James R. Wilson, Sherman, N. Y.
Rev. T. S. Harris, Boston and Colden, Erie Co., N. Y.
Rev. Abel Caldwell, Hunt's Hollow, Portage Co., N. Y.
Rev. Calvin N. Ransom, Berlin, O.
Rev. Asa Turner, Quincy, Adams Co., Illinois.
Rev. Gardner Hayden, Sand Lake, N. Y.
Rev. Martin M. Post, Logansport, Indiana.
Rev. N. Gillett, Nelson, Madison Co., N. Y.
Rev. William Clark, Milford and Middlefield Center, N. Y.
Rev. Joseph Butler, Richville, Depo, Fowler, and Edwards, N. Y.
Rev. William Lewis, Rising Sun, Dearborn Co., Indiana.
Rev. Luke De Witt, Salem and Fearing, O.
Rev. John F. Brooks, Belleville, Illinois.
Rev. David Starrett, Litchfield, Maine.
Rev. Silas M'Keen, Belfast, do.

Missionaries not in Commission last year.

Rev. William Carter, to go to Illinois.
Rev. Jenkin Jenkins, Welch Church, New-York City.
Rev. M. Jewell, Salem, Pa.
Rev. C. Brown, Denton and Greensborough, Del.
Rev. Austin G. Morse, 2d African Church, Philad.
Rev. David B. Ripley, Hartford, N. Y.
Rev. J. Burbank, Orangeville, N. Y.
Rev. John Todd, Johnson Co., Indiana.
Rev. M. Carpenter, Liberty, Sullivan Co., N. Y.
Rev. Jas. T. Hough, Hannibal, Oswego Co., N. Y.
Rev. J. F. Packard, Measwon and Brasher, St Lawrence Co., N. Y.
Rev. Isaac Foster, Leyden, Lewis Co., N. Y.
Rev. William Goodell, Deerfield and Rossa, N. Y.
Rev. —— Smith, Davenport, Delaware Co., N. Y.
Rev. F. Barrington, Colchester and Andes, N. Y.
Rev. —— Nichols, Stamstead, L. C.
Rev. S. N. Manning, to go to the West.
Rev. Caleb Mills, do. do.
Rev. George Eastman, do. do.
Rev. Henry Adams, do. do.
Rev. C. R. Clarke, do. do.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1833.

Albany, N. Y., Hon. B. F. Butler, $100 00
Babylon, L. I., Ladies of Presb. Ch., to const. Rev. Jonathan Cable, L. M., 30 00
Connecticut Miss. Soc., viz:
Bristol, legacy of T. Wilcox, in addition to $2350, before received, by B. Ely and T. Wilcox, two payments, 1063 55
Middletown, Fem. H. M. S., to const. Rev. W. H. Beecher, L. M., per Eliza Cotton, Treas., 36 00
New-Haven, East Dist. H. M. Assoc., per H. E Hodges, Tr., two payments, 373 00
North Coventry, to const. Rev. G. A. Calhoun, L. D., 117 00
Fresh Ponds, L. I., Mrs. Fanny Gardiner, per Rev. C. Lorg, 4 00
Guilford, O., sub. in part, per Rev. V. Noyes, 10 00
Huntsville, Al., Gleam. Soc., per Miss S. Southmayd, of which 100.00 to support a Missionary in that region, and 30.00 to const. Rev. John Allan, D. D., a L. M., 130 00
Massachusetts Miss. Soc., viz:
Boston, Young Ladies of Park-street Ch., per Mrs. Linsley, 167 00
Deerfield, a Friend, 5 00
Springfield, Ladies' Sew. Soc. on the Hill, to const. Rev. A. C. Baldwin, L. M., per H. Brewer, 30 00
Williamstown, Young Ladies' Sew. Soc., per W. Lord, 20 00
Windsor, legacy of Mehitabel Noyes, dec., 2d payment, per E. Ford, Ex'r., 100 00
Nassau, N. Y., Fem. Sew. Soc., per Mrs. R. Alden, Treas., 25 00
New-York, Bleecker-street Ch., mon. con. coll., per M. Wilbur, 19.32; Young Men, per Mr. Smith, 40.00; Dr. Sargeant, 1.00, 60 32
Bowery Ch., Benev. fund, per J. A. Davenport, 100.00; Juv. Benev. Ass., 4.62, 104 62
Cedar-street Ch., mon. con. coll., per W. Walker, 14 01
Central Presb. Ch., Rev. W. Patton, 25.00; A. Edwards, 50.00; Mary Hardcastle, 1.00; Elizabeth Hardcastle, 0.50, 76 50
Laight-street Ch., C. H. Booth, 20.00; T. G. Fletcher, 3 00, 23 00
Orange, N. Y., First Ch., Ladies' Benev. Soc., to const. Rev. W. C. White, L. D., Miss Hillyer, Sec., per S. D. Day, 100 00
Philadelphia, Pa., Ladies of the 1st Presb. Ch., per G. W. M'Clelland, 223 75
Pleasant Valley, N. Y., First Ch., Aux., per Rev. B. F. Wile, 27 20
Providence, R. I., Benef. Cong., mon. con. coll., 24.18; Edward Carrington, L. M., 50.00; Benjamin Dyer, L. M., 30.00; Amasa Manton, L. M., 30 00; Benjamin Hopkins, L. M., 30.00; Josiah Chapin, L. M., 30.00; Joseph Mantos, L. M., 30.00; sundry persons, 200.00, per B. Dyer, Treas., 424 18
Ridgebury, N. Y., Male H. M. S., per J. Bailey, Sec., 30.00; Fem. H. M. S., M. Kerr, Sec., 28.00, in part to const. Rev. Sylvester Sweezy, L. D., 58 00
St. Louis, Mo., sub. in part, per N. Ranney, 54 00
St. Mary's, Ga., Rev. A. Benedict, 5 00
White Pigeon, Mich., mon. con. coll., 5 00
C., enclosed to the Treasurer, 5 00
J. S. Breneman, 5 00
Home Missionary, 37 80

$3445 73

For K. TAYLOR, Treasurer,
Charles Hall, Assistant.

Receipts of the Central Agency, at Utica, N. Y., from May 4th, to July 26th, 1833.

Apulia, $17 00
Butternuts, per Rev. C. Goodrich, 10 31
Fayetteville, 0 75
Georgetown, 8 00
La Fayette, Rev. A. B. Corning, L. M., in part, 24 25
Marshall, Cong. Soc., Mrs. Catherine Davis, L. M., 20 16
Norwich, Litchfield Cong. Soc., 4 00
Onondaga Hill, in part to const. their Pastor, L. M., 17 62
Paris Hill, Cong. Soc., 42 07
Rome, a revolutionary soldier and pensioner, 80 years of age, 5.00; bal. of former collections, 22.16, 27 16
Salina, 3 12
Syracuse, 51 05
Utica, First Ch., 146.00; Fayette-street Ch., 20.00, 166 00
Whitesborough, Samuel Wells, L. M., 30 00

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CONVERSATION WITH AN ATHEIST.

[Furnished by a Clergyman.]

THE question has often been discussed by the learned, whether there ever has been, or can be, among men, an *atheist*, one who really disbelieves the divine existence. It has been doubted, whether it is possible for the human mind, in the exercise of its rational faculties, to resist the evidence of this truth, which all nature proclaims, in ten thousand voices, THAT THERE IS A GOD. And this doubt is certainly countenanced by the declarations of Scripture: "*For the invisible things of Him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.*" [Rom. i. 20.] From this passage it is apparent, that even though it were possible for the human mind, by the perversion of its faculties, to reject this truth, yet all men are under obligations to believe it. To every candid mind the evidence of the being of God is so overwhelming and irresistible, that all who disbelieve it, if there be any such, are utterly "*without excuse.*"

Yet there have been, in every age of the world, men who have professed to be *atheists*. In this country, at the present time, they are supposed to be few; and they are altogether a peculiar class. To them life is of so little value, and they feel so little in common with others, that they have very little to do with the social affairs of men. Cold, solitary, and malevolent, their hand is never extended to meliorate the condition of their fellow beings. Having but one exclusively selfish interest, and that contracted to the limits of a frail and uncertain life, they are but little known in human society, excepting when they utter their malignant spleen in anonymous publications, or are hurried by a hypochondriacal misanthropy into the commission of crimes, which make them amenable to human tribunals. Thus goaded on by their unsubdued propensities, "*They defile the flesh, despise dominion, and speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves.*" In some of our cities atheistical tracts have been published, filled with the most blasphemous and disgusting caricatures of God and of the Christian religion, and have been circulated, generally in a covert manner, in distant portions of the country.

With some of this class of men I have occasionally met, especially in the southern and western country, where enlightened preachers of the Gospel are comparatively few, and the restraints of religion are less generally felt, than in older and more privileged states. There, too, I have found individuals of them bolder and less reserved in the avowal of their sentiments, than I have been accustomed to observe in other parts of the country, and have several times been called to encounter them. A case of this kind occurred in the city of Cincinnati, about four years since. I was invited to tea at the house of Judge W. The evening having been partly spent in religious conversation, there came in a man of gentlemanly appearance, who was introduced as Mr. L., an acquaintance of the family, from a considerable place in Kentucky. He was seated, and after a few remarks on the passing topics of the day, Mrs. W. began to rally him on his want of gallantry, in having refused to enter the church on the previous Sabbath, after having walked with her to the door. He replied, (directing his remark to me, apparently to intimate that he was not ashamed to avow his sentiments in any company,) "I have not been in a church, madam, for eleven years, and I never intend to enter one again. I can spend my time to better advantage for myself in other places." Mrs. W. was silent, as

if shocked by this unexpected avowal, and the eyes of the whole family were turned to me for an answer. I paused for a moment, and said, Are you not a friend to religious worship, Mr. L.?

Mr. L. No, sir; I do not believe there is any such thing as religious worship.

Question. Do you not believe the Bible?

Mr. L. No.

Q. Do you believe there is a God?

Mr. L. No; none, excepting what consists in the powers of nature.

Q. What do you mean by the powers of nature? any thing more than philosophers have denominated the laws of nature—the rules by which nature operates?

Mr. L. Nothing more.

Q. Do you suppose these laws, or powers, as you call them, have any intelligence, any intellectual or moral attributes?

Mr. L. No; I don't think they have.

Q. Do you believe you have a soul, Mr. L.?

Mr. L. No.

Q. Have you no mind—no understanding—no intellect?

Mr. L. None, excepting what consists in my senses.

Q. Indeed? It is difficult to tell where to begin to reason with such a man. We do not seem to have any thing in common—nothing on which we can agree. You do not admit the first principles of moral truth, which the common sense of all mankind has established. But do you not believe, Mr. L., that there are some stars in the solar system, away beyond any that have ever been seen by the human eye, or discovered by the help of telescopes?

Mr. L. Yes; I have no doubt there are.

Q. Which of your senses has ever been up there to ascertain this fact, the existence of stars whom no one ever saw?

Mr. L. (*a little confused.*) I do not say that any of my senses have been there.

Q. How then do you come to this knowledge?—for you have no mind *excepting* what consists in your senses.

Mr. L. I conclude from analogy that there must be stars beyond what we have seen.

Q. What have *you* to do with analogy, Mr. L.? *You!*—a mere sensitive being! Does sensation discover analogies, and draw conclusions? The idea is absurd, sir. If you ask me to reason, and examine conclusions, you must give me a man that has a mind. You, it seems, are not thus endowed; and you must either give up your theory on this subject, or keep within the limits of sensation. To be consistent, you must believe nothing, and know nothing, excepting what you can feel, taste, smell, hear, or see.

Mr. L. Well, I am contented with that;—but this kind of triumphing will never convince any one.

Q. I do not design to triumph, Mr. L.; but I do wish you to see the deception which you are practising upon yourself. Do you not think *I* have a soul?

Mr. L. No.

Q. Have none of us souls, which will survive our bodies?

Mr. L. No.

Q. Then what is man more than a brute? If you covet the wealth of your neighbour, why would you not shoot him as soon as you would a crow?

Mr. L. I would, if it were not for the restraints of human laws.

Q. But if all men should adopt your professed belief, that they have no souls, do you think there would be any human laws?

Mr. L. No; I don't think there would.

Q. Well, this admission is consistent with your profession, Mr. L.; but what would be the results? There would be nothing morally wrong—all government would be at an end, and men would be a race of cut-throats and murderers—would they not?

Mr. L. Yes. But what of that? What harm would be done? Men may as well die as live.

True, I replied; if man has no soul, and there is no God, and no hereafter, life is of no consequence. But, my dear sir, why do you not act upon this principle? Do you have any comfort in life while you embrace these views?

Mr. L. Yes! I have some comfort; but still, I think, the pains overbalance the pleasures of life, in my

case; and, on the whole, I consider my life no blessing.

Q. Then why do you not kill yourself, if you really believe what you now state?

Mr. L. O! I suppose it is the instinctive love of life.

Having thus drawn out from the concessions of this wretched man, the dark and cheerless system which made him so, I addressed him in a solemn voice, answering to my deep feelings of concern for one so awfully perverted from the right ways of the Lord, and said: Mr. L., you are an intelligent man, capable of perceiving the force of an argument, and yet you profess a belief, and use much ingenuity in defending it, which must appear to yourself most unreasonable. I am persuaded you know better than all this. I would not speak thus plainly, if I did not think your condition requires it; but on a review of this whole conversation, I am convinced that you need rebuke, sir, and not argument, and it is my duty to tell you so. Argument is lost upon you, while you dare thus to pervert the gifts bestowed on you by a bountiful Creator. What an anomaly! A rational man, marshalling his noble powers of reason, to prove, by argument, that he has no mind; that he is a mere sensualist, and a brute! If, by this perversion of reason, you could make yourself a brute, and blot out from the universe the being of God, the case would be different. Then you might die with the brutes, as your professions seem to indicate that you desire. But, sir, your persuading yourself to believe a lie, cannot change the truth of God, nor make it of none effect. That will stand, though you should pervert every talent you possess, and throw yourself into the very centre of the current of all the plagues which it reveals. There *is a God*, and he has put a spirit in *you*, and the inspiration of the Almighty hath given you understanding. That spirit will live for ever, to partake of the fruit of its doings. Yes, Mr. L., immortality is entailed upon you, and you cannot devest yourself of its responsibilities; and as you have declared your intention never to enter a Church again, and as I may never meet you again, until we shall all appear before the judgment seat of Christ, you will suffer me, this once, to preach the Gospel to you. I then assured him of my affectionate regard, and deep solicitude for his salvation; and, in a few words, urged upon him the offers of mercy through Jesus Christ. He listened in sullen silence, and with an apparent effort to suppress every rising feeling of contrition.

The conversation now closed, and Mr. L. rose to depart, when Mrs. W. invited him to remain, while we should unite in family prayer; and I seconded the suggestion. He paused a moment, and assented, saying he was not afraid to remain, but he did not think that prayers would do him any good. We were seated; and as the custom of the family was to read a chapter and sing a hymn at their evening devotions, I read the first chapter of Romans, and we then sang together the hymn commencing with these words:

> "Man has a soul of vast desires;
> He burns within with restless fires," &c.

As Mr. L. silently witnessed the scene, the tears occasionally glistened in his eyes, and he was evidently affected; but he stifled his feelings. I prayed for him with earnestness; and, as I rose, took him by the hand, and said, Mr. L., I commend you to God, whose existence you affect to disbelieve, and to the word of his grace, and pray that you may be convinced of your error, and guided to the saving knowledge of Christ, before it shall be eternally too late. He replied, in a suppressed voice, perhaps I shall be, and departed.

I have often remembered this occurrence with hope that the light of eternity might show me that it was blessed to his salvation. But a few months since, my engagements led me through the place where this same Mr. L. resides. I had no opportunity to see him, but, on inquiry, was informed that he still continues to be a professed *atheist*. He avoids the society of the virtuous, and is the companion of those that continue long at the wine, and are mighty to mingle strong drink. There is reason to fear that the last end of that man will be worse than the first.

P. C. S.

A DRUNKARD RECLAIMED.

[Furnished by a Missionary in the West.]

Mr. J. B. was notorious as a man of intemperate habits. At the formation of a County Temperance Society, he gave his pledge of entire abstinence. Others of similar habits were enrolled, but they soon returned to their cups, and shouts of victory shook the enemy's ranks. J. B. was tempted, and assailed; but, by the good providence of God, he stood firm. He became a regular attendant at the house of God. The precious Gospel was repeatedly sounded at his dwelling. He appeared to listen, but not to feel very deeply the importance of his soul's salvation. More than a year elapsed. He continued to be temperate, but manifested no anxiety about his precious soul. In the early part of last spring, he was confined to his bed by sickness, an affection of the liver. Being impatient under the treatment of a regular physician, he admitted the nostrums of quackery. Of course, he soon felt "better," was "considerably helped," was said to be "on the mend," &c. About this time I heard of his sickness, and rode five miles to visit him. I found him quite low, but "getting better," as he supposed, and perfectly indifferent and stupid about his soul. Repeated inquiries received no answer from him. Scarcely a word did he utter about his spiritual interests. After plainly addressing him, and commending him to the grace of God, I left him. Having visited him several times, he at length replied to me, that he supposed he should fare as well as *other* people in the future world. His perilous condition led me to be more and more plain, and in earnest about his spiritual welfare. He continued many weeks very low and emaciated; still apparently destitute of solemn concern for his soul; and as apparently given up of God to perish in his sins, until within a few days of his death, when I was expressly called to see him. On visiting him again, he appeared to be very much engaged for his soul, and, to human appearance, sitting in his right mind at the feet of Jesus. He was very free to converse, and gave such answers *to inquiries*, and made such expressions, as induced me to hope favourably concerning him. In a day or two after, I visited him for the last time. I found him sinking lower, and bearing marks of speedy dissolution. But he appeared to be calm, resigned, and happy; trusting in the mercy of God, with a firm reliance on the blood and righteousness of the precious Saviour. He was for several days, and to the last, much grieved to think he had treated me and my message with so much indifference, and hoped God would forgive him.

A day or two more passed away, and his friends and neighbours gathered around his dying couch. He still appeared interesting, and talked much. At his request, a hymn was sung. He wished them to sing it again, and then, for the first time in his life, perhaps, joined in singing a song of Zion. In about a minute after the singing closed, he expired.

Remarks.—1. These things appeared *favourable;* but Mr. B. did not live to prove the *genuineness* of his repentance *by his life.* "*By their fruits* shall ye *know* them." 2. Let none who *really* cast themselves upon the *Lord Jesus Christ* despair of his mercy. 3. Let none *presume*, by *neglecting the soul*, and *depending* on *death-bed repentance.* 4. Let all who labour for the Lord, and souls, be persuaded *to give up no poor sinner too soon.*

D. C. A.

RULES OF LIVING.

[From the Rev. Hugh Peters' Legacy to his Daughter. London, A. D. 1660.]

Whosoever would live long and blessedly, let him observe these following rules, by which he shall attain to that which he desireth.

Let thy	
Thoughts	be divine, awful, Godly.
Talk	— little, honest, true.
Works	— profitable, holy, charitable.
Manners	— grave, courteous, cheerful.
Diet	— temperate, convenient, frugal.
Apparel	— sober, neat, comely.
Will	— confiant, obedient, ready.
Sleep	— moderate, quiet, seasonable.
Prayers	— short, devout, often, fervent.
Recreation	— lawful, brief, seldom.
Memory	— of death, punishment, glory.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be SENT?....*Rom.* x. 15.

Vol. IV. OCTOBER 1, 1833. No. 6.

MONTHLY CONCERT OF PRAYER.

SELECTION OF INTELLIGENCE ADAPTED TO THE MONTHLY CONCERT FOR PRAYER.

(From the Missionary Herald.)

FROM A MISSIONARY TO CHINA.

Defective and Erroneous Notions of Moral Obligation entertained by the Chinese.

THE chief difficulty with the Chinese seems to be, to make them at all sensible of their guilt and danger, principally because sin in their estimation is a very different thing from what it is in ours;—thus murder, arson, theft, and adultery, are considered sins; but lying, deceit, fornication, gaming, drunkenness, pride, anger, lust, and covetousness, together with all bad passions of the human heart, which do not proceed to any glaring act injurious to our fellow creatures, are none of them considered in the light of sins. Whatever Chinese moralists and philosophers may assert and teach, Chinese men and women in common life do not regard these things as criminal, do not strive against them, nor feel any misgivings on account of their prevalence in their hearts and lives. I have heard them openly and unblushingly plead for the policy and even necessity of deceit in business, without which, they pretend, that they could not live. Drunkenness, with its cognate vice opium smoking, can be looked upon as no offence, in their estimation, so long as the intoxicating drug or liquor is purchased with their own money. Indeed, no evil disposition, which can be concealed from human observation, is considered by them as criminal; and, in their reasonings among themselves, their blinded consciences fail not to excuse without accusing them for their transgressions. The law of God has been frequently laid before them, in all its strictness and impartiality—but it is not so easy for a Chinese to apprehend the ground of its authority, or to receive it as a divine communication on the mere words of a stranger; particularly when, instead of recommending itself to their judgments, all the precepts of the first table, and not a few of the second, when explained in their utmost latitude, run directly contrary to their pre-conceived notions of religion and morality. The only faults which they ever tax themselves with, are, in reality, no faults; such as the quitting their native country while their parents are alive, dying without posterity or laying up for their wives and children; also treading unwittingly on an ant, eating beef, or allowing *hungry ghosts to starve*;—convictions of conscience for such like offences sometimes seize them, but these, instead of furthering, only hinder their sincere humiliation for sin, and heartfelt repentance on account of it.

Their Modes of Purifying Conscience, and Ideas of Future Punishment.

Again, when convinced in the slightest degree of sin, they have so many methods of pacifying their consciences, and putting far off the evil day. Those who do believe in a hell think that only the worst of criminals and vilest of mankind will be consigned to that awful place, the punishment of which they are still far from considering eternal. But the greater part of them do not believe in a hell, because they do not see it; and though they are in the constant habit of sacrificing to the dead, providing for hungry ghosts, and conveying money, food, and apparel, through the smoke for the use of their deceased relatives in Hades, yet they have not the slightest apprehension of being themselves consigned to that dismal place, and make no attempts to escape from it. They

believe, indeed, that they may be punished by coming out into the world again in another and a worse shape than that which they now inhabit—that they may even be beggars, slaves, dogs, horses, or the meanest reptiles; yet as consciousness will then cease, and, whatever they were or may be, no recollection of the same does or will accompany them, they are, therefore, the less concerned about their fate in this respect, and the apprehension of it has no salutary effect on their conduct and lives. The retribution which the Chinese most dread, is the reprisal that may be made on their posterity in the present life; they are sometimes greatly alarmed lest, in consequence of their fraud and oppression, their children and grand children should suffer, and the widow's mite and orphan's portion, which have been by them kept back by fraud, should be wrung out of the purses of their posterity after their decease. Such a motive as this, however, is too weak to bring them to entertain any serious alarm; and, without being aware of their danger, we can hardly expect them to be earnest in fleeing from the wrath to come.

THE WORSHIP OF DEVILS.

Horrible and strange as it may appear to those brought up in Christian lands, many parts of the world abound with worship expressly offered to devils. From the island of Ceylon, a missionary writes, "in coming over a tract of land, which would be called in America 'barrens,' where there was no forest and but little cultivation, I saw in several places near the foot-paths leading to the principal bazaar in Oodooville, large piles of stones; and inquiring into the cause, was told that the people in passing over such places, going to the markets, are in the habit, each one, of casting a stone upon heaps begun in some particular desolate spot, as an offering to an evil spirit, who would otherwise afflict them and their families. The women sometimes throw a lock of hair, or, if nursing, scatter a few drops of milk, upon the pile, as a peculiarly acceptable offering to the evil spirit."

* * * Even the Budhist priests appear so much governed by the popular superstition as to have, in some cases, dances performed for themselves, and to suffer a house for offerings to devils to be erected contiguous to a temple.

Necromancy is professed in Ceylon by persons called *Yakka Duro*, or devil-dancers. They provide the people with charms, consisting of incantations written on a piece of *ola* or palm-leaf, which is afterwards rolled up and fastened to the arm. They are openly worn by all classes; and some are so superstitious as to have ten or twenty of these amulets about them at once.

These demons the people of Ceylon suppose to have the power of inflicting diseases on their families. To cause them to remove the disease from the rest, they offer one or more of their children in sacrifice at places where several roads meet.

And now, ye fathers and mothers, ye youths and little children, in this happy land, think again of the facts above detailed, and ask yourselves, what it is that has made your condition so happily different. *It is the influence of the Gospel of Jesus Christ.* And that Gospel will have the same happy influence upon the poor heathen, if it be faithfully and perseveringly preached to them.

AMERICAN HOME MISSIONARY SOCIETY.

REPORT OF AN AGENCY IN CANADA.

[The relation which the American Home Missionary Society sustains to the churches of our favoured land, and the confidence it enjoys, impress its conductors with a sense of their responsibility fully to ascertain, and plainly to state *the work to be done*, as well as faithfully to report what has been already *accomplished*. Accordingly, the Executive Committee are constantly prosecuting their inquiries into the moral condition of the field assigned them, and the results are from time to time communicated to the public. Great good, we believe, has resulted from this course. The A. H. M. S. led the way in measuring the length and breadth, and estimating the importance, and developing the wants of the great western field. Its Missionaries and Agents, by their laborious researches, for a long time furnished

ets, which have waked up the interest, and out the efforts of other Societies and indi- philanthropists, in behalf of the Mississippi . In like manner, the Society feels its obli- to go before, and investigate, and hold up to ice of the public, the various portions of the can Christendom, which demand the prayers efforts of the church. In fulfilment of this we now lay before our readers a series of let- ncerning an interesting, though long neglect- ion.]

Rev. R. S. Storrs, General Agent r Home Missions in New-England.

No. I.

Braintree, August, 1833.

v. A. PETERS, *Cor. Sec. A. H. M. S.*

Dear Brother,

hen you requested me to spend a few s in Lower Canada, it was, I pre- d, with a conviction, that some por- of that British Province fell properly r the supervision of your Executive mittee—and that the calls of some sands of those who were once our fel- citizens, and who are still our bre- n in spirit and action, ought not to be garded, from the mere circumstance eir location above the 45th parallel titude, within the limits of a foreign reignty.

PHYSICAL CHARACTER.

will not be in my power to give you ame clear and vivid conceptions of er Canada, that you would form from sonal survey of it—nor even the same you have given to the readers of your "Letters from the West," of that did portion of our country. The resque scenery of the north, however htful, possesses not the same gran- neither the same amplitude nor ty, as the almost boundless prairies e west, bounded by immeasurable s, and intersected by numberless ferti- g streams, and covered with lovely es, just rising into an existence, that run parallel with the existence of country and the world. Yet, Canada t void of sweet and powerful attrac- Its vicinity to the "Northern Bear," is not so much greater than ours, as to cover its undulating soil with perpetual snows, nor to render it cheerless and valueless to the hardy sons of New-England. Thousands have already found their way to it—and thousands more are following them, to find a sure and comfortable livelihood, for themselves, and "their little ones." Its mountains are few, nor are they lofty. Its hills and valleys, are like those of New-England—commonly fertile—easy of cultivation—and, at least, equally productive, with a less amount of toil than is required to procure the harvests of Massachusetts and Connecticut. Hitherto, or, till within a very few years, the largest and healthiest portion of the Province, has formed almost an unbroken forest. Here and there, small settlements have been made—but they are "few and far between." The difficulty of securing the right of soil, by a firm tenure, has interposed a serious obstacle to "internal improvement" of this kind, a difficulty that has but recently been removed by revised laws, and the establishment of register offices. Since its removal, the Province has been rapidly filling up with a valuable population, which will doubtless continue to swell, till it shall become equal in density, and in physical strength, to the population of any of the northern sections of our own country.

ORIGIN OF THE POPULATION.

You are aware, that the first permanent settlements here, were made by the French about the year 1600—or, one hundred years after the first discovery of the country. These settlements were made chiefly on the larger rivers; and still extend from ten to twenty miles back from the Ottawas, the St. Lawrence, and the Trois Rivieres, or as far as the rich alluvial soil presents its attractive features to the eye of the French cultivator. Here, the production is abundant and ready. And here is still found the mass of "Canadian" population—the descendants of the primitive French, mingling in their veins the blood of the aboriginals—and retaining

no small share of the easy politeness, and invincible religious prejudices of their ancestors. Among these are interspersed the varieties of English, Scotch, and Irish families—all distinctly marked by the peculiarities of their respective nations—and standing much in the same relation to each other, as did the Jews and Samaritans of former days—more courteous perhaps, but equally fixed in their customs and habits.

The "hill country" of Lower Canada forms the least and most recently settled part of the Province. It is but a few years since it was thrown into townships, of ten miles square generally, about ninety in number, and came into open market. These townships have been thoroughly surveyed, divided into lots of 200 acres each, and, excepting those portions of them that are reserved for the crown or the clergy, are sold to purchasers, at a low rate, and with a sure title.

What are called the "eastern townships," (and far the larger part of the whole fall under the designation,) includes a territory of nearly one hundred miles square. Some of the towns are not yet settled at all; in others, a few families are planted; and in others still, the population ranges from two or three hundred to four or five thousand. Much the largest portion of the inhabitants originated in "the states," and the course of present emigration, is from the same quarter. It is estimated that between 50,000 and 60,000 souls in the Province are of Anglo-American or New-England origin—and that not more than 5,000 of the 50,000 in the eastern towns, are either of Canadian or foreign descents.

PROBABILITY OF INCREASE.

There are not wanting strong motives to turn our locomotive brethren of the states into this direction. Besides the fertility and cheapness of the soil, producing larger crops of grass, oats, wheat, &c. &c., than are produced on an equal extent of surface in New-England, there is an entire exemption from taxation, except for the repair of roads; and, judg[ing] from the character of most of the [set]tlers, this tax cannot be a heavy one. The large roads are constructed by the government, and paid for by funds brought from Europe. Schools and Academies are supported liberally by the same foreign munificence, more than $100,000 per annum having been expended for two or three years past, in the instruction of the youth; and an established ministry is maintained by the same strong arm, giving an opportunity for the weekly worship of the sanctuary to all who value it, as conducted by an Episcopal ministry, with too little efficiency perhaps, and with no expense. Whatever may be the actual value of such liberality on the part of government, to the inhabitants of the Province, it cannot be denied, that they have great facilities for the acquisition of wealth and intelligence; and for any failure in these acquisitions, they alone will be found in fault. But, if I mistake not, these facts have operated, and will continue to operate, on the minds of many, as inducements to exchange the blessings of our republican institutions, for the blessings of a royal provincial government.

In the "Home Missionary" for January last, you furnished your readers with some extracts from the last report of the "Canada and Montreal Education, and Home Missionary Society," in which I was deeply interested at the time, as probably were all who regularly read your pages. Those facts, I have reason to believe, from personal observation, and from extended inquiry, are correct; and I venture to suggest, that they ought to be engraven on the heart, and deeply pondered in the retirement of every friend of God, in New-England, and throughout the states. In the statements which I am bound to submit to you as the result of my own inquiries, there will appear only slight variations from the statement of the "Report" now alluded to, though on some points, you will permit me to amplify, regarding them as important to the full understanding of the

[redacted] American Christians, towards [redacted] favoured brethren of the north.

RELIGIOUS SECTS.

1831, the population of Lower Ca- according to the census then taken, a fraction short of 512,000. Of these, 000 were registered as Catholics, and remainder as Protestants of various ominations. The increase of the popu- ion during the proceding six years, was 000; and the ratio is not diminishing, t rather enlarging, through the force of cumstances, already adverted to.

It is said, that there are 35,000 Episco- lians; but it ought not to be forgotten it all are included in this calculation o do not actually belong to some other omination, but who reside within the its of the parishes or pastoral charges the several Episcopal clergymen.

Of Scotch Presbyterians and seceders, e are about 23,000; of Methodists, 00; of Baptists, 2,500; and of Congre- tionalists, &c., 6,000. So say public cuments. But this will leave between 000 and 40,000 belonging nowhere— believing enough, and ignorant enough, doubt, to require, and amply repay the ours of the missionary.

ANS OF GRACE AMONG THE PROTESTANTS.

The whole number of Protestant houses public worship is thirty-nine. Ten of e are Methodist Chapels—and nearly he remainder belong to the established rches of England and Scotland. The ber of Episcopal clergymen is twenty- n—and the Methodist missionaries, or isters, are nine. Beside these, there eight or ten evangelical ministers of r denominations—and a few who style nselves "Christian Union Men." I ve it would be difficult to find fifty testant ministers in Lower Canada, dispense enough of the light of Di- truth, to guide inquiring souls in the to Heaven; and it cannot be account- a strange thing," if some of these l be discovered at last among the d guides, who strain at a gnat and swallow a camel. Yet more than one hundred thousand souls, widely scattered, and many of them long released from the restraints of religious education, are to be sought after, and taught all they shall ever know of the oracles of God by these fifty men.

And then, it is to be remembered, that the clergy are, almost without exception, foreigners; that they are not chosen by their congregations, but appointed by superior authority; that they are chiefly supported by government, and not at all by the contributions of the people; that such responsibilities are not felt by them, nor by their congregations, as to create that mutual confidence, and reciprocal action, on which the usefulness of the pastoral relation essentially depends. Consequently, the Sabbath assemblies of the legal clergymen are commonly small, not consisting, in the country towns, of more than 20, 30, 40, or 50 persons—and the efficiency of their ministry is smaller still, for it is usually limited to one service a week for each congregation.

MINISTERIAL SUPPORT.

The salaries of the Episcopal clergy are fixed at £200 per annum, and, together with the surplice fees, amount to not less, probably, than 1000 dollars. Half of this is paid from the public chest, and half by the "Society for the propagation of the Gospel in foreign parts." The salary of the Methodist ministers is fixed at 100 guineas per annum, with a furnished dwelling-house; and 30 guineas are added when there are three children—and ten guineas more, on the addition of each other child to the family. These salaries are paid by the "London Wesleyan Missionary Society," except such part of them as may be made up by the voluntary donations of the people. If a liberal pecuniary support were the all-powerful stimulous to ministerial fidelity, there would be no deficiency of such fidelity here—for the expense of living is comparatively small, and it must be bad economy indeed, which shall leave cause of

complaint on the part of any minister, against the dispensers of such salaries. As to the actual faithfulness and success of these ministers, lying under no responsibility to their churches, and having like passions as other men, you are well able to form an opinion;—certain it is, that a New-Englander in Canada, setting under such a ministry, finds not, or *fancies* that he finds not, all his wants supplied.

Four hundred dollars will support a family as well in Canada, as in any part of New-England, so far as my acquaintance extends. And were this amount, or the larger proportion of it, paid by the people, to the man of their choice, a man of similar habits to their own, and were its payment dependant on the principle of attachment founded on benefits reciprocally conferred and received, results might safely be anticipated, of a character very different from those realized on the present plan.

But the New-England population of the Province will never be essentially benefited by the labours of men born and educated in the old world, with prejudices and habits peculiar to themselves, and quite dissimilar to those found under the auspices of a free and equal government. For them, a ministry must be provided, that will eat from the same dish and drink from the same cup with themselves—a ministry that will claim no superiority, and exert no other influence than what flows from superior talent and piety. Under such a ministry, the rose of Sharon could not fail to diffuse its fragrance over all the hills and valleys of that northern region.

FEEBLE CHURCHES IN THE TOWNSHIPS.

There are six Congregational Churches organized among all the eastern townships, viz., at Stanstead, Granby, Shipton, Shefford, Missisqui Bay, and Potton. The number of members in each of these I do not know, but they vary from ten to fifty. One of them only has a pastor, and he is worn down by excessive and solitary *labour, his* nearest brother in the ministry being 80 miles from him, and the call on him for ministerial service, being constant and pressing. Beside one other Congregational minister, who is your missionary, and one American Presbyterian minister, there is no pastor of either of these denominations in all the Province!

And what are these, among fifty or sixty thousand souls from the United States, who, remembering earlier days, in the land of their own, or their fathers' nativity, do say, and will continue to say, "the former days were better than these." And how can these churches live, how can they prosper, and make their light penetrate the surrounding darkness, while destitute of Gospel ministrations? As well may the lungs heave without air, and the limbs gather strength from the confinement of the dungeon. But they must live, or thousands of souls must perish. They *must* prosper, or the name of God must be blasphemed by increasing multitudes of scoffers. Their light *must* shine, or the darkness of Egypt must thicken into the darkness of the pit, and settle forever over the whole population. Nor may these six churches be suffered to stand *alone*. So they cannot long stand. Unless multiplied and strengthened by some common bond of union, they must leave their stones to be poured out in the top of every street. They *can* be multiplied. Strength can be given them. They have risen into existence without the aid of sister churches. They are "without father and without mother." God has caused them to spring, man knoweth not how. But now that they are born, they require nurture; and they will repay that nurture—an hundred fold, they will repay it. The spirit of fanaticism has spent its force. Sectarianism has become quiet as the lamb. Universalism, infidelity, and kindred forms of unbelief, find few advocates, because they have been proved on the spot to be liars, promising to increase human happiness, but actually scattering abroad firebrands, arrows, and death.

urches cannot be sustained, nbers increased, and their ght to hold the unity of the nd of peace, and be brought p of the Lord against the at MINISTERS. Tracts have hem, but they are not scat- th Schools have been form- ve fallen through. Libra- established, but they have ir way to some upper cham- worm devours them at its is not brought into contact d thought stagnates. The Bible are not proclaimed— orgotten. The principles of overnment are not explain- t of his government is over- nothing is wanting to remove quicken the intellectual cite and expand the moral arouse the conscience, to pirit of enterprise, to call nce to the feet of Jesus, and ay for whole generations to their Lord and their God, united resources of the Pro- great work of the world's t the firm and extended es- an evangelical MINISTRY.

s affectionately,

R. S. STORRS.

H AND SOUTH-WEST.

appeal is from one, who, it is be- ofessor of religion. It has a voice, ke "a two-edged sword" to the

LOUISIANA.

ans feel contented to die g made more vigorous at- the Gospel to every crea- ticularly to every soul in States?

some relief to my distress, you, that during ten years extensive acquaintance, in ulation of the place where I entre of the state, that there soul happily converted to

In all this fertile valley of the Missisippi, fron Baton Rouge to New-Orleans, a distance of 120 miles, now densely inhabited, with thousands of Protestants and Catholics, I have not been able to learn that there *ever* was a revival of religion. This I verily believe may be said of many other parts of the state. The question may be asked, what has been the cause? Is it because it is the Eden of our country, the very latitude of Jerusalem, and the inhabitants cursed like the Jews for their sins?

Great sins are indeed manifest. Every commandment is broken. The Sabbath, particularly, is profaned—but the atonement of Christ is greater than our sins. May we not conclude, that the means have not been used? *Do not Christians stand in the way?* Are they not commissioned to send the Gospel to every creature? and would it not be a miracle should sinners be converted without these means? Is not God ready to give the increase?

In some places a sermon has been occasionally preached; Bibles and Tracts have been distributed; but many of these Bibles will remain closed and laid aside as useless, except the Word is preached to them, and the people are told what they contain; and that they contain the words of eternal truth and life.

As I trust you will be interested to learn how the Bible is received in Louisiana, as well as the reception of the preached Gospel, I give the following statement. About two years since, by request of the agent of the Bible Society, I distributed about a hundred and fifty Bibles, in about the same number of families. The Protestant families were mostly furnished already with the Bible; those who were not gladly received them.

In about sixty Catholic families I found but five or six furnished. One I recollect said she had brought hers from the state of New-York, about thirty or forty years since; another from Canada, when they emigrated to this country. These seemed to understand well what they contained, and duly appreciated their worth.

One man, a very superstitious Catholic, on my making known to him my errand, reprimanded me very abruptly, for offering to distribute Bibles. He stated he had one: I was not very ready to believe him. But it seems that two or three had been furnished some years previously by an agent—one of which had been laid up in the loft of the house for years, and covered with dust, till the people had forgotten what book it was; only that they

recollected it was given to them. I caused them to search diligently till they found it. And I doubt not that many of those recently distributed will remain in the same useless condition, unless the A. H. M. Society send zealous missionaries to preach the Gospel from place to place. Some received Bibles with gladness and eagerly commenced reading them, never having read in one before. Some were afraid to receive them, because of their priests.

Others, more ignorant still, and persons too in adult age, and of good intellect, knew not what a Bible was, and though I explained and spoke in their own French language, they could not comprehend it, and appeared much alarmed, and went with me to the neighbours, to learn what it was, and when told it was a book used by their priests, appeared satisfied.

I believe there are hundreds still, in Louisiana, who know not what a Bible is; and thousands know not what it contains, and never will, till the Gospel is preached to them. Will not Christians pity such?

In order to secure the Bibles distributed from the fire, by order of the priest, I called on the Catholic curate, who intimated, that they might be destroyed, and denied that they were the Word of God. Feeling that he was in error, I assured him I had compared a French translation, which I had some years since received from a Catholic priest, with the English translation, and found no essential difference. Having nothing further to advance, and the Bishop being near by, at the convent, he wished me to have an interview with him. We called on him, and he spoke with much candour, acknowledged the translation was literal, and was willing his parishoners should read the Bible, provided it was accompanied with Catholic comments; and candidly acknowledged if they read the Bible without comments, they would not remain Catholics.

Thus are the people kept in darkness and superstition, as a mass, yet many, very many, are sensible, that there is a great want of vital piety in the church. But what can they do? they are told and taught there is no salvation out of their church. And, indeed, when they look around on Protestants, what do they see? a people, as sheep without a shepherd; as openly wicked, and as regardless of the Sabbath, as themselves; and ready to join them on the Sabbath, at a horse race, in the chase, at the billiard and card table, *and at the dance*! Will the Christian community say, "they are joined to their idols, let them alone?"

These very people would be ready at a moment's warning, to leave their amusements, to hear the Word of God preached. There are large districts here, where I cannot learn that a Protestant sermon was ever preached, amidst a dense population, and that too on the banks of the Mississippi.

[We commend such articles as the following to ministers, candidates for the ministry, elders of churches, and to all who have any thing to do in bringing forward the soldiers of the cross into the field. Surely our Education Societies need tenfold more zeal and resources, at a time when calls like the following thicken upon our ears, and are many of them unanswered, because there is nobody *to go*.]

LABOURERS NEEDED IN A SOUTHERN STATE.

You will no doubt recollect the destitute situation of a Presbyterian Church at ——. In June, Brother H. and myself hold a sacramental meeting in that church, which was greatly blessed. Ten were added to the communion, some of whom were gentlemen of the first respectability. Many appeared deeply concerned for the salvation of their souls. Never have I had my feelings more interested for a people destitute of the regular means of grace. When we were taking our leave of them, they crowded around us, weeping, and saying, we know not how to let you go; our Sabbaths must again be spent in silence, without any to go in and out before us, and break unto us the bread of life. Can you do nothing for us? You see our destitute situation; can you do nothing to supply us with a preacher? We asked them what they could do for the support of a minister, and immediately one of the young converts (an excellent man) came forward, and offered to board a minister and keep his horse, for his part. The elder said, he thought $300 could be raised in addition. We advised the females (as the great majority of the members are females) to raise a subscription immediately and see what could be done: and we would present their case to your Society. A letter has just been received, a part of which we shall copy.

"Upon your suggestion we prepared a subscription for the purpose of supporting a Presbyterian preacher, in our town, and we have obtained about $400 from persons who will pay punctually when due. Mr. ——, a gentleman of fine family, and high respectability, says, if the clergyman

in his family, and teach his
our or five in number, he will
undred dollars and the board.
tleman is qualified, and would
5 scholars, he might, with our
n, obta n a very handsome sa-
who would allow other deno-
the liberty of conscience, and
eddle with any other than his
ss, and not be surprised with
rs and habits, or make odious
s between ours and the coun-
e from, and who should be an
er, and a gentleman, would be
ned."

n of —— has about 800 in-
The situation is peculiarly
A minister would be treated
token of kindness which could
happiness. I am deliberately
that there are but few more
ces in the state, and I know
tha presents a brighter pro-
ministerial usefulness. Its ex-
mense; but two Presbyterian
within a hundred miles, in any
om that spot. In the name of
ting little flock, wandering like
without a shepherd, and calling
the bread of life, we ask *can*
lone for them? Must their cry
led? Is there no young man
l talents, who will be willing
ver and help" them?

AIMS OF THE SOUTH.

God our young clergymen all
et knowledge of the spiritual
of our state, and of the South
f they had, surely there would
g like an equal distribution of
etween the South and West.
rsonal knowledge of the com-
ins of both. and it pains my
the tide flowing entirely West,
it utter neglect of the South.
ar three years nce I set out
and I know of no individual
ne to our state in the character
ary since. Let our destitute
ve its due weight, and I know
t be disappointed. Not only
ay could be supported, if they
ocured. Do all you can for
shall have our lasting grati-
l, I know, subserve the high-
f the church. But unless you
a thorough-going man, send
We want no drones, no man
l of labour, and privation, and
We want a man who is wholly
the work, who is willing to
l for his Master.

ALABAMA.

From Rev. Robert Holman, Agent of the A. H. M. S. in Alabama.

I have visited and preached in many of the destitute places in my own and the adjacent counties. There is, in all the places that I have visited. an increasing disposition to hear the Gospel. Talladega and Coosa counties had never been visited by a Presbyterian minister Wetumpka is in the last-named county This is a flourishing town, at the falls of the Coosa river, the head of navigation, and is destined to be an important place. Here a few Presbyterians are exceedingly anxious to have the Gospel regularly preached to them. Before the close of the present year I expect to be able to organize a church, and call upon the Society for a strong man to be located there, as their minister. The county of Talladega is still in possession of the Creek Indians; but there is a dense white population in parts of the county, where a church may be organized. This is an interesting field.

ILLINOIS.

A church formed on the North-eastern Frontier. From our Missionary at Chicago.

According to appointment, I went, on the second week of July, to organize a church at Fountaindale. To my high gratification, found Brother Clark there, re y to take the nfant into paternal embrace, and watch ts growth. Brother Babbit was also present to aid in the work. The Lord had sent forth labourers, when I had supposed myself alone. Saturday we passed in fasting, prayer, and exhortation, organized the church, and elected the elders. On Sabbath we repaired to a grove, the place being too small to accommodate the audience where we had previously met.

The supper was administered in the afternoon to a out thirty-five communicants. It was a cheering scene. Few had dared to expect ch a one at this early period in the settlement of our frontier. The grain of mustard seed we trust, will become a great tree, so tha multitudes shall yet rest under its delightful shade. Of the communicants, twenty-one had been admitted by letter to that particular church others had come ten and fifteen miles to be present, and partake of this feast of the Lord. Two brethren present from the settlement fifteen miles below, said there had twenty professing Christians now located in their grove, and there were several others near them, on Hickory Creek.

where there are many families. They wish me to go and aid in planting a church with them soon. Brother Babbit is remaining with them for a few Sabbaths. They need a pastor, and will aid in his support. A letter from Hickory Creek, received yesterday, requests me to go down, and aid in forming a church, on the 18th instant. One from White Pigeon, to-day, says, they want a minister there.

GREEN BAY.

Since last writing you, I have received another appeal for help from Green Bay. My correspondent, after describing their state, says, "You can judge, then, what our prospects are. A people, as I have described them, with no spiritual guide to point them to the Lamb of God; no shepherd to gather the lost sheep; and left to the workings of their own evil hearts, cannot be expected to present a very high standard of morality. A few of us meet once or twice a week, to pray for a blessing on this perishing people; and could we have a minister sent to us, (and how ardently do we pray for such a blessing,) I have no doubt but that a reformation would take place." Again, he says, "I know I need not ask you, if you do not think we stand in need of a guide. Were the world but made acquainted with our wants, with our true state, surely they would do something for us. I doubt not but that a liberal subscription could be obtained towards the support of a minister, were we assured of one being sent," &c. Dear sir, cannot this appeal from Green Bay be regarded by your Society?

MISSOURI.

In our last number we published an affecting account of the cholera, at St. Charles, Missouri, in the journal of our Missionary there for one week. We have since received additional intelligence, from which we extract the following:

Since the first of July, our history is short, but dreadful. We are a people "stricken, smitten of God, and afflicted." The house of God has been deserted, our Sabbath Schools shut up, our Bible classes discontinued, our catechism meetings laid aside, the building of our church retarded—desolation spread its evil wing, and death hurled his poisoned arrows fast and thick around us—gloom, horror, death, were every where seen—before, behind, and around. But the arrow, executing judgment, has sped. It has fulfilled its commission, in part. How great the desolation! In two short months, out of a population of scarce a thousand, one hundred immortals have gone on the long journey of eternity. I looked over my little flock: seven have been taken from the fold. They were of those we could ill afford to lose. They were constant worshippers; they were found at the prayer meeting, the lecture, the concert, in the great congregation, at the Sabbath School, in the sick chamber, at the dying bed. In their turn, they have been borne away. How we shall fill up the ranks, and who shall do it, the great Head of the Church only knows.

DECEASE OF MRS. JANE A. ROBINSON.

Our readers will recollect the lamented Rev. C. A. Robinson, one of the earliest pioneers of the Lord's host who penetrated the West, endured hardships long, and died in the foremost rank. His widow, of like spirit with himself, continued in the West, and lived, and laboured, and prayed, for its welfare. She has repeatedly encouraged and stimulated us with her pious letters, several of which have been published in the Home Missionary. Our readers will perceive that her work is done, and she has gone to her reward.

Mrs. Robinson is no more. Two weeks ago she was attacked with fever, which is now more dreaded than cholera. She was soon apprised of her approaching dissolution. On Friday pevious to her death, she called her two little boys to her bedside, and gave them her dying charge, committed them to the safe keeping of her Heavenly Father, and mentioned their names no more. She *was not afraid to die.* Death was her constant prayer. I asked her why. "That I may be with my Saviour, where I shall be free from sinning." Her sufferings were amazing, protracted, and without intermission. She bore them without a murmur, and only said, "I deserve a thousand times greater pains than these." She died, without a struggle or a groan, on the 28th of August, in the thirty-second year of her age. We shall see her no more; but many a slow-rolling year shall pass into the dark stream of eternity, before there shall sleep in the bosom of those who knew her, the memory of JANE A. ROBINSON.

I am thus particular, because I loved her as a saint—because she loved you, as the secretary of the cause dear to her heart—the Home Missionary cause. The friends of Home Missions should know, that with Mrs. R., they have lost her *prayers;* a loss which no costly donation of gold and silver can refund. The only course to be pursued, is to labour the more diligently, give the more freely, and pray the more fervently.

NEW-YORK.

m Rev. R. H. Conklin, Pike.

ıe, 1832, I formed a church in Pike, had been organized about eight composed of a little more than mbers.

ugh weak, we soon formed the de- ɔrecting a temple for God. All re- › the forest, and soon the timber the ground; and in about five ore we had a meeting-house finish. ıt painting, capable of containing ıdred persons. In the mean time, ɛ were building a house, God was out his Spirit and building up the

As soon as our meeting-house ıpleted, a protracted meeting was ɔss, which continued thirteen days, lted in the hopeful conversion of irty souls, and which also aroused ɔh to greater diligence and activity.

[AMPSHIRE AND VERMONT ANNIVERSARIES.

g just returned from the religious aries of New-Hampshire and ', we are happy to report, that the Home Missions in both of those advancing.

ɛneral Association of New-Hamp. ıt at Keene, on the 3d of Septem- was numerously attended, by the nd other friends of benevolent ef- ı different parts of the state. The continued three days, with an which we have seldom seen d, on similar occasions. Though ɔer of additions to the churches has · less than during the previous ıt the cause of temperance and ɔnevolent enterprises have been d with increasing efficiency. Interesting addresses were made by the agents of the Education and Bible Societies, and the American S. S. Union, and liberal contributions made for each. The reports of the New-Hampshire Missionary Society and their agent were received with lively feeling. The amount raised during the year is about $6000; the number of missionaries employed 54, in 73 congregations. The collection and subscription at the close of the anniversary was about $1800.

The General Convention of Vermont, met at Royalton, September 10, and though less numerously attended, appeared to be animated by a spirit equally propitious and encouraging. The character of the reports presented was similar to that of New-Hampshire. On the last day of the sessions, the anniversary of the Vermont Domestic Missionary Society was celebrated. The report was able and spirit-stirring, and the addresses of an animating character. Number of missionaries reported, 33;—receipts into the treasury during the year, about $3000. Collection and subscription at the close of the meeting, $650. This was followed by an able discourse from the Rev. Mr. Merrill, of Middlebury, and the administration of the Lord's Supper. The whole scene was one of thrilling interest to the friends of the Redeemer's kingdom, and we have returned from those states with impressions more deep than ever before, that the cause of Home Missions will not cease to hold its place among the most favoured objects of religious charity in New-Hampshire and Vermont.

nents by the Executive Committee of the A. H. M. S., from August, 15th to September 15th, 1833.

maries not in Commission last year.

ibold D. Montgomery, Harmony, Va.,
ed House, N. C.
Messer, Pultney, N. Y.
N C. Hopkins, Wolcott, N Y.
Bradley, Fredonia, N. Y.
. Kirtland, Delhi, N. Y.
ren Nichols, to go to Missouri.
ı Nichols, do.

Rev. Enoch Mead, to go to Ohio.
Rev. M. Harrington, do.
Rev. S. W. Magill, to go to Georgia.
Rev. A. M. Egerton, South Carolina.
Rev. Stephen Crosby, Agent of the Western Agency, N. Y.
Rev. Ira Manley, Westport, N. Y.
Rev. J. H Fowles, Georgia.
Rev. H. A Reed, Medina, N. Y.
Rev. John C. Morgan, Sheldon, N. Y.
Rev. Thomas Grier, Cold Spring, N. Y.

Rev. H. J. Lombard, South Bainbridge, &c., N. Y.
Rev. Israel Hills, to go to the West.

Missionaries re-appointed.

Rev. George P. King, S Dansville, N. Y.
Rev. Abel C. Ward, Ellington, Chatauque, Co., N. Y.
Rev. Sydney Mills, South New-Berlin, N. Y.
Rev. Luther Clarke, Plymouth and Otselic, N. Y.
Rev. M. A. Remley, Columbus, Indiana.
Rev. David Smith, Maumee, Wood Co., O.
Rev. Jno. T. Baldwin, Franklinville and Centreville, N. Y.
Rev E H. Stratton, Mayville, N. Y.
Rev Evan Evans, Salisbury, N. Y.
Rev Isaac Headly, Litchfield, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th to September 15th, 1838.

Albany, N. Y., Mrs. Ruth Savage, per Rev. Dr. Porter,	$20 00
Binghampton, N. Y., Presb. Ch., per Oliver Ely,	24 26
Catskill, N. Y., Orin Day, to const. himself L. D., in full, 50 00; Caroline E. Day, L. M., 30 00; George B. Day, L. M., 30 00; Charlotte M. Day, L. M., 30 00; Emily C. Day, L. M., 30 00; Charles H. Day, L. M., 30.00, per Rev. Dr. Porter.	200 00
Colchester, N. Y., Miss Sarah Downs, to const. Mrs. Jerusha Downs, L. M., 30.00; Wm. H. Downs, L. M., 30 00; Mrs. Eliza Downs, L. M., 30 00; G. W. Page, L. M., in part, 10.00, per do.,	100 00
Collins, N. Y., Aux. Soc., per Rev. A. C. Ward,	6 25
Connecticut Miss. Soc., viz:	
Canton, E. Alvord,	10 00
Greenwich, Stillson Benev. Soc., per Miss Sarah Lewis, Treas.,	139 00
Norwalk, Ladies' Benev. Assoc., to const. Rev. Edwin Hall, and Harvey Curtis, of Granville, N. Y., L. M.,	60 00
Tolland Co., Fem. Miss. Soc., for promoting revivals, per Rev. G. A. Calhoun,	50 00
Wilton, Cong Soc., M. Marvin, Treas.,	14 54
Delhi, N. Y., mon. con. coll., 20.00; H. D. Gould, to const Rev. O. L. Kirtland, L. M., per Rev. Dr. Porter, 30.00,	50 00
Deposit, N. Y., Henry Wright, L. M., in part, 10.00; Francis M. Bixby, an infant scholar, 1.00; Fem. Miss. Soc., 5.00; Thaddeus Mather, L. M., in part, 5.00; Wm. Wheeler, in part, to const. Mrs. Eleanor Wheeler, L. M., 10.00; W. Freeman, 1.00; Z. Dean, 1.00; J. E. Edick, 1.00; S. Hyde, 1.00; H. Duzenbury, 5 00; A. Hadley, 1.00; E. Dunn, 2 00; S Hailey, 1.00; G. W. Seaman, 1.00, per Rev. Dr. Porter,	45 00
Gallipolis, O., Rev. E. Hebard,	1 25
Green Co., N. Y. Aux. D. M. S., per Rev. Dr. Porter,	60 00
Hamilton, N. Y., W. Welton, per A. Lewis,	20.00
Jacksonville, Ill., sundry subscriptions, per Rev. T. Baldwin,	69 00
Marlborough, N. Y., coll., per Rev. J. A. Murray,	36 00
Massachusetts Miss. Soc., viz:	
Brookline, I. Sawyer, per L. Tappan,	2 00
Conway, Elijah Nash,	10 00
Millbury, E. W. Goff,	2 00
Rehoboth, Fem. Miss. Soc., per J. Wilcox,	24 00
Shrewsbury, H. M. Soc., per Rev. G. Allen,	105 00
Meredith, N Y. Samuel A. Law, L. M., in part, per Rev. Dr. Porter,	15 00
Mobile, Al., sundry Individuals, per Mr. *Knapp*,	3 50
Newark, N. J., mon. con. coll., First Presb. Ch., per W. Tuttle,	50 00
New-York, Bleecker-street Ch., mon. con. coll., per M. Wilbur,	8 [illegible]
Central Presb Ch., per Rev. W. Patton,	20 00
Eighth Presb. Ch., a Lady, per Rev. H. Hunter,	1 00
Laight-street Ch., C. Starr, 20.00; J. Baker, 15.00,	35 00
W. W. Jackson,	3 00
Parsippany, N. J., Fem. Evan. Soc., per Jane W. Howell,	20 00
Savannah, Geo., First Presb. Ch., a Lady, per J. Cummings, Esq.,	50 00
Vermont Dom. Miss. Soc., viz:	
Charlotte, Ladies' Ch. Soc., to const. Rev. Calvin Yale, of Kingsboro', N. Y., L. M., per Miss Sarah Farnsworth, Treas.,	30 00
Walton, N. Y., a Friend, per Rev. Dr. Porter,	5 00
Warren, O., per Rev. A. Kingsbury,	21 00
Windham, N. Y., Abijah Stone, L. M., in part, 10.00; John Tuttle, L. M., in part, 5.00, per Rev. Dr. Porter,	15 00
D. C. L., per Rev. J. H. Thomas,	10 00
A Friend,	5 00
Home Missionary,	115 50
	$1465 56

For K. TAYLOR, Treasurer,
Charles Hall, Assistant.

Receipts of the Central Agency, at Utica, N. Y., from July 26th, to Aug. 25th, 1838.

Camillus,	$7 03
Chittenango, a marriage fee,	1 00
La Fayette, bal. to const. Rev. Alexander B. Corning, L. M.,	6 75
Manlius, Cong., 33.62; Fem. Dom. Miss. Soc., 47 00,	80 62
Marcellus, Firs' Ch.,	32 00
Mexico, Mr. Dixon's Cong. Fem. Miss. Soc.,	2 62
Onondaga Hill, bal. to const. Rev. John H. Prentice, L. M.,	18 38
Orville,	4 50
Otisco,	50 48
Pompey, Cong., 34.98; Fem. Dom. Miss. Soc., bal. to const. Rev. Andrew Huntington, L. M., 17.40,	52 38
Remsen, Ladies' Soc., Roxana Ferry, Treas.,	10 00
Sandy Creek Ch., per Rev. R. Robinson,	2 37
Sherburn,	63
Skeneateles,	61 04
Smyrna,	3 50
Utica, First Ch.,	5 00
	$333 99

THE

MERICAN PASTOR'S JOURNAL,

OR,

NAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

NES IN THE DEATH-CHAMBER.

I.

" I have sent for help."

[Furnished by a Pastor.]

IE men spend life apparently ut serious consideration, neglect- e sanctuary, averse to the truth, ps profane, and abusers of the ith; and when thrown on the f death, then, in fear and conster- , they send for a minister, to and assist them to do, in a few g hours, the work which requires le life. E. H. was one of these. as a farmer, in good circumstan- nd lived in one of the towns in ecticut, where the Gospel had een faithfully preached. He had two or three revivals of religion. st every day of the week he was the meeting-house, at a place , with others, he could talk and away time; but *in* the meeting- , I do not recollect ever to have . H., except on one funeral oc- . In short, he seemed to live as h he had no soul to save, and no o serve; as though Heaven were on, and hell a bugbear.

he winter of 1807, about the se- th year of his age, he was at- l with pleurisy. It soon became it that he was going down to the . The minister of the place was to see him, at his request. On rival, making some remark indi- that he thought himself near se of his life, he said, *" I have r help."* " My dear sir," said the er, *" how can I help you?"* All mortal man could do for a dying y counsel and prayers, was done. he progress of his disease was and in a few hours after he for help," the thoughtless, jo- profane, Sabbath-wasting E. H., one into eternity, without a ray e having shined upon the dark- f his departing soul.

II.

The Sorrows of Old Age, in preparing for Death.

" Mr. H.," said an aged man, in one of our New-England parishes, as he came trembling into his minister's house one day, " I wish very much that you would come and see me. I wish to talk with you. My physician tells me that the disease which has distressed me lately, will probably, ere long, close my life. I have no hope! I am unfit to die! I wish to know what I shall do! my time it short! what I do, I must do quickly!" Circumstances prevented his remaining for conversation at the time, and he retired, saying nothing more.

Several things rendered the coming in of this man, on such an errand, peculiarly interesting and affecting to the minister. He had been all his life one of the " stout-hearted, and far from righteousness." True, he was often in his pew on the Sabbath, and listened to the preaching; and he was possessed of a mind of some strength, and ability to discriminate between truth and error, if he would. But he had a constitutional levity of feelings, under the influence of which, united with aversion to serious truth, he often endeavoured to turn aside the edge of the " sword of the Spirit," by ridicule. Along with this, he had been long endeavouring to bear up his courage respecting his future well-being, by a scheme of self-righteousness peculiar to himself. He had brought up, and settled around him, a large family of sons and daughters; but, with the exception of one or two, they had followed his steps with such closeness, that, as a family of immortals, on their way to the judgment together. they presented to the eye of the Christian a melancholy group; respectable, in a worldly point of view, but " without God in the world."

The intimations of the physician to

this aged man, respecting his disease, had put an end to his levity. His heart seemed to die within him, as he saw his grave but a short distance before him, and beyond it the judgment seat. During the few weeks he subsequently lived, his mind was most intensely fixed upon the great subject of religion. He began, a short time before his death, to indulge a trembling hope; and Christians around him were not without hope that he was "born again." It was, perhaps, some evidence of this, that he then looked around upon his sons and daughters, with deep anxiety for them. With an aching heart and a feeble voice, he began to warn them to seek their own salvation, and, though late, gave his testimony to their consciences for the truth of God, and to the fearful solemnity and criticalness of approaching the grave, without a hope which had been *tested* and rendered *firm*, in a life of holiness.

The case suggests several interesting points for reflection. But we can present only one; the difficulty, the almost impossibility, of making any effectual amends for parental neglect, on the bed of death. A father brings up his children to esteem the world as highly as he does, and, with him, to follow hard after its riches. His habits of thinking, respecting the things of God and eternal life, become those of his children. They grow gray in unconversion around him; perhaps exceed him in the manifestation of their aversion to religious things. If, at last, he awakes, on the borders of the grave, to his own and their condition, yet, can he transfer his own solemn feelings to their breasts, make them to see things as he now sees them, and persuade them, effectually, to turn with him to God, from whom he and they have revolted? "Alas! Leviathan is not so tamed." They will, probably, listen respectfully to the last words of *the father*, but to *the Christian* they will give little heed. The impressions which should have been fastened on their hearts in early life, and kept abiding by pious paternal example, cannot be made in the brief hours which they spend around his dying bed, and upon minds which have *grown old in* the cares of the world, and in the resistance of divine truth, and of the influences of the Holy Spirit. Parent, "Whatsoever thy hand findeth to do, do it with thy might,"—"the time is short."

III.

The joyful Surprise of a Dying Christian.

Mrs. N. W. died at H., Mass., in the month of February last. An extract from a letter by a sister is as follows

"The last scene was peculiarly touching. She had no acute suffering. Her breathing, to the last, was not laborious, nor attended with the least convulsive motion of the face. It seemed like the gentlest dismission from life that a tender Father could give. *** I asked her if she was aware that she was very sick? She believed she was. And if she would have Dr. B. sent for? She replied, that she hoped for more strength to-morrow. I told her that her physician feared she would not live till to-morrow. She said, '*are you sure?*' and aroused from the lethargic state for a moment, and, with an expression of surprise and delight that was most affecting, said, 'I REJOICE WITH EXCEEDING JOY!' This was her last effort."

Mrs. W. died just as any Christian, who knew what had been her life, would have expected. Her history, could it be written, would yield to few, in point of instructiveness on living to God, and would show *how* she became prepared to welcome death so joyfully.

ESQ. H.; OR, THE DIFFERENCE BETWEEN "GETTING A HOPE" AND CONVERSION.

Esq. H. was among the early settlers of a town in the western part of Vermont. He was soon placed in a post of responsibility, in which he gave evidence of fearlessness and integrity in the discharge of his official duties. He became warmly engaged in the political excitement of 1798, and the following years; and, as a persevering and skilful leader of a political party, he obtained the entire confidence of his friends, but was most bitterly hated by his opponents; and it was often said, by those who knew him best, that he

was a good friend, but a most implacable enemy.

Esq. H. never was a scoffer at religion, yet he was far indeed from having any of that spirit which blesses those that curse us, and forgives the trespasses of others as we would wish our Heavenly Father to forgive us.

In the year 1816, at which time he was a little more than fifty years old, there was some appearance of a revival of religion in the town in which he lived, and he was among the first of those from without the church who spoke publicly of the importance of being reconciled to God. "My friends and neighbours," said he, "I have come in here this evening to say to you, that I feel, for one, that it is high time for me to look about me, and see how my account stands in the sight of God. I feel that I have neglected this business a great while, and it is a wonder that God has spared me so long: but I have now come to a resolution, God helping me, to live henceforth to his glory; and I intend to take his word as the word of my counsel, and the lamp to my feet; and that my sins, hereafter, shall be the sins of omission, rather than of commission." The revival soon became general, and the meetings were frequent. Esq. H was a constant attendant, and seldom left a meeting without repeating the above remarks, or expressing sentiments to the same effect. Thus he continued for six or eight weeks, regarding himself among the earliest of the recent converts, which by this time had amounted to about fifty. But the pastor of the church, not feeling fully satisfied that Esq. H. had become a new man in Christ Jesus, told him that he was afraid he had not seen his own heart, and that he might find when he came to the judgment seat, that he had fatally deceived himself. He appeared astonished, and rather disposed to be offended, and replied, "Do you suppose that I shall even regard myself as vile as that blasphemer, or that contemner of the Sabbath? No. I have been a friend to religion, and have assisted in the support of it, and I cannot be as offensive in the sight of God as such and such a one." Here the conversation ended. Esq. H. returned home; and on the evening of the same day, while sitting at his writing desk, this conversation recurred to his mind. He began to look and reflect on his past life, to see if there was any thing in it to justify the concern that the pastor had expressed. To use his own language, "God opened his eyes to see himself." His whole life, he perceived, was marked with rebellion against God; his sins rose up to the heavens, calling for vengeance. A few evenings after this, he came into the conference room, with a countenance which bespoke the deepest anguish, and said, in tones that pierced the heart of every hearer, "I am lost. In me you see a man who is doomed to feel in this life, some of that anguish of soul which is the portion through eternity of the hardened sinner, the contemner of God's mercies. You can do nothing for me, but I entreat you to take care of yourselves: I am lost!" He continued in this state about three weeks, when, in his own language, "as though the noon-day sun had burst upon the gloom of midnight, all about him was light, and joy, and love to the character, law, and salvation of God; and he found himself with both hands extended toward heaven, crying "glory to God!" Now, indeed, he appeared to be a new man. Before, his becoming a Christian, was talked of by the men of the world, as an occurrence of no more consequence than a change of his political sentiments, or the purchasing of an additional farm; but now, the most unbelieving were astonished, and their mouths were shut, for they saw the man, who, but a few weeks before, was implacable and unrelenting towards those he called his enemies, now exercising towards all men *the meek and quiet spirit of the Gospel of Christ.*

He was a deacon of a church for about ten years; and in the discharge of his duties as an officer of a church, it might well be said of him, that he was "a terror to evil doers, and a praise to them that did well." He appeared to regard the members of the church with parental affection; and was constantly inquiring after their growth in grace, and speaking to them, as he had opportunity, on the great

subject of salvation. The writer of this article has often heard him say, that he felt condemned, if he had met a member of the church, and inquired after his *health*, and had not asked "how does your *soul* prosper." He died in 1826, and well may we say, "Blessed are the dead which die in the Lord."

A WORD IN SEASON.

[Furnished by a Clergyman.]

Not many years since, a clergyman of New-England, who was rather distinguished for his zeal and devotedness, became discouraged, and consequently somewhat heartless in his labours, and less successful than in preceding years. He was unhappy, but had made up his mind that revivals could not always be enjoyed; and that when the Spirit of God was not present, ministers might labour on contentedly, and sluggishly too, in hope that in "God's own time," the blessing would come, and the scattered seed spring up. In this state of mind he left his study one morning, to take the air awhile, and converse with a brother of the church, who was at work in an adjoining yard. As the clergyman drew near, the lay brother looked up to him, and without any preliminary salutation, said to him, with much emotion, "Mr. S. cannot something be done to revive religion among us?" he paused. Mr. S. stood and eyed him, but said not a word, and turned and went back to his study. How he employed himself there, I do not pretend to know, but he was seen no more abroad till the next Sabbath, when he came to his congregation with sermons that seemed to have been studied on his knees, so full were they of holy unction; and the Spirit of the Lord came down; the whole assembly was moved; the house of God became a Bochim. For many months the work continued, and eighty or ninety were added to his church; it extended into two other and larger congregations in the same town, where the additions to the churches were proportionably large. Such a revival had never blessed the town before.

The prominent instruction which I would draw from this fact, is, that our lay brethren, by a word spoken in season, and respectfully, to their pastors, may so encourage their hearts, and strengthen their hands, as to bring about suddenly a revolution in their communities, which will carry joy through earth and Heaven. This good minister had laboured with great diligence and fidelity, till he had been compelled, by want of success, to fear that the Holy Spirit had been grieved away for ever; and perhaps he had caught the contagious influence of a sleeping church, and begun to feel, less than formerly, the great guilt of suffering souls to perish around him, without persevering and agonizing efforts to save them. A single word, uttered by a Christian brother, from the fulness of a heart that began to feel the worth of souls anew, aroused all the intellectual and spiritual activities of the pastor, and, through him, all the activities of the church; and through them, reached the consciences of the impenitent; melted their hearts, and bowed them in sweet submission to Christ.

Would that every servant of God, who finds the tendencies of his head downwards, had some faithful brother in his church to say to him in tones of simple and resistless eloquence, "Sir, cannot something be done to revive religion among us?"

ARISE AND SHINE.

Jerusalem, Jerusalem,
 Arouse thee and awake!
Take back thy long lost diadem,
 Thy regal vestments take.
For on the mountain's top I see
 The branch of Jesse's vine,
His very glance is majesty,
 His very form divine.
That eye, from which the Heavens flee,
 Is gently fixed on thine,
And from afar he calls to thee,
 "Arise and shine!"

[*Presbyterian.*

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

I. NOVEMBER 1, 1833. No. 7.

omit our usual article adapted to the "MONTHLY CONCERT OF PRAYER," and nd to our readers, on that occasion, the following statements, which, together ›rtions of the *Correspondence* embraced in this No. of the "*Missionary*," may d happily suited to promote the great object for which all the Churches are com- l to pray.

WESTERN ANNIVERSARIES.

public have been informed, through several religious newspapers, that ession of public meetings have been appointed to be held, the last week ›ber, in the city of Cincinnati, Ohio, on behalf of several benevolent so- , viz:—The *Temperance Society*, the *Bible Society*, the *Home Missionary* , the *Foreign Missionary Society*, the *Presbyterian Education Society*, the *School Union*, and the *Tract Society*.

gates from each of the Parent Societies, we understand, have been ap- l to attend and represent the sentiments and feelings of the benevolent ›lder states, in relation to the several objects to be presented. To all sire the prosperity of Zion in our whole country, this must be a truly ing occasion. The presence and eloquence of southern and western n have hitherto added much to the interest and influence of *Religious rsaries* in northern and eastern cities, and nothing can be more grateful 'riends of the general cause, than to be thus early invited to reciprocate avours in he great West. May the presence of the Holy Spirit give er to the proposed meetings, and guide them to the happiest results.

STATEMENT OF THE OPERATIONS OF THE A. H. M. S.

Executive Committee of the A. H. M. S. have forwarded a brief state- 'the operations of the Society, to be communicated to the meeting at ıati, by our delegate, the Rev. R. S. Storrs. As it will have been pre- before the issuing of this No., our readers will appreciate the propriety ublication of the concluding part of our statement, as follows:

n this Society was organized, it was commended to the Father of by faith and prayer. High hopes and expectations were associated with mencement. But hitherto these have been far exceeded by the blessing upon its operations. A large proportion of the Presbyterian Church, ıbers of the Reformed Dutch and Associate Reformed Churches, to some and all of the Orthodox Congregational Churches of New-England, :pressed their approbation of the plan of this Society, and have adhered auxiliaries. Through this extended co-operation there has every year increase of strength, and a corresponding extension of the action of the . This increase is exhibited, in several particulars, in a tabular view, d in the "*Seventh Annual Report*" of the Society, May, 8, 1833. Then ıber of missionaries reported, within the last year, was 606.

that time, this committee have appointed 63 missionaries and agents ›re in commission, and have renewed the appointment of 79, who were st year. A number have also been appointed by Auxiliary Societies,



nder commissions from this committee, whose names have not yet been re-urned to us. The whole number, therefore, in whose support aid has been granted during the last *one year and five months*, is not less than 680. Of these, 211 have been appointed to labour in the states and territories west of the Alleghany mountains; and the whole number employed there since the formation of the Society has been 252. The amount of ministerial labour performed under the patronage of this Society, up to the present time, has been about 1975 years; and the number reported as added to the Churches aided, has not been less than 20,000. More than this number, we have reason to hope, have been converted under the ministry of our missionaries. Bible Classes and Sabbath Schools have also been sustained, and greatly blessed, on most of the fields of their labour; and the cause of Temperance and of Foreign Missions, and every good work which has claimed the attention of the benevolent of our land, has been aided by their influence.

In view of what has thus been accomplished, the friends of this Society have occasion for the warmest and most profound gratitude to God. The work has been begun and prosecuted, for *seven years and five months*, under truly encouraging, and still increasing assurances of the Divine favour. An amount of good has already been done, which infinitely outweighs all the labour and expense of its accomplishment. Yet the work is only begun. The mountain is yet before us which is to become a plain. More than *eleven millions* of our countrymen remain yet unconverted, while they that are cordially with us in spirit and in prayer, the whole number of professing Christians in the United States, are less than *two millions*. The number of educated ministers in all the states is about 8000; which, allowing one minister to a thousand hearers of the Gospel, leaves 5,000,000 of our population destitute. The prosperity of the cause of Christ, generally, requires that all these should be supplied.

But in adapting our statements to a *Western Anniversary*, it is proper to remark, that the Churches of the great West are especially interested in this supply. There are more ministers in the New-England states, of all denominations, than in the Valley of the Mississippi. Yet the whole of New-England is surpassed, in extent of territory, by some single states of the West. The supply of the latter, therefore, as a whole, is only one eleventh part as great a that of the former, in respect to territory; and in respect to population, it i only half as great. But if we confine the contrast to Presbyterian and Co gregational ministers, the deficiency of supply is comparatively far greater the West, there being nearly one thousand in New-England, and only about in the whole Western Valley. There are facts which plead with overwhelm force the cause of Home Missions. The object and tendency of the operati of the A. H. M. Society are, not only to increase the supply of evange ministers in the whole country, but also to equalize the deficiency, whi must remain. It is to translate labourers from the older and better sup states to those which are new and less favoured. The work to be done, t fore, concerns especially the West, and we are happy to report the deli fact, that the churches of the eastern and northern states are becoming year more generally and deeply interested in this object. Our desire is i for the spiritual prosperity of the West. We behold there an area of 1,3 square miles which is nearly two thirds of the whole territory of t ted States, extending from the Atlantic to the Pacific ocean, and rapid bosoming a population, which, in numbers, in political power, and m fluence, is soon to control the destinies of this nation. As American fore, we feel a thrilling interest in the welfare of the West. Thither, warmest sympathies are drawn by the fact, that many brethren, w brought up in the midst of *us*, are there, and by the certain anticipat millions of our sons and daughters will hereafter make their pleasant the Western Valley. As by faith, and hope, and prayer, we live in *dren that* shall come after us, we hail the West as *our country*, and ca *forget it* than the captives of Israel, by the rivers of Babylon, could

rusalem. And as we love the cause of Christ among men, and would hasten the time when he shall have the heathen for his inheritance, our hearts beat with ardour for the conversion of the increasing millions of the great West. No other territory of equal extent, on the globe, is so favourably situated to become early the scene of the brightest display of that light which is to lighten the Gentiles.

Under the influence of such views and anticipations, the churches of these older states have begun to appreciate the claims of the West. They have also begun to act with a liberality which indicates a prevading interest in the cause. During the last year, though more than one third of the missionaries of this Society were stationed west of the Alleghany mountains, yet of the $68,627 received into the treasury, $60,013 were derived from New-York, New-Jersey, and the New England states. We state this fact, not to boast of the liberality which has enabled us to do so much for the West, but rather to provoke our western brethern to take new courage and put forth more vigorous exertions. We do not esteem lightly the amount of aid which they have already brought to this cause. Many Churches of the west also have done liberally. But we are constrained to feel that the whole body are yet far from being suitably prevaded and moved by the spirit of this holy enterprise. Let it be known then in every western Church, that the American Home Missionary Society is rendering aid in the support of more than one third of the whole number of Presbyterian ministers in the Valley of the Mississippi, that its field of operations there, as well as at the South, is constantly enlarging; that numerous Churches and benevolent individuals in the older states are aiding it by fervent prayers and liberal contributions, and yet, at the present date, the treasury of this Society is overdrawn $2,620, for which members of the Executive committee are personally responsible; and the amount pledged by this Committee to labourers now on the field west of the Alleghanies, to be paid within the current year, is $20,413 75. Facts like these cannot be regarded with indifference by our western brethren. We throw them before your anniversary with the fullest confidence that they will be received with the warmest sympathy, that they will be commended to God in prayer, and reiterated and published to the Churches, till all, who pray for the prosperity of the western states in every thing which pertains to the highest happiness of their present and future population, shall properly appreciate the importance of the work of *Home Missions*. If this work is important any where—if any where, it is indispensable to the welfare of our whole country—it is so in the great and growing West. Great encouragements to prosecute it with increased vigour are presented in the results of what has already been done.

The responsibility of neglecting to go forward is tremendous; and this responsibility, in the providence of God, is devolved especially on our western brethren. The Churches of the older states are already, to a large extent, associated in this holy enterprise. An impulse is felt, and a zeal enkindled, by enlightened views of the magnitude and necessity of the work. Yet this delightful flow of benevolent feelings, so extensive, so harmonious, so unyielding to ordinary discouragements, is still capable of being chilled and diminished by an exhibition of comparative indifference on the part of western Churches. But western Churches and western Christians are not indifferent, and cannot be. So far as they have been addressed on this subject, and sufficiently informed of the character of the A. H. M. S., prejudice has died away, and they have awaked to an overwhelming sense of its importance. Let the same amount of agency be put forth there as here, and the same amount of intelligence be circulated, and western Churches will soon take the lead in the activities as well as in the blessings of this benign and extended Association. On you, dear brethren, and other Committees of correspondence in the West, rests much of the responsibility of seeing that these agencies shall be exerted. We wait to be directed by the counsels, and sustained by the contributions and prayers of enlightened friends, in every portion of the country to which the efforts of this Society are invited; *and to western brethren we look with unhesitating encouragement.*

May the favour of God, who has hitherto so far exceeded our faith in the blessings which he has bestowed upon this Society, direct and prosper our united efforts to pervade this whole nation with the saving health of the Gospel.

By order of the Executive Committee,

ABSALOM PETERS,
Cor. Sec. A. H. M. S.

Office of the A. H. M. S., 150 *Nassau-st.*, *New-York, Oct.* 15, 1833.

CORRESPONDENCE OF THE A. H. M. S.

The Rev. Mr. Storrs' Report of his late Tour in Canada, as Agent of this Society.

No. II.

DESIRES FOR THE GOSPEL.

Fervent desires are expressed by Christians of *various denominations* in Lower Canada, for the establishment of evangelical ministers, of the Congregational or Presbyterian order; and these various denominations have, in many instances, declared their readiness to contribute, according to their ability, to the support of such men;—not so much because they regard their own peculiarities as unimportant, as because they despair of help from any other quarter. If you send missionaries there, other denominations may perhaps send their missionaries also. So be it. The more the better, if they do but preach "Christ, and him crucified." But one thing is certain; unless you do send your own missionaries, other denominations will *not* send theirs.

At an interview with some of the brethren belonging to a feeble church, one of them remarked, that "till he was twenty-one years old he was never absent from the house of God;" "then," said he, "I came to Canada, and for years heard not a sermon—and the *change*, no one can conceive, who has not felt it." Said an other, "Let the Churches of Massachusetts be destitute of preaching for twenty years, and where would they be?" Yes, where would be those Churches, that now consider their pastor's absence for a single Sabbath, a grievance hardly to be borne, and who regard the removal of their minister to another sphere of labour, as certain death to their prosperity, though they may settle another within a month, if they choose to do it! Said another, "I have often thought of leaving this region; and I could do it without difficulty; my children are settled, my property could be disposed of, and I could go and enjoy, in my old age, the privileges of religion in my native state; but I dare not do it. God has placed me here, and here I shall live till he call me home; and while I live, I shall labour to plant the Gospel here, that they who come after me may enjoy a blessing that I cannot enjoy." Many other Christians are detained amid the desolations of Zion by similar considerations, who have the power of removal. Blessed be God that it is so. "This is a good land, better than Vermont," said the members of a pious family; "but there is one thing wanting, and it embitters every thing—we have not the *Gospel*." I should love to introduce you to a family circle, whose united head removed here from the state of New-York, thirty-one years ago, in moderate circumstances, still members of a Presbyterian church,—forty miles from any church of their own denomination, (till lately one has been formed a few miles nearer them,) who have never seen the table of their Lord spread during the time! and you should hear the good woman say, with an emphasis you would never forget, "Oh, if a Church be established at L., and a minister secured, gladly will I go on foot the seven miles distance, every Sabbath, to hear the word of God preached."

e other facts demand consideration. noral influence of Canada on the States is powerful, and, to an ng degree, baneful. Moreover, it is ing influence. The relations be- the two countries are daily becom- re and more intimate and strong; hatever may be the moral character northern neighbours, "the line" ot prevent it from diffusing itself large mass of our own population.

FANATICISM.

d as the country is, (and its winters ng,) it is the hotbed of *fanaticism*. as it is, for half the year, it is filled *oral halos*, in the absence of the sun ghteousness. Here the sect of the rims" originated, and hence started ir pilgrimage toward some imagi- lysium in the West. Hence sprung dormonites, whose delusions have owered the reason and the con- e of numbers of our own citizens, rne them away from their hearths heir altars, to worship an unknown in some remote wilderness of the . And how many other strong de- s have taken their rise here, I know ut sure I am the moral atmosphere country favours their birth and ma- . Could they be *confined* to the land ir nativity, it would be *bad* enough ee brought under their power; but fined, and permitted the wide range Continent, they call on us, not for ng and lamentation only, but for *ac-* to crush them in embryo, by the s with which the Gospel clothes us.

COUNTERFEITING.

n the *pecuniary* interests of our ry are affected by the moral character se our neighbours. You are aware early the whole amount of counter- oney thrown into circulation is pre- in Canada. St. Armands is the well a factory establishment of counter- per, and Barneston, of counterfeit noney. Here, (until quite lately,) en employed in such works of dark- ave *walked forth in open day* unmo- lested. Hundreds of subordinate agents gain their subsistence by aiding and abetting the villany which they have not themselves ingenuity enough to practise, and the moral sense of the great mass of the community is so blunted, that speculations of this sort are regarded as no more criminal than the speculations of the merchant or the mechanic, in their regular course of business. Yet thousands and tens of thousands of our industrious citizens have been defrauded of their honest gains, by these knavish practices, and will continue to be defrauded, till the whole system of iniquity shall be broken up, by the simple energy of the Gospel.

Disclosures have been already made, and further disclosures may be confidently expected, confirming the fact, that learning and ingenuity, unsanctified, furnish no guaranty for the safe keeping of moral principle, no security against vice and crime, in their darkest aspects; but let the ministry of the word be established, and let the minds of men be enlightened on their relations to God, and let the retributions of eternity be held up before them from Sabbath to Sabbath, and the sanctions of divine law enforced, and the overtures of mercy proclaimed and urged, these factories of Satan will lose their capital, and their agents, and their operatives, and fall, like Babylon, never to rise again.

ROMANISM.

Nor may the influence of Romanism be overlooked. A gentleman of high respectability, before a select committee of the imperial parliament, five or six years since, after a residence of more than thirty years in Lower Canada, expressed his opinion as follows: "The Roman Catholics are the least proselyting people I have seen. I have been frequently at the houses of the clergy, and they never talk to me about religion. Generally, the Canadian Roman Catholics shun every conversation about religion." But "there is policy in war." Possibly, little need have been said to this gentleman to make him the friend of Catholicism; and probably

his Scotch prejudices were too well understood to warrant an attack that could promise no *benefit* equal to the danger of arousing his feelings against any intrusion into the sanctuary of his private opinions. The value of such a testimony I need not tell you how to estimate; nor does the singular fact of Catholic silence on all religious subjects require comment.

I believe that *such* arts of proselytism as prevail amongst some of the Protestant sects, are not chargeable on the Catholics; at least, not in Canada. They have already an overwhelming superiority in point of numbers. They have abundant wealth also. The devotion of the common people to the priests is sufficiently servile, and the authority exerted over them, in ecclesiastical matters, is absolute. Not one in thirty of the French Canadian population is able to read. Of 400,000 of this class, it is stated unreservedly, that more than 100,000, who have attained to years of maturity, can neither read nor write their names. The usurpations of the priests, therefore, are not unaccountable. But the New-England population are not to be thus controlled. They know too much. It is in vain to attempt reducing them to a servile dependence on any priesthood. But, while they cannot be directly assailed with success, a corrupting influence is insensibly extended over them, which reaches their principles, affects their regard to the Bible, and allures them into infidelity; and yet more remotely touches the character of their children, and seduces them early into an habitual contempt of all religion.

CATHOLIC CHURCHES.

The Catholics had 196 Churches in 1831, chiefly built of stone, and averaging 140 feet in length, by 50 or 60 feet in breadth. Others were projected. They have also about 300 chapels of ease. Three of their Churches are located in the eastern townships, and another is building. All of them have been established within six years, and are designed to accommodate the scattered Catholic population, rather than to win over the Protestants. May not Protestant Ch learn wisdom in their conduct tow dispersed members of their own from the watchful care of the Cath *Fas est doceri ab hoste.*

ROMANISM *versus* THE BIBLE.

Here, as in all Catholic countr the Bible is an object of great dread priests. A Catholic woman in S. h ceived the donation of a Bible, and ted herself with great earnestness to ing it. It threw stumbling blocks i way. She requested her priest to r them. He was surprised at her dis of them; and suspected that she ha access to the Bible. When asked question, she would not deny the but confessed that she had receiv read, and then concealed it at the b of her chest. The priest demand took it, left the good woman in tear she saw it no more. And, not long a number of Bibles, found in the ha the Catholics at B., were taken priest, and burnt, in the presence owners. Impious and repulsive a facts are, they instruct us into the cause of that infidelity, which, l besom of destruction, sweeps ove community and every country, Catholic influence is not steadily by pure Gospel ministrations. An Gospel, in its purity, be not planted and early too, in the eastern tow infidelity will take, and hold the for ever.

SUPERSTITION.

Infidelity and superstition are allied. And a single fact will illus power of *superstition.* A Canadia lic, not far from Memphremagog a child. His distance from a burying ground, and the kindn Protestant neighbours, induced consent to its burial in the plac testant sepulture. But he becam and distressed, and, after three w

ed the body, took the coffin on his lers, and thus conveyed it sixty miles; same time driving his only cow be- im, as a sin-offering, to make atone- to the priest for the offence of having committed the body of his child to secrated ground.

CATHOLIC EDUCATION.

n not aware that a Protestant col- xists in Lower Canada. The Catho- ave ten colleges, twenty convents, wo hundred schools, beside those rted by government, where the same tages are open to them, as to other minations. These schools are not up exclusively by youth of their communion. Many Protestant pa- , unhappily, commit their children se blind guides; and for the sake of in accomplishments supposed to be ired here more perfectly than else- e, risk all the dangers of corruption inciple, and of confirmed and eternal ation from God.

ich are some of the influences of Ro- ism, to be met and overcome by the ds of Zion, on Canadian ground. not our Churches meet them boldly the sword of the Spirit in one hand, the shield of faith in the other?

A CRISIS.

he present is a favourable moment a vigorous effort in behalf of the east- townships, and the New-England po- tion. The government of the coun- will not much longer support the ec- iastical establishment. In one or two rs, at most, it must fall, and all de- inations will then stand on a level, ng no other reliance than their own urces, or the voluntary contributions of r respective friends abroad. I do not ve that Episcopalianism or Method- will *go down*, for they both have firm able friends in Canada, and will de- support from Missionary Societies ne mother country. And so far as shall prosper by such means, God id that we indulge toward them the of Ephraim toward Judah. But are not suited in their forms and ce- remonies to the genius of the New-Eng- land population. Nor are their doctrines, in all respects, such as to meet the settled views of the most intelligent part of that population. And as soon as the sup- port of government is with drawn, and public opinion has "free course," Pres- byterianism and Congregationalism will be found to be the prevailing religion of the townships. If, *then*, the scanty resources of those denominations shall be sufficiently augmented by the chari- ties of the sister communions in the States, Churches may be planted with ease, mi- nisters soon sustained by the liberality of their people, and truth and righteousness will flourish while the sun and the moon shall endure.

A consummation, this, devoutly to be wished; and a consummation which you, my dear brother, may be greatly instru- mental in accomplishing, and which you will live to *see* accomplished, if the prayers of many shall prevail.

ILLINOIS.

Interesting Tour of the Rev. Theron Bald- win, and Rev. Albert Hale, in the north- ern part of Illinois.

From the Rev. T. Baldwin, Jacksonville, September 1, 1833.

In my last, I informed you of a con- templated tour through the northern part of this state. We returned a few days since, after an absence of seven weeks; having travelled more than 700 miles, and preached about 50 sermons.

THE CHOLERA.

We were advised by some physicians not to attempt the tour, in consequence of the prevalence of the cholera; but a kind Providence has preserved us. There has as yet been no cholera farther north than Morgan co., except on the Missis- sisippi river; so that the whole northern part, which we wished to visit, could be safely traversed, while the pestilence was spreading its ravages over the lower parts of this state, and different portions of Missouri. The cholera had just com- menced its work of death, when we left Jacksonville, and had almost entirely pass- ed off, at our return. An awful gloom has hung over this village for two months past; though the ravages of the pestilence

have been light, compared with some other places. There have been about 50 deaths in all; no case here at present. At times during my absence, I had most serious apprehensions respecting the safety of my wife, as she was exposed, and frequently raised the question whether it was not my duty to return; but the Lord appeared to be opening the way for doing good; and after having solemnly committed the case to God, I resolved to proceed, feeling that life and death were at his disposal.

DEATH OF THE WHOLE FAMILY OF THE REV. MR. ELLIS.

You have doubtless seen a notice of the death of Mrs. Ellis and her two children, all as it were by a single stroke! Well might the disconsolate husband and father exclaim with the afflicted Poet,

"Insatiate Archer! could not one suffice?
Thy shaft flew thrice, and thrice my peace was slain."

I had scarcely reached town, when a messenger came from Rev. Mr. Farnam, requesting my immediate attendance at his house, as his wife was in the last stages of the cholera; but before my arrival, her spirit had taken its flight to a better world! Br. Ellis came into town about this time, and was present at her funeral the following morning. It was a most affecting season; every heart was bleeding by the loss of friends, or melting with sympathy for the afflicted. These brethren have found grace to help in this time of need. After the burial of Mrs. F., a number of us accompanied Br. Ellis to the graves of his family. The scene was altogether overwhelming. Two or three months before, he had left them in perfect health, and the first item of intelligence from them, during his absence, he received about one week before he reached Jacksonville, which fell upon his ears like a clap of thunder—"*they are all dead!*" As he reached the spot where side by side were deposited those objects of his intense affection, he did literally bend under the load of anguish; but after a few struggles of feeling, he appeared to rise and triumph in God. He said he did not wish to recall them, and blessed the Lord that so many had been *spared*. O what power in religion to sustain the soul in those hours of calamnity, when all earthly comforts and helpers fail! Deaths in the families of missionaries in this state have hitherto been very rare; but instances like these seem to say to those of us who survive, in the most emphatic manner, "Whatsoever thy hand findeth *to do, do it with thy might.*" Not a death by cholera has occurred either among the students or the families that reside on College Hill.

OUTLINE OF TOUR.

I can only give you an outline of our tour. From Jacksonville, we went to Quincy for the purpose of holding a protracted meeting. But as we entered the place, one of the first things that arrested our attention was the preparation of coffins. The cholera was there in its most malignant form. We remained but a few hours. There had been seven deaths since the previous morning.

Our route then lay through Hancock, M'Donough, Fulton, Peoria, Tazewell, Putnam, La Salle, and Cook counties, to Chicago.

MEETING IN HANCOCK COUNTY.

The first Sabbath we spent in Hancock co. On Saturday afternoon we had a 12 mile prairie to cross, without even a trace to guide our steps, and with very indefinite information as to the point we ought to strike on the opposite side. However, we missed our way but a few miles, and about dark arrived at the house of a gentleman recently from Connecticut, whose wife and sister are members of the Presbyterian Church. In the morning he sent out messengers to give notice of preaching—his nearest neighbour being one mile and three fourths distant. He took pains, also, to yoke his oxen, and bring and return one whole family; who lived about two miles from him. We had a congregation of about 40, and at the close of the service addressed the people with regard to Sabbath Schools, and appointed a meeting for the formation of one in that settlement. It has since been formed. There was nothing of the kind for 12 miles around.

PERILS BY WATER.

In consequence of recent and heavy rains, the streams were very much swollen, and we employed two or three hours in ineffectual attempts to cross Crooked creek, about 12 miles from where we spent the Sabbath. Br. Hale undertook to swim one of the horses over, while I drove the other in after him; but no sooner did his horse reach the current, than he was overpowered, and his rider plunged into the stream, and down they were driven together towards a large drift of wood that lay some distance below. This Br. Hale with some difficulty succeeded in mounting, and even then found the bridle around one arm. He extricated him-

e horses by powerful struggles
d swam out at the place of en-
or a little time, Br. Hale was
eril; but the Lord preserved
next morning we succeeded
some miles above, by carrying
across on a log, and swim-
horses. In M'Donough we
gements for a protracted meet-
return.

JLTIES SETTLED IN CANTON.

:day, my horse was unable to
, contrary to our calculations,
he Sabbath in Canton. The
Lord seemed to be very mani-
thing. We found a most un-
ate of feeling in the Church.
which were little or nothing
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-threatening even the dismem-
the church. After preaching on
ve called together the members
rch for a prayer meeting;—
ave another on Monday morn-
ich Christians, instead of cri-
ne another, should have an op-
f confessing their faults one to
We were together four hours.
led the way, and made some
and others followed. There
ly not a dry eye in the house.
forgiveness seemed to pervade
ly, and as at the close we united
"*Blest be the tie*," &c., every
ed to be tremulous with feeling.
ed deeply sensible, apparently,
nd how pleasant it is for breth-
ll together in unity. We ap-
protracted meeting to be held
urn, and departed. After we
out our horses for the night,
nstrained to retire, and thank
or what we had witnessed that
cordingly, under a large oak on
one of the bluffs of the Illinois
as the shades of night were
in, we had one of the most de-
isons of prayer that I ever en-
was so good to be there, that we
igering long about the spot.

HAZARD AT OTTOWA.—RAPIDS OF THE ILLINOIS, &C.

wa, we found brother Hazard,
rrived but a short time before.
where he is stationed, in pro-
e, must have a number of points
nportance. There is so much
er about the rapids of the Illi-
nois, and in the immediate vicinity of Ottowa, on the Fox river, and higher up the Illinois, that it must eventually become a large manufacturing place. Ottowa is situated at the mouth of Fox river. It is uncertain whether the contemplated canal, or rail-road, from Chicago, will terminate there, or at the mouth of the Vermilion below. The town has but just started—has no buildings of importance, and is, almost as a matter of course, abundantly cursed with whisky establishments. One would need no further evidence of this than the drunken Potawottomies that were lying about the place. There are already materials there for a small Church, and they are rapidly accumulating in that vacinity. Important settlements are fast springing up on Fox river.

THE DUPAGE RIVER.

The Sabbath after leaving Canton, we spent on the Dupage, forty miles from Ottowa. After you get as high up as the rapids of the Illinois, you come into a country of pure streams, running over bottoms of rock or pebbles, while the high bluffs, which distinguish the western streams, gradually sink away. Of this character is the Dupage. Never did I cast my eye upon a more delightful stream. We crossed it twenty miles above its mouth. For a long distance there is no timber or range of bluffs, as usual, to mark its course. The prairie rises into gentle swells from either shore, and the traveller approaches very near, before he even suspects its existence, when, to his surprise and delight, he discovers this silvery stream, a number of rods in width, flowing peacefully along through the willows, grass, and flowers, that crown its banks.

SEVERAL INTERESTING SETTLEMENTS.

CHICAGO.

The region about this river is one of the most beautiful in Illinois. Here we met brother Clark; and here is a settlement of eastern people, among whom are ten or twelve professors of religion, who will soon be formed into a separate Church, or united with that recently formed at Fountaindale. From this, we passed over the river Des Plaines to a settlement on Hickory creek, made up principally of people from the state of New-York, and one of the best settlements in Illinois. Here are materials for a Church, and they hope to be able by another year to give a minister his entire support. From this settlement, we passed on to Chicago, thirty miles, without a house. For twelve miles before reaching the town, the road lies

over a low prairie, which, in wet seasons is, to a great extent, covered with water. The day we passed it was excessively hot, and the road muddy, and ourselves and horses were greatly annoyed by gnats, musquittoes, and flies, that poured upon us in swarms. When within a few miles of the town, our attention was attracted by some object apparently rising out of the prairie. On nearer approach, it proved to be a mast rising from the lake, which, as yet, was entirely hidden from our view. We hastened on, eager to catch a glimpse of the water, and soon the lake burst on the sight, stretching as far as the eye could reach, on our right and left, and before us, a *liquid prairie;* and when we reached the shore, appeared to sleep beneath us like a boundless mirror. Chicago is destined soon to be a place of great importance. It is fast becoming a great thoroughfare; furnishing as it does, the only harbour on all that portion of the lake; especially, when the canal, or rail-road, is opened, there must be a vast amount of business drawn to that point. It has increased with astonishing rapidity the present season. I was told, that since the opening of spring, not far from 70 buildings of *all sorts*, had been erected, or were under way. There are more than 20 stores, of different kinds; and, I regret to add, that, with few exceptions, they traffic in ardent spirits. I had been for some time desirous of visiting that place with reference to the location of a missionary; and we were delighted to find it not only an important point for labour, but already occupied by one of your missionaries. We remained there about a week, for the sake of a little relaxation, preached five sermons, and attended one prayer meeting in Fort Dearborn. You will, of course, learn from brother Porter the particulars of his situation and prospects. I saw nothing in Chicago to induce the belief that the *morals* of the people generally were below other new towns of a similar character. No instance of intoxication, on the part of the white men, fell under my notice,

AFFECTING CONDITION OF THE POTAWATTOMIES.

But the degraded Potawattomies, who on some days throng the streets, presented a most disgusting and affecting spectacle. One could hardly walk out, at any time, without coming in contact with more or less cases of beastly intoxication *among them*. One morning, as I was sitting in brother Porter's room, on the banks of Chicago river, my attention was attracted by a quarrel between an Indian and a squaw on the opposite side. Both were apparently under the influence of whiskey. The Indian, in great apparent rage, inflicted many a furious blow upon her head, while she raised a most piteous yell, and put forth all her strength to ward off the strokes of his fist. He then seized a long club; upon which, to escape what I expected would be a fatal blow, she grappled with him, and, after many struggles, succeeded in forcing the club from him. They then grappled again, and fell; he pounding her with all his might, and she raising most mournful cries. In a little time she extricated herself, seized the club, and threw it into the river. By this time a chief, who had witnessed the fray from the opposite bank, had crossed over in a canoe. He seized a stick, gave the savage one heavy blow, muttered a few words in a tone of authority, and passed on, as if nothing had happened. Thus the quarrel ended, and the combatants went their way, probably to swallow another burning draught, and perhaps to repeat the same operation. What a doom will descend on the men who put the bottle to the lips of these poor savages, for the pitiful object of getting their money!

Another circumstance, of a different character, affected me deeply while there. One evening, Br. Hale preached in a school-house. During the first prayer, one of the Potawattomies came to the door, and was about to enter, when some one standing near pushed him back, and shut the door. Afterwards he came round to the window near which I was, and there, wrapped in his blanket, he stood gazing in upon us; and as the glare of the candle fell upon his painted visage and the trinkets that dangled from his ears, the thought came home with melting power:—there stands an immortal being like ourselves—bound to the same eternity! Here we are engaged in the worship of the living God, and resting in the hopes of salvation through a crucified Redeemer, while that poor red man, ignorant of the realities of the future world, is looking in upon our worship as an unmeaning ceremony! Soon another appeared at the window, and then another rode up on his pony, and fixed his earnest gaze on our assembly. What a thought! Here are these sons of the forest in the midst of a Christian population, who hold in their hands the words of eternal life, and yet as ignorant of the way of salvation as the most benighted heathen on the globe! Men of the world entice them from their native wilds, or, rather, fall upon them

there, and present them the intoxicating cup; while no Christian has sought them out, and offered them the cup of salvation! What an account shall we have to render, who are blessed with the word of life, and yet lock it up from others! One feels a sort of melancholy interest in traversing these frontiers, where the rush of emigration follows hard upon the retiring tribes, and where the memorials of savage life are still fresh around the traveller. On the west side of Illinois river we passed one of their towns, now forsaken and dilapidated! It is situated in a bend of a considerable stream, and on almost all sides protected from the blasts of winter by surrounding timber and bluffs. It was, indeed, an amusing spectacle. The ruins of a town! No crumbling walls, fallen columns, and ruined arches were there! The site, consisting of a number of acres, was covered with a heavy growth of weeds; and above these were rising numerous and lengthened rows of stakes, running in different directions, and marking the different lines of their encampment, telling what the town once was!

IMPORTANT FIELDS.

Much of our way we had nothing for a road but an Indian trail. In almost every settlement in the northern part of the state, we found forts, which were constructed for the protection of the inhabitants, during the Indian war. Some of these became our preaching places.

I have been highly gratified with this tour. The three missionaries recently located in that region by the A. H. M. S., all occupy places of great importance. We found brother Bascom in Putnam co., but he will probably stop in Tazewell. Then there will be a continuous line of missionary stations entirely up to the lake, and that through a portion of the state which will yield to no other portion of Illinois. All danger from the savages has now passed away, and emigration begins to set in with a strong current, by the way of the lakes. It is principally from New-York and New-England. The missionary stations in that portion of the state, differ from the most of those that have as yet been occupied; as they are taken in the very infancy of the settlements. Moral and religious influence may grow with their growth, and strengthen with their strength.

RESPONSIBILITY OF LAYMEN.

We fell in with some families and individuals who *came to that county* for the purpose of doing good, and who made this the grand consideration by which they determined upon their particular location. And in one of these families, particularly, we spent a most delightful evening. It too often happens, that individuals and families whose professed *controlling motive* in coming to this country was to extend their sphere of usefulness, furnish but little evidence of being actuated by such a spirit, after they have once touched our soil. And I have often been amazed, to find how little responsibility was felt by multitudes of professors of religion, when they decide on the place of their residence or their pursuits. They appear to think that it is the *business* of a *minister* to make sacrifices, to go to heathen lands, or destitute settlements in his own country, for the purpose of promoting the work of the Lord; and if he complains, or shows himself in any degree influenced by worldly considerations, how soon does he forfeit his character for devotion! And that too, when they themselves, perhaps, are living in a princely mansion, and enjoying all the conveniences, nay, all the luxuries of life! Yet they have no stings of conscience, nor the remotest apparent conception that they are under any obligation to give up these conveniences and luxuries, gird on the Christian armour, and go *in person* to relieve the destitute. I am by no means pleading in favour of the *devotion* of ministers, (for it is just matter of weeping and lamentation, that there is so little of it;) but I ask, why is not *every* professed Christian under just as strong obligations to do *all the good in his power*, as the minister of the Gospel, and why is it not just as much a reflection on his Christian character, to be unduly influenced by worldly considerations? I am satisfied that here is a principle, little felt or understood by the great mass of Christians. Let the pressure of responsibility be properly felt by private Christians, let them understand the full import of the vows of God that are upon them, and how many would be driven out of their comfortable homes, and lay aside their luxuries, and *conveniences*, and imitate the example of the Saviour, of whom it is recorded that he "pleased not himself!" In this day of benevolent effort, not many of the people of God can quiet their consciences without *contributing* something to send the Gospel to the destitute. But how few *private Christians* feel themselves under obligation to carry it *in person!* The time will doubtless come, when it will be just as much a reproach to the Christian name for a man

chant, mechanic, farmer, or any one else, to suffer *worldly considerations* to *decide* his location or pursuits, as it now is for the minister of the Gospel. And it must come, before the world can be converted. A few ministers scattered over a large territory cannot do the work. They will sink under their labours, and little be effected, unless they are surrounded by a band of private Christians, who are willing to endure hardness, as good soldiers. After all that has been said about the emigration of pious laymen to new settlements, its full importance has never been reached by any description. On our tour we became acquainted with one man who came 12 miles to attend a protracted meeting, and who emigrated to this country for the purpose of doing good, and who for a long time has been persevering in the strength of the Lord, in a destitute settlement. By his almost unaided efforts, he has kept up a Sabbath School, and sustained a religious meeting every Sabbath. The intense flame of his devotion seems never to go out. He was called on to pray, and to such a pouring out of soul, and pleading with God in behalf of the interests of Zion, I have rarely listened. We afterwards called at his house; but we heard very little about his farm, his wheat and corn; the Sabbath School, the salvation of souls around him, the location of a missionary in his settlement, were the all-absorbing themes of his conversation. And there he was toiling on almost alone, and his soul all the while glowing with religious feeling. Now, these are the laymen that we need, and if they were scattered through our settlements, no mortal can form a conception of the blessings that would be called down upon this land through their instrumentality.

BENEFIT OF LARGE MEETINGS.

On our return we spent one Sabbath in Putnam county. A man introduced himself and besought me to go into his settlement, 15 miles distant, and preach a sermon. He said there were four or five Presbyterians there; that they had heard no minister of their own order preach, since they came to this country, and were about despairing that they ever should. This is an instance to show the benefit of large meetings, on my agency. They bring all the scattered professors of religion together from a large surrounding region, who could not otherwise be found without great difficulty. In this way, their wants and wishes are easily ascertained.

At the Bureau settlement, formed by the colony that came out from Northampton, I preached a sermon, and found the people very desirous of having a minister. They agreed to circulate a paper, and see how much they could raise for the support of one. Br. Farnam starts next Monday to visit that place.

At Canton we held a protracted meeting. There were 15 additions to the church, 8 by letter and 7 by profession. The meeting was of a very solemn character, and a number, when we left, were inquiring what they must do to be saved. A number of those who united with the Church, had been lingering, in consequence of the difficulties. The site of Canton is very handsome, and the country around, among the most fertile and beautiful portions of the state. This station must hold a high rank, as to importance.

As we passed on to Macomb, we called on one family, members of the Presbyterian Church, who had not heard a sermon from a minister of their own order, for three years. The meeting at Macomb was one of deep interest, and well attended, notwithstanding some were kept away by fear of the cholera. One man offered to bet $500 that the pestilence would be introduced by the meeting. There were 16 additions to the Church by letters.

At the close of the second sermon on Sabbath, the deepest feeling seemed to pervade the assembly, and a number requested the prayers of Christians.

During this tour we have preached so much in groves, forts, log-cabins, &c., that we have become some like Rowland Hill, who was accustomed to style himself, "Not only Rector of Surrey Chapel, but Curate of all the fields, commons, &c., throughout England and Wales."

From the Rev. Thomas Lippincott, Carrollton, Ill., Oct. 1.

It has been a solemn season in Carrollton. In July, 1832, the Lord visited the place with great power and glory, and drew many rebels to the Saviour. In July, 1833, He came again in awful majesty, but it was to sweep the inhabitants of our guilty town to the grave. I will not occupy your time by particulars; nor attempt to describe the general scene. For six weeks we walked and watched in solemn stillness among the dead and dying, none knowing but that his own would be the next funeral. Never have I *so* felt, and never have I seen such evidence of general feeling, that there is but a step between us and death. About one sixteenth of our whole population (one half of which fled) were victims of the cholera; one fourth nearly of the deaths being mem-

ers of our little Church, of which one sixth was taken. And it should be noted that about the same number of our members reside in the country, and were beyond the influence of the epidemic. In my own family, all, but myself, were more or less afflicted; but the Lord in his goodness spared us all except a dear child of ten years old, who left behind an evidence of her acceptance with her Saviour. My wife recovered from a very dangerous attack. O, may I praise and serve the Lord for his goodness.

During the six weeks prevalence of the pestilence, there was little opportunity to attend to public religious exercises. Our evening meetings were discontinued; but the Sabbath services were never relinquished; nor was the Sabbath School. For some weeks ours was the only meeting in the village; and sometimes there appeared hardly to be a sufficient number who *could attend* to justify preaching. But the Lord sustained us.

Since the return of health there has at times been solemnity in our congregation, and several have indulged a hope in Christ, of whom some three or four have united with us; so that, with two or three who have come by letter, our number is, on the whole, enlarged.

LABOURERS WANTED.

I expect soon to organize (with the assistance of a brother or two) a church in a settlement which I have formerly mentioned, ten miles out of Carrollton. The congregations increase there, and two persons, new converts, have asked to be united with the few professors in a Church.

Another Church is expected to be formed in our county, on the south side, about midway between this and Alton.

There is great need of more labour in this county. It is impossible for one minister to do half enough for half the settlements. I have often thought it would be a happy arrangement to have brother Herrick reside here, and labour in conjunction with myself in all parts of the county. He is remembered with affection by many, and inquiries are often made whether he will not return. Good impressions have been made by his labours, which imperceptibly prepared the way for subsequent efforts.

From the Rev. J. C. Campbell, Edgar Co., Ill., Oct. 1, 1833.

In my last, I mentioned the commencement of a good work, during a camp-meeting, held at New-Providence. With gratitude, I would again record the loving kindness of the Lord, manifested on a similar occasion, at New-Hope, Ind., commencing the 29th Aug., at a communion season. Christians, from the commencement of the services, felt that a blessing would be granted from on high; and they were not disappointed. Fourteen persons were received, for the first time, into the communion of the saints. Of these, there was one who had actively spent sixty-eight years in the service of this world. He, together with a grandson about fourteen years old, and others, stood before the congregation, and acknowledged their love to Christ, and determination to serve him the remainder of their days. There were several hopeful coverts, and others deeply anxious as to the salvation of their souls.

MISSOURI.

From the Rev. B. F. Hoxey, Tate's, on Grand Prarie, Missouri.

I stated, in my last letter, that the spirit of revival had, in a great measure, declined among us, and also my fears that a spiritual drought might come upon us. I am however happy to say, at the present time, that I do not believe a spirit of revival has been altogether wanting, since the awakening, a year ago last spring. Amid many discouragements, and much declension, I believe the prayer of faith has not ceased to ascend from the altar of some hearts. I need not again say, that in the neighbourhood of the main Church, we are almost entirely a settlement of professors, and that consequently the strength of our Church cannot be brought so immediately to bear upon impenitent men, as it would if the number of impenitent were greater among us. Our meetings, for the last two months, have been more interesting, and have exhibited more fervency in prayer, than was seen in our meetings the early part of the season.

CAMP MEETINGS.

We held a camp meeting, commencing the 22d of August, at the Aux Vausse camp ground, which has been productive of more good, than a simple view of circumstances, and the additions to the Church, would seem to indicate. There were fifteen persons added to our Churches —all on examination. Many were under deep convictions during most of the meeting, and I hope for great good from those impressions, and should expect much, did not many of those impressed live remote

from any regular preaching. The number of persons present, on the Sabbath, was between a thousand and twelve hundred; and among this number of persons, there was less moving, and less noise, than I have frequently seen in this country, at a meeting where two or three hundred persons were assembled. Without further details, the effect of the meeting was in every way good—leaving a valuable impression on the public mind, which will not soon be forgotten. Brothers Cochran, M'Afee, and Holt, (recently from Virginia,) were present, and assisted in the meeting.

The week following, I attended a meeting in Marion county, at Dr. Nelson's camp ground. The interest, at this last meeting, exceeded what we had dared to hope. The meeting continued six days. The congregation was orderly, and very attentive during the meeting. Supposed to be not less than seventy cases of conversion. Audience, on Sunday, a thousand or more.

Eastern people have some doubts about the expediency of camp meetings, and raise many objections to them, on the ground that they furnish an occasion for disorder and improper conduct. These, and various other like objections, once had their full influence upon my mind, and induced me to believe that such meetings were inexpedient. These objections have been dissipated by experiment and observation. There is, in my apprehension, no more necessity for disorder and improper conduct at camp meetings, than at four days meetings; and, in a scattered population, such as we more commonly find in this country, I believe that better order may be preserved at a camp meeting, than at a four days meeting, which would assemble the same number of persons. A Presbyterian camp meeting has Presbyterian order in it. I have seen persons of other denominations, who, when at their own places of worship, felt at liberty to get up, and go out, and saunter about, feel, when in a Presbyterian camp meeting, that the order and sentiment of the people they were among, would not permit the indulgence to which they had been accustomed in their own places of worship. Camp meetings may be abused; but this is no argument that they are not good when well used. In a scattered population, it is impossible to accommodate a thousand or twelve hundred people without *a camp* ground, and its accompanying *provisions*. From facts which I have *gathered since* I have been in the country, it appears to me evident, that a good camp ground, with its provisions, is the best security against disorder, in a time of religious excitement. These are the facts to which I allude. During the time of great excitement in Kentucky, and the western part of Virginia, some twenty years since, or more, the people assembled at the place of preaching from great distances round, coming with their teams and provisions, and staying on the ground for days. In these meetings there was often a great want of order testified by those who attended them. We could infer no less, knowing the circumstances under which the people were assembled. How shall we prevent a like concurrence of things in Missouri, if great religious excitement should rise and collect people from a great distance? This difficulty, to my mind, is removed, by the provisions of the camp ground. Twelve or fifteen hundred people can be accommodated, and perfect order preserved, by a feeble Church, in a camp meeting. But if this number of persons are drawn together by a religious excitement, and are left to pursue the course of conduct which inclination, or caprice, or passion, may dictate, with no other accommodation than their covered wagons, it needs not the gift of prophecy to see that all will not be right.

MISSISSIPPI.

From a Layman, Amsterdam, Mississippi.

Will not the A. H. M. S. do something for Mississippi? We have now a population of one hundred and fifty thousand, and only seven Presbyterian ministers, wholly devoted to the work of the ministry. There are several other Presbyterian ministers engaged in teaching, planting, &c., who preach *occasionally*, but I have long since learned to place but little reliance on the efficiency of this class of ministers.

Independent of the ministers which I have mentioned, we have several (I do not know how many) intelligent and laborious *Methodist ministers*, and a few Baptists. But after making a full allowance for what all denominations of Christians are doing for Mississippi, I think it must be acknowledged *by all* that our state is exceedingly destitute of devoted, intelligent servants of Christ in the ministry. A large portion of our state (more than one half) hitherto inhabited by the Indians, will be brought into market immediately, and the emigration to this state

will be great. Our population will, no doubt, double within the next ten years, and if it be easier to *forestall* than to *suppress* evil, then is it important to supply the newly settled portions of our state with the ministry of the Gospel; and there is one fact which I wish your Society to bear in mind, that is, *the A. H. M. S. has not a single missionary in Mississippi*, while a very large proportion of our Churches are in favour of your missionary operations.

FROM THE SAME.

From the *name* of your Society, and from your constitution, one would suppose that it was designed for the benefit of the whole American people, yet here is a state, parts of which have been settled for fifty years, containing a population of 130,000, almost wholly destitute of an educated ministry, for which the *American* Home Missionary Society has done nothing!!—and this, notwithstanding repeated applications have been made to you for aid!! And in one instance $300, and in another $400, has been offered for a missionary from your Society. I really cannot account for the neglect with which Mississippi has been treated. I sincerely hope your Society will pursue a different course towards us in future, and, my dear brother, if you ever intend to aid us *now is the time.* While population is flowing in upon us, and society is forming, let us give it a proper character by settling ministers of the Gospel. I view the present, as an important crisis in the moral history of our state. That portion of our territory now in the occupancy of the Choctaws and Chicasaws, but to which the Indian title is extinguished, and which the Government is bringing into market immediately, constitutes more than half of our state, and a great portion of it is *fine cotton land*, and very convenient to steam-boat navigation, having 300 miles of Mississippi river coast, and many navigable streams running through it; and, what is a greater desideratum at the south, it is favourably situated for health; the interior being well watered, elevated, and free from swamps or marshes. This being the character of the country, and it being surrounded on all sides, by a country overflowing with population, and anxious to emigrate; the supposition is a reasonable one, that it will be populated with unparalelled rapidity. How important then, in the incipient state of things, to Christianize this portion of Mississippi.

Now, my brother, what can you do for us? not two or three years hence—for then it will be too late, but what can you do for us *now? this year?* I perceive you have sent to an adjoining state—Tennessee—a state much better supplied with ministers than Mississippi, eleven missionaries, and that your receipts from that state during the last year, was $123 90. If you will send eleven missionaries to Mississippi, (and we need that number, and can give them *immediate employment,*) I should feel perfectly safe in guaranteeing that your receipts would be *one thousand dollars* from this state during the year, and I have every confidence that you would receive $2000. The Mississippians are a liberal people.

TENNESSEE.

From Rev. Robert H. Snoddy, Sevier Co., Tenn.

REVIVALS.

My field of labour is somewhat changed, and my whole time is devoted to Eusebia and Lebanon Churches, and all the rest of the field has to be left vacant for want of labourers. Lebanon Church lies in the fork of Houlston and French Broad Rivers. This Church had almost been without the means of grace for some years, till last January. At a sacramental meeting at this place the last Sabbath in May, the Lord began to revive his work. The interest among the people was so great, that arrangements were made for a two days meeting, which began July 12th, near three miles from the Church, on the south side of the river, and continued for six days. The number of additions, during the meeting, was 44; and between 80 and 100 hopeful and anxious. The meeting was brought to a close, while the people were very desirous to have it continued; but necessity from other calls required it to be closed. The ministers who assisted on the occasion were, Dr. Doke, Rev. Messrs. Montgomery and Nelson. The work is still going on; between 80 and 100 have become hopefully pious. At Eusebia Church a glorious work has commenced at two meetings: one a sacrament, and the other a two days meeting, the 3d Sabbath of August, and 1st Sabbath in September. Twenty-four have been added, and only one by certificate. The ministers that attended were, Dr. Doke, Dr. Anderson, Mr. Pope, and Rev. D. Hoyt. Thus the Lord has seen fit to bless his cause in the Churches where I labour, and to his name be the praise.

From the Rev. Jesse Wimpy, Anderson county, Tenn.

HOW TO BUILD CHURCHES AMONG THE DESTITUTE IN TENNESSEE.

I was directed to this place in the providence of God, by the fact, that an aged lady, a member of the Presbyterian Church, resides in this part of the country. It is her ardent desire, that the Gospel may be preached to them; and her connexions will, at least, not discountenance it. I have at last succeeded in getting the people in one neighbourhood to make some effort to provide a place for preaching. All the provisions consist in what is called "a shed." Some posts are sunk in the ground, and on the top of these posts, is built a cabin roof, covered with clap-boards that shield us from the beams of the sun and from the rain. But it cannot be used in the winter season. In this place I have organized a Sabbath School and a Bible Class of thirteen members, and might have had a number more, if they had been able to read.

At this place I held a four days meeting, including the third Sabbath of July. Several of my brethren came to assist. There was much feeling, and a few hopeful conversions.

The people, around the place where I preached, in the edge of Campbell county, have promised to build a shed, if I will only preach in that settlement. Here I expect to form a Sabbath School, if I can obtain books. This place is about 14 miles from the place where the shed has been built.

EFFECTS OF CIRCULATING THE BIBLE.

Since the circulation of the Bible in this county, there appears to be a growing anxiety for a common school education; but the opportunities for mere common school instruction are so poor, that some of the more enlightened talk of selling out, and removing to places where they can have their children educated.

ARKANSAS TERRITORY.

From Mr. A. W. Lyon, Dwight, Pope Co., A. T., Sept., 1833.

A GREAT FIELD FOR LABOURERS.

As the period will shortly arrive, when you are expected to send forth a number of missionaries, to labour in different parts of the country, allow me to call your attention to this destitute territory. I need not inform you that, in extent, Arkansas ranks among the largest states in the union, and that it is destined, at no distant day, to become a populous member of the confederacy. The present population is a fraction more than forty thousand. In supplying these forty thousand with religious instruction, the Presbyterian Church have two labourers in the field. One has been stationed between four and five years at Little Rock, and the other has settled, during the present season, in Jackson, the seat of justice of Izard county. Other parts of the territory are not altogether destitute of Gospel ordinances, and Churches of other denominations. And some of their clergymen are doing good; but many of them are so utterly deficient, both in mental and moral qualifications, that it would be well for the cause of truth and righteousness if they were any thing rather than preachers of the Gospel.

If, in the selection of fields of labour for your missionaries, you give the preference to the most destitute, I am sure that your Society will not longer overlook this territory. At the last session of Congress, a bill was passed, authorizing the Governor of this territory to sell 12,800 acres of choice land, to commence an institution, which is to form the nucleus of a college. This institution will be committed to the hands of almost any individuals who are on the ground and capable of conducting it. Another motive, which, I think, should be well considered by your Society, is the influence which your missionaries would incidentally exert upon the labours of the American Board among the Indians on our borders. You must be sensible of the great obstacles which the missionaries among the Indians meet with, from the immoral example of the bordering whites; hence one reason for the wide difference in the success of the Indian and Sandwich Island missions. To remove this obstacle, let the American Board and the Home Missionary Society act in concert, and whereever the former plants a standard among the Indians, let the latter take a settlement among the contiguous whites; and, by acting in concert, their influence will be in a compound ratio to isolated efforts.

We need at least three from your Society immediately. One should be sent to Washington county, which joins Missouri and the Cherokee nation, and now contains more than six thousand souls, another to Crawford, the most western county in the territory, and joining the Cherokee and Choctaw countries, and the

bird to Pope and Conway counties. For he last named counties I am instructed articularly to address you. There are everal Presbyterian families; who are very esirous to enjoy the stated ordinances of he Gospel. A subscription paper has een circulated to aid the Society in the upport of a missionary among them, and $150 have been subscribed; and, if an cceptable clergyman should be sent, I hink it would be considerably increased.

INDIANA.

From the Rev. Calvin Butler, Evansville, Ind., Oct. 1, 1833.

REVIVAL IN WARRICK COUNTY.

On the 2d Sabbath of June, a commu- ion season was appointed for the little hurch of Warrick county. (Five mem- ers.) The Lord was with us.

During the meetings, about 20 became nxious inquirers, and many more were uch affected.

The most of those who were anxious, ere heads of families. The duty of pray- and of *immediately* submitting to God, as forcibly urged upon them, and from number a promise was obtained, that ey would *that Sabbath evening* com- ence the duty of family prayer; which omise I afterwards learned was fulfilled. visited that congregation (being 16 miles stant) as often as possible. Prayer eetings were increased in *numbers*, and *interest*, and in a few weeks a number ere indulging a comfortable hope through ace.

Our meetings were well attended, con- dering they were in a thinly scattered opulation, and held mostly in the *native roves*.

A solemn stillness reigned in them, not like an *eastern* revival. This, I assure ou, is far different from what sometimes curs in this region of country.

On the 21st of July, another commu- on season was attended, and eleven, on amination, and six by letter, united with e Church, so that the little Church, hich a short time since numbered *five*, ow numbers *twenty-three*. Some few hers are indulging hopes, and may reafter join us.

A unanimous vote has since been taken the Church, to become a *Temperance* hurch, adhering to the principles of en- e abstinence, and requiring the same of who *should join them*.

This, dear sir, I am aware, is an account of a small revival, but *I must not* despise the day of small things.

From the Rev. Moses H. Wilder, Agent of the American Tract Society, China, Jefferson county, Indiana.

WIDE FIELDS TO BE OCCUPIED.

I have just returned from a tour through the northern part of this state, and in the course of my journey some things have come under my observation that may be of service to your department of Christian labour.

1st. There is a missionary field situated between Fort Wayne and Logansport, which is of first importance. A town (Huntington) is springing up on the Wabash, 24 miles from Fort Wayne, on the line of the canal, which is destined soon to be a town of some importance. In one direction there is no Presbyterian preacher within 60 miles. There is one at Fort Wayne, 24 miles, and with these two exceptions, there is no preacher in that whole *quarter* of the state. In Grant county, 25 miles distant, is a flourishing settlement, and no preaching but one Methodist. On the Wabash, the settlements are increasing very fast, and now is the time to form the character of its religion. A faithful and devoted missionary would do more there now in one year, than he would be able to do in four, if it is left to be run over with error till that time.

2d. Elkheart county is settling fast; is a very fertile soil. Five miles from Goshen is a small Church, and ten miles in another direction, is a neighbourhood that is settling with Presbyterians; and if they had a good working minister to strengthen their hands, they would soon be able to support him.

3d. St. Josephs county lies next to the preceding, and now has but three or four Presbyterians in the county. It may be considered the stronghold of infidelity and Romanism. The Catholics have received a charter for a college at South Bend, and purchased their ground. One of the Presbyterians there is now erecting an extensive iron foundry, four miles from South Bend. I was told that he says he will give $100 towards the support of a preacher, and that he intends to have a meeting-house on his own establishment.

4th. La Porte county was settled first only three years ago last March. Now

New Appointments.

Rev. Urban Palmer, Ridgefield, Huron Co., O.
Rev. R. P. Ely, Monmouth Co., N. J.
Rev. John Foote, Eaton, N. Y.
Rev. Moses Ingalls, Orinkany, N. Y.
Rev. Samuel Dady, Dundee, N. Y.
Rev. Noah Thomas, Collins, N. Y.
Rev. Asa Messer, Putney, N. Y.
Rev. Jno. Smith, Delaware Co., Pa.
Rev. Henry A. Merrill, Compton and vicinity, L.C.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Sept. 15th to Oct. 15th, 1833.

Cambridge, N. Y., coll., per Rev. J. A. Murray, of which 30.00 from A. Crosby, L. M.,	52 56
Carmel, N. Y., A Friend, per J. Lockwood,	1 00
Colchester, N. Y., Miss S. Downes, in full to const. Dr. G. W. Page L. M.,	90 00
Connecticut Miss. Soc., viz:	
New-Haven, Ladies, per Mrs. Root,	5 00
Stonington, Fem. Miss. Soc., per L. A. Sheffield, Secretary,	15 00
Farmville, Va., J. W. Watkins, Treas.,	99 00
Greene Co., N. Y., Aux. D. M. S.,	10 00
Greenville, N. Y., Mrs. Sarah Reed, to const. Jonathan P. Hovey, of Governeur, N. Y., L. M.,	30 00
Hampshire Miss. Soc., E. Williams, Treas., 381.80; *Hadley*, Young Misses' Miss. Soc., 33.95; *Northampton*, do. do., 84.19,	500 00
Jefferson, Schoharie Co., N. Y., Rachel Atwood, L. M., in part, 10 00; John W. Stephens, in part to const. Mr. Campbell L. M., 10.00; Mrs. Lydia Boise, L. M., in part, 10.00,	30 00
Kinderhook, N. Y., Richard Graves, L. M.,	30 00
Maine Miss. Soc., viz:	
Winthrop, Fem. Miss. Assoc., Mrs. Lois Cole, Treas.,	7 93
Massachusetts Miss. Soc., B. Perkins, Treas.,	212 84
Boston, A Female Friend, avails of hard labour,	5 00
Brookfield, Aux. D. M. S., for Western Missions,	401 00
Cambridge, Miss. Sew. Circle, in Shepherd Cong. Soc., to const. Rev. Nehemiah Adams, L. M.,	30 00
Conway, coll., per Austin Rice,	2 00
Holden, cont., per Henry Wheeler, of Worcester,	180 23
Lerwinster, Individuals in the Calv. Cong., to const. Rev. O. G. Hulbard L. M.,	30 00
Malden, Trinitarian Cong. Soc., to const. Rev. A. W. M'Clure, L. M.,	31 00
Northbridge, Ladies, per Rev. S. H. Fletcher,	100 00
Pepperell, Ladies' H. M. Soc., per Rev. J. Howe,	100 00
West Newbury, per Mrs. Wright, Treas.,	7 00
Moriches, L. I., David Terry, per Rev. I. Pillsbury,	2 50
Newark, N. J., 1st Ch., bal. of coll., per W. Woodruff,	14 25
New-Hampshire Miss. Soc., N. Abbott, Treas., viz:	
Acworth, Loren Morse, L. M., in part,	10 00
Antrim, W. Pratt, 1 00; J. Vose, 1 00; N. Webster, 2 00; E. Webster, 1 00; R. Reed, 1 00; R. Duncan, 3 00; Abagail Whiton, 5 00; Catherine Duncan, (6 years old,) 1.00,	15 00
Campton, Moody Cook, jr., 1.50; Moses Cook, 1.50; Miss Miriam Willey, 5 00,	8 00
Hampstead, Fem. Char. Soc.,	8 00
Hancock, Joseph Hill, L. M., in part,	10 00
Milford, David Gooder,	2 00
New-Ipswich, Rev. C. Walker,	30 00
Dr. J. Richards,	5 00
Dr. A. Shurtleff,	5 00
New-York, Bleeker-st. Ch., mon. con. coll., per M. Wilbur,	95
Cedar-st. Ch., mon. con. coll., two payments, per W. Walker, 29.22; J. W. Leavitt, 100.00; W. Gibson, 2.00,	131
Laight-st. Ch., J. Shaw, 1.00; E. Bosman, 2 00; A. M. L. Scott, 3 00,	6
Rutgers-st. Fem Miss. Assoc., Miss M. A. Shourtt, Treas.,	67
Oswego, N. Y., Aux. H. M. Assoc., per D. Harman,	33
Poughkeepsie, N. Y., sundry individuals, per Rev. J. A. Murray,	17
Princeton, N. J., mon. con. coll., per Rev. Dr. Rice,	30
Reading, Pa., Wm. Darling, Esq., semi-annual payment,	30
Somers, N. Y., Fem. Miss. Soc., per Mrs. N. Owen, Sec.,	33
Vermont D. M. S., viz:	
Bennington, Offering of a Widow, per Mrs. Hooker, 0 50; Mrs. Bearman, 0 25,	75
Royalton, Gen. J. Francis, per Cor. Sec.,	10 00
Friend, per G. M. Tracy,	5 00
A lover of the cause of Christ, per Rev. J. Leavitt,	10 00
Home Missionary,	66 00
	$2424 35

For K. TAYLOR, Treasurer,
Charles Hall, Assistant.

Receipts of the Western Agency, at Geneva, N. Y., from May 28th to September 27th, 1833.

Burdette, Presb. Cong.,	5 00
Dunville, Mrs. Day,	5 00
Canandaigua, a young Lady, 50.00; Mrs. Shepherd, 10.00,	60 00
Eden, Aux.,	25 00
Hopewell,	2 00
Kennedysville,	15 00
Mount Morris, of which 30.00 to const. Rev. G. W. Elliott L. M.,	46 44
Painted Post,	4 00
Perrinton, per Rev. D. Washburn,	7 00
Pultney,	7 00
Rochester, A. Champion,	150 00
	$324 74

Receipts of the Central Agency, at Utica, N. Y., from Aug. 20th to Sept. 26th, 1833.

Bridgewater, Presb. Soc.,	46 35
Cherry Valley, Presb. Soc.,	94 00
Mexico, Fem Benev. Soc.,	5 00
Springfield Presb. Soc., cash, 34.14; gold beads, 3.75,	37 89
Westford Cong. Soc.,	19 44
Winfield Cong. Soc.,	31 00
Worcester Cong. Soc., cash, 18.12; gold beads, 2 62,	20 74
Union Fem. D. M. Soc., Mrs. N. Wilkinson, Treas., in part to const. Rev. B. B. Hotchkin, L. M.,	15 00

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE CONTRAST.

[Furnished by a Clergyman in Missouri.]

In the spring of 1832 there was a revival of religion in the village of ——. Meetings were conducted by an excellent brother, Rev. J. W. D. On one occasion, the congregation was large, solemn, attentive;—the preaching was powerful, searching, melting;—the tear of contrition furrowed many a cheek;—the sigh of repentance heaved many a bosom;—the hardest heart was humbled to the dust, and the proudest spirit quailed for fear.

Among those present, who had lived "without God in the world," was the widow B. She was of the *elite* and a la mode, the devotee of fashion—the sine qua non to every party of amusement.

The ball room was her glory. There she figured the "gayest of the gay." Independent of the world, she looked *down* upon those around her; and when she there saw the "not a few who danced attendance in her train," she felt herself above the "vulgar herd," her equals few, her superiors none. Like the multitude, she attended Church because others did so, and to see what was going on. But an arrow from the quiver of the Almighty pierced her soul; she felt the mighty strivings of the Spirit. The awful danger of resisting his influence was pressed home upon the heart. At once she yielded, immediately fled to the Saviour, and professed allegiance to her crucified Lord.

"The world beheld the glorious change,
And did his hand confess."

She laid aside her gay attire. Instead of the ball room, she visited the sanctuary of her God. Her constant companions were those who loved the Saviour. Her address to all was, "hear what the Lord has done for my soul." Her conversation was in heaven But she *did not forget her former companions in vanity and fading* pleasures; when she met them in the street, on her way to Church, she would take them by the arm, saying, "you once attended me to the ball room, I'll now conduct you to a far better place." She even visited them for the express purpose of persuading them to attend public worship, and seldom went in vain. Afraid of none, she reproved the drunkard for his cups, the gambler for his cards, and the preacher for his unfaithfulness, as they all will testify. To the poor of the neighbourhood, she was a mother indeed. To the sick, she was an affectionate, judicious, invaluable nurse. As a neighbour, there were few her equals in kindness and generosity.

In July, 1833, the cholera appeared. She said to me, "I shall set my house in order, for I may die." Her principal bequests were to the poor, and the Church. In ten days she was attacked with fever, which, in three days more, terminated in cholera. She was impressed, at once, with the probability of her approaching dissolution, and met that approach with heroic fortitude. She was willing to die—expressed an unwavering confidence in the Saviour, and full hope of heaven. She met death with extraordinary composure—only wished to live, to do something for the Church—charged me to watch over its interests, and use every exertion to build it up, and then was silent. The death-sweat gathered on her brow. She looked at her shrivelled hands—the livid blueness of her skin, and said, "this is cholera! It is finished—it is finished. The trumpet, the trumpet is blowing—the trumpet is blowing to receive me." In a few moments, "Lord Jesus receive me;" and, after a pause, "Christ will take me." The senses, one by one, were soon locked up, and she died without a struggle or a groan.

On the same occasion, and in that same assembly, there sat beside her Mrs. L. The same Spirit touched each

heart—they wept together, and might together have served the same Saviour; but they pursued different paths. While the widow B. submited at once, Mrs. L. resisted the strivings of the Spirit. Time after time she wept in the sanctuary; but as often as she wept in the house of God, she forgot him when she retired from his courts, until, on one Sabbath day, the text was read, "*Quench not the Spirit.*" She perceived, at once, the danger of the course she had pursued, and retired to her home, the most beautiful residence in the village. After tea, she walked to the garden with a friend, and standing by "the sweet briar," and gazing, by moonlight, on the broad surface of the turbid Missouri, said, "I have been quenching the Spirit, and tremble, lest he is gone for ever. But I am determined to seek religion. I shall go to preaching every Sabbath; at every concert, at every prayer meeting, whenever the doors are opened, I shall be there, and, if I die, I will die seeking the Saviour." These were *good resolutions*, but, like thousands of the same kind, they were forgotten. She turned back to the world, believed in fatalism, and maintained the doctrine of universal salvation. Thus she lived, occasionally attending preaching, until the appearance of the cholera. Fearfulness of death surprised her; she saw that she had been deceiving herself, and must seek the Saviour, or be lost. "But," said she to a friend, "I do not feel as I once did. I cannot weep for my sins, nor drop a single tear, at contemplating the sufferings of the Saviour. If I could experience the same feelings I did one year ago, all would be well; but they are no more. I have grieved away the Spirit. I believe he has taken his eternal flight. O for the impressions I had during the revival! What would I not give for their return? I would make any earthly sacrifice to recall them. I could almost say, I would be willing to purchase them by the death of one of my children." One week passed away, and a letter brought her the intelligence of the death of her eldest son; but even this did not produce the wished for feelings. In two weeks more, the cholera attacked her. The physician came, but remedies were vainly used. He said, "Madam, to be candid, you must die! If you have any thing to say to your friends, do it now." She remained silent. "Have you any thing to communicate?" "No, give me some medicine," she petulantly replied. "Can't you save my life?" And, with such sullen indifference, without even bidding her husband or weeping children around her farewell, she died, just one week before Mrs. B., a fearful monument of the dreadful danger of neglecting the solemn and momentous exhortation of the Apostle, "QUENCH NOT THE SPIRIT."

W. W. H.

THE MAN OF PLEASURE.

[Furnished by a Clergyman.]

They spend their days in mirth, and, in a moment, go down to the grave. Job. xxi. 13.

To him who ardently desires the salvation of his fellow men, there is nothing on which he looks with such painful emotions, nothing so harrows up his feelings, as to see them, even at this day, deluded with the vain expectation, that they will attend to "*future repentance*," that there is time enough to prevent the loss of the soul. It is with a bleeding heart, that the Christian perceives myriads of his fellow men, still comforting themselves with this delusion, though instances reiterated without number, have been, and constantly are, presented to their consideration, evincing its futility, and the danger of resting upon it. No delusion of the grand adversary of our salvation, is more successful than this; none leads greater numbers down to the *unspeakable horrors of the second death*.

It falls to my lot, to present to the consideration of my fellow men a mournful example of this kind. It is a case, on which I do most earnestly entreat the impenitent to ponder; for the subject of these remarks was one, who himself had heard of the sudden deaths of many; who had seriously thought on the subject of securing the salvation of his soul before it was too late; who *fully intended* to do so, at some future period of his life; but who, like *thousands* before him,

"Resolved, and re-resolved, and died the same."

evening of June 14th, an ap- was made for me to preach lling-house of a gentleman, dence was within a quarter f my own. When the peo- lmost all assembled, and I point of commencing the a young female, in great with much trepidation, en- oom, and requested me to ee Mr. George S——, if I uld, before I commenced the xercises of the evening: g that he had been, a few re, suddenly seized with an t of illness; that the physician d him to be in extreme dan- hat he desired me to come y, if I could stay but five After stating the circum- he assembled congregation, ng them that they should t in waiting but a very short ompanied the messenger to ice of Mr. S. The physician ft, with a promise, however, s soon as he possibly could. conversation with Mr. S., I d that he was grossly igno- e word of God; and that, tly, he possessed but a very of the religion of Christ. I down, and attempted to pray ; but had scarce com- en he was seized with a fit of niting, which lasted till duty y attendance at the meeting. l me, in the most pathetic ot to leave him. His entrea- o my very soul; and I was a loss how to act. But I y it was necessary that I ve; and I went away, pro- return to him immediately eeting was closed.

. S. was a young man of a- *y-five* years of age. He was htless, and giddy; and lived he believed that true plea- o be found only in the enjoy- rded by this world. He look- eligion as "well enough in but thought that as he was re was "time enough yet" ry necessary attention to it. at some persons call "*a fine, young fellow*;" and thought n now and *then to drink* a lit- tle and take a frolic." It appeared to him to savour too much of "the appearance of *puritanism*," to abstain entirely from taking an occasional glass or two with his friends, or once in a while spending the Sabbath day in a party of pleasure! And as he possessed an excellent constitution, he imagined that his life must of necessity be proportionably long. "But do not misunderstand him;" he never intended "to spend *all* his life in this way;" far from it, "such a thought never entered his mind." "He knew" that religion was of vital importance; and "after a *short time*, a few more years spent in *pleasure*," he did intend,—yea, "he had fully made up his mind to give the salvation of his soul all that attention which so momentous a subject demanded." This was the character, and these the prospects, of poor Mr. S. But alas! How soon were these plans frustrated, and these prospects blighted, by the withering hand of death! How soon did his candle go out in darkness, as he was called "to go down to the grave!"

The religious exercises which I left Mr. S. to attend, I made very short; for in less than *thirty-five minutes* I was again at his side. Upon my entering the room, his first words to me were, "Oh, sir! pray for me! they tell me they have but faint hopes of my recovery!" I immediately knelt down by his bedside, but the sobbings of his distressed wife prevented his uniting with me in my prayer, as he could not possibly have heard it.

About this time the physician returned; and, after examining his symptoms, he faithfuly, but very affectionately, warned Mr. S. to PREPARE FOR DEATH: telling him that he was "beyond the possibility of recovery," and that his symptoms indicated "*speedy* dissolution!"

My pen refuses the attempt to describe the scene which followed this annunciation. Poor S. appeared to be just awakened out of a delusive dream. For the first time in his life, he appeared to have a correct view of his real situation, the importance of eternal things, and the vanity of those false pleasures, for the enjoyment of which he had neglected his best, his immortal

interests. But here I must pause. For several weeks previous, I myself had been quite unwell, and the anxiety and anguish of soul occasioned by this scene were greater than my debilitated frame could endure. * * I was hurried out of the room. * * *

In a few minutes the physician and myself returned. Poor Mr. S. once more requested us to pray for him; but his pains were so intense that he could not unite with us. His dreadful groans so interrupted us, that it was impossible for us to proceed. The poor fellow observed this, and requested us to spend the time in secret prayer for him.

The natural warmth was fast leaving the extremities of his body, and the cold chills of death were rapidly approaching his vitals, when on a sudden he inquired, "what distance above my feet is my body cold?" and was answered, that it was making rapid advances to his vitals. I shall never forget the piteous and disconsolate look with which he received this intelligence, and, turning to me, he said, "dear sir, what *shall* I do! I am dying!—*Oh! I am dying!* O my *poor neglected soul!*" then raising his eyes to heaven, "God of mercy! if there is mercy in store for the *chief* of sinners, extend it to my poor departing spirit?"

He called his young and interesting, but distracted and heart-broken wife, to his bedside; and after he had, in the most solemn manner, exhorted her to take warning from his mournful example, and seek the salvation of her soul *immediately*, and not to rest until she had obtained a realizing sense of an interest in the blood of Christ, he affectionately kissed her, and requested that she would withdraw from the room. He had observed that nature could not support her to witness so distressing a scene.

After lying a few moments in silence, and a comparative freedom from pain, he suddenly started up in an agony of horror, and (speaking to Dr. M. and myself) said, "gentlemen?—Oh, gentlemen, what shall I do? I AM LOSING MY REASON? *I am unable to pray*—I cannot exert the least influence over my thoughts!" While he yet spoke, his *mind began* to wander, and seven minutes after, his reason was *entirely* dethroned, to resume its empire no more! * * * * *

Over the subsequent part of his history let the dark mantle of oblivion rest for ever. I would that it were erased entirely from my remembrance! * *

If the terrific horrors of perdition—if the dreadful tortures of the damned, resemble the agonies of poor S. and his fearful and terrible deathbed scene in its conclusion, rather than neglect the salvation of my soul, let me, while in this world, endure all that is dreadful that has ever fallen to the lot of humanity!

Dr. M. and myself remained with him till the sad conclusion of the heart-sickening scene! Not quite *eight* hours from the time he was seized, his terrified spirit entered upon the untried realities of the eternal world. R.

THE LAYMAN IN THE WEST.

[From a Missionary in Illinois.]

There is a Sabbath School in this settlement, got up about two years ago, and sustained ever since, almost entirely by the indefatigable labours of a layman and his faithful wife, from Massachusetts. During this period, this dear brother has, by unwearied exertions, maintained a reading meeting, two services on each Sabbath—and thus, by his prayers and faithful labours, has been instrumental in preparing the way for the favourable introduction of the preached Gospel. The good that will result from his labours will be known only in the light of eternity.—He left his native state, and affectionate kindred, impressed with the idea that he might render more important services to the cause of his Divine Master, to whose service he had consecrated his life, in this new and uncultivated land. If there were but only *one* such family in each of the settlements throughout this growing country, they might each render great and lasting benefits to the cause of God.—It may be said emphatically of this interesting portion of our country, "the fields are white already to harvest?" Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VI. DECEMBER 1, 1833. No. 8.

MONTHLY CONCERT OF PRAYER.

THE following remarks are from the "*Missionary Church*," by the Rev. W H. Stowell, England; extracted for the Monthly Concert.

THE TRUE MISSIONARY ARGUMENT is an appeal to the conscience of every Christian on the DUTY of OBEYING THE EXPRESS COMMAND OF OUR LORD. Whatever views of Christian doctrine interfere with the clear apprehension, or energetic fulfilment of such a duty, must, for this very reason, be erroneous, and ought, on this very ground, to be rejected and opposed. The same principle is applicable to every mode of Christian profession, and to every style of ministerial instruction. If the mode of profession has a tendency to fetter the expansive operations of the whole Church, or if the style of ministeral instruction is not such as to awaken Christians, and keep them awake, to the work of spreading the Gospel enjoined on them by their Lord, that mode is unscriptural—that style is fundamentally opposed to the style of the apostles.

"It is an awful fact," says the late Mr. Ward, of Serampore, "that the spirit of missions has to christianize the Church, before the Church can christianize the world."

In urging the argument of Christian duty in this case, we cannot overlook the influence of so momentous a duty, heartily discharged, on the *satisfaction and comfort of our state as individuals*, and the consequent serenity and even joyfulness flowing in this channel throughout the entire Church. Obedience is the evidence of that faith through which we are saved by the Grace of God in Christ Jesus. A missionary spirit, combining the strength of principle with the fervency of love, in a wise and decided course of active effort for the conversion of the world, is the special sign of genuine faith on which the New Testament writers expatiate with the greatest warmth and frequency. How clear a proof does such a character exhibit of really believing the word of the Gospel—of having "the spirit of Christ,"—of being renewed after the image of God—where "Christ is all and in all!"

There can be no question that a mind thoroughly and practically imbued with this spirit obtains a fuller perception of the "glorious Gospel," a firmer grasp of its privileges, a higher personal enjoyment of its comforts, and a much greater degree of power to walk according to its precepts in every branch of the Christian temper, than men who have not such a spirit can possibly imagine. He is cast in a finer mould than *other men*. His spirit breathes a purer air. His

heart throbs with a holier and healthier action. He enters into a higher walk of existence. His range of thought, desire, purpose, calculation, is ampler—stretching into scenes which God enlightens with His own presence, and which are enriched with the mysteries of redemption, with the revelations of truth—a spiritual world, brightened with the glories or shadowed with the gloom of eternity. On such a mind, raised and upheld as it is by the power of the Holy Spirit, the vulgar temptations of this world's course have little power. He has nobler thoughts and better joys. He has deeper anxieties, grander struggles, than those which agitate the haunts of business or the fields of strife. He has got beyond them and above them. He looks back on them, and looks down on them, as on things that filled his mind in days of darkness. But now he is clothed with the armour of light. He is living for Christ. He is praying, and labouring as well as praying, for the coming of a heavenly kingdom.

Independently of these hints, it would be a good thing for our Churches at home, a good sign of growing spirituality, and a decided means of promoting their prosperity, if efforts were wisely and diligently carried on with a particular view to the calling out of well furnished and believing men, to go forth into the missionary field. It is true, we cannot all go to the heathen. But, are we all to stay at home, till persecution or distress compel us to wander through the world? Ought there not to be a deeper and more general interest in the missionary work amongst Christians, as Christians—Christian families, as families—Christian ministers, as ministers—Christian Churches, as Churches? And would not that wider and more general interest, secure a larger body of well qualified missionaries? And would not the sending out of such a body of missionaries, amid the hopes and prayers of their believing brethren, be followed by an ample provision of all the aid they might require? And is it not as clear as the theory of the Gospel, illustrated by the history of the Gospel, can make it, that such a state of active devotion to the work of missions amongst the heathen would be at once the sign of great prosperity, and the means of still greater prosperity throughout the whole Church?

It is for every man who hears the Gospel, to believe it without delay, for his own present and eternal salvation. And it remains for every believer to weigh the arguments which demonstrate his particular duty to the world. Whether we think of the sanctity of our obligations—the worth of our privileges—the principles involved in our profession—the pleasure of our Lord in this matter—or the glory that will redound to Him from the simplicity and energy of our efforts to make known His name and His atonement to the world, whithersoever we turn our thoughts, the motives to increased devotion in the missionary work flash on our consciences and melt our hearts.

Urged by motives of so much stimulus and power, let every member of the Church brace every nerve. The course is before us. Our Leader sits on the throne. He holds forth the prize. He warns us, amidst the temptations to erroneous views of our duty, or to sloth unworthy of our privileges, he warns us of the curse awaiting the unprofitable servant. And to cheer us in

discouragement, as well as to call forth our best and noblest energies in fulfilment of that work which He has given us to do, and which we must not, will not, dare not neglect, he opens before our faith the fulness of that glory and rejoicing, in which we shall for ever feel the value and the freeness of his approbation. "*Well done, good and faithful servant; thou hast been faithful in a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.*"

Let the Churches think of this, and let it stir them up to such exertions as they can make, and all they can make, to carry the tidings of salvation through the world. Let us work now. Let us work daily. Let us all work. Let us work in faith. Let us work with prayer. Let us work in hope. Let us work in love. Let us believe—act—and wait—as servants that are looking for their Lord. "BEHOLD, I COME QUICKLY, AND MY REWARD IS WITH ME, TO GIVE EVERY MAN ACCORDING AS HIS WORK SHALL BE.—AMEN. EVEN SO, COME, LORD JESUS."

CORRESPONDENCE OF THE A. H. M. S.

The Rev. Mr. Storrs' Report of his late Tour in Canada, as agent of this Society,—concluded.

No. III.

MISSIONARY FIELDS IN LOWER CANADA.

Before leaving "the king's dominions," I requested of the Rev. Mr. Parker, that, after consultation with some of his lay brethren, he would state in writing the number and extent of those missionary fields that demanded the earliest attention, and promised the best harvest. He kindly assented to the proposal, and at parting handed me the following paper.

"In part supply for the eastern townships in Lower Canada, we want forthwith—

"1. One minister at Stanstead, which is a sort of Jerusalem Church, in this new land of promise. The Church and their house is one mile north from the province line. The minister's parish would extend north and west twelve miles, east eight miles; which territory embraces more than 5000 inhabitants, seven eighths of whom are *New-Englanders*.

"2. One in Compton, (no Church organized,) in the centre of a fertile and beautiful tract, equal to thirteen miles square. Population, near 3000.

"3. One in Ascott, embracing Lenoxville village, and Eaton, fourteen miles east, with Dudswell, Clifton and Newport. Dependent population, 4000. Materials for organizing a Church soon. Desire for preaching equal to what it ever was in Macedonia.

"4. One in Durham, to divide his labours between Durham, Melbourne, and Kingsey, a parish in extent twenty miles by eight. Population, say 3500.

"5. One in Hatley and Barneston, affording field and labour enough for three able men, and population sufficient for eight large congregations, and obstacles enough to oblige a man to live by faith.

"6. One in Shefford, embracing Waterloo and Frost villages, and Granby, having one infant Church in Waterloo, and another in Granby. Parish twenty-five miles in length, embracing souls enough to fill a considerable mansion in heaven.

"7. One in Potton and Sutton, each ten miles square, containing one small congre-



gational Church, panting for the milk of the word.

"8. One in Wrightsburg, (once St. Armand,) embracing Missisqui Bay village, where, I believe, is an infant Church.

"9. One in Stanbridge, to labour also in Broome.

"10. One in Dunham, to visit Farnham occasionally.

"11. One in Stukely and Bolton, and north-west part of Hatley.

"And when we get these, we want twenty more; and then the New-England population in the townships would be but scantily supplied. The Lord send us the men."

Such is the opinion of the only Congregational minister in the townships, and of the lay brethren, more competent, from personal and extended acquaintance, to judge of the whole matter. My own observations were limited to the 1st, 2d, 3d, 5th and 6th stations here designated, and should I differ at all in opinion from these brethren, (whose opportunities of judging are of course far better than mine,) it would be only in relation to the third station. Two men are as much needed there, if I mistake not, as one. Lenoxville and Eaton have distinct and imperative claims for immediate attention.

AN APPEAL FOR LABOURERS.

Now, sir, what shall be done? Where are the men? Where are the means? If you will answer for the *men*, I believe the Churches of New-England will answer for the *means*. Can you obtain them? Will the four winds answer to your call? And shall the breath of the Lord pass over this valley of dry bones? And shall they live? Ah, my brother, the LORD knoweth. But, will you *call?* And if your voice is heard, will you send the men that shall rise and say, "here are we, send *us?*"

Your eyes are turned to the theological seminaries of the land, and not wholly in vain; but, after all your efforts, how few of their sons do you secure for carrying on your operations in the remote parts of our own country! Most of them are "spoken for" by the large and wealthy congregations of the old states; and their family connexions, or their health, or some other circumstances, decide for them that duty requires their acceptance of the call nearest home.

You look to the Education Society. But of its 500 beneficiaries, a few only are now ready to enter the field of action; and those few, like their fellow students in the seminaries, are apt to find *that* call the loudest which is nearest.

Our destitute Churches are not to be supplied, and our waste places are not to be occupied, then, by the *young* men who are just putting on the harness. Indeed, were they all to spread themselves over the desolations of the land, and leave the more favoured parts of it to provide for themselves, they would yet be like the two or three berries on the uppermost bough of the shaken olive tree, compared with the supply that is demanded.

What, then, shall be done? Difficult of solution as the problem is to *us*, a New-Englander in *Canada* has ingenuity enough to solve it at once. "Decimate your ministers in New-England," he says; "give a tenth part of them at once to the waste places of Zion. Send them to us; we will find them labour enough, and, after a few years, support enough." *He* will tell us that we have too many parishes and churches, and too many labourers; that we are surfeited with religious privileges, while others are dying for famine; and that our eagerness to retain all the valuable ministers raised up of God, for the supply of our *artificial* wants, will, sooner or later, call down judgments upon us, as guilty of shutting our ears against the cry of the poor." I know not but his reasoning *is* just. Certainly it deserves consideration. "I have seen," says our New-England brother in Canada, "I have seen, when on visits to the land of my fathers, one, two, and three supernumerary ministers in the same pulpit on a Sabbath, in congregations no larger, and among souls of no greater worth, than we have in C., where we cannot see the face of a single minister once in a year.

And then I have inquired, Why is it so? My heart has sunk within me; my eyes have overflowed, and I have stood mute with astonishment, at the *mysteries of Providence!*"

Is it not a fact, that whenever an important vacancy occurs in New-England or New-York, candidates enough and to spare are found ready to fill it? Are ministers loth to leave a small charge for a large one, a scanty salary for a more ample one? And when they do this, is it from the spirit of obedience to Christ? Is it for the enlargement of their sphere of usefulness? Why, then, is the difficulty so great in persuading them to listen to calls from the wilderness, where parishes may be found ten or twenty miles square; congregations of various size, from 500 souls to 2000, (not now collected, indeed, but requiring only the labours of some man of God to collect them;) and where, from the people, or the friends of missions, they will be adequately supported? Is it not the will of Christ, that *all* the sheep and lambs of his flock be fed? And whose duty is it to see that will executed? What servant of God will plead exemption from the common obligation? And may not unsettled ministers—ministers crowded upon by their neighbours—ministers whose salaries will not support them, and who are driven to the necessity of labouring with their hands, say to those congregations that are perishing with hunger,—"Lo, we come to bring you good tidings!"

I repeat it, my brother, 50,000 souls, descended from "freedom's pious fathers, who first landed on Plymouth's rock," and, planted within 280 miles of that consecrated spot, may *not* be overlooked in the distributions of the means of grace, and left to die unpitied and uncared for by their more favoured brethren. The Gospel they *must* have. The Gospel they *will* have, if they beg for it on their knees at our doors, till Heaven take it from us and give it them. "Why," say they, "do our brethren in New-England have compassion on the Indians of the *west* and the *south*, *and have no compassion us?* Are our souls less precious? Are our minds less capable of culture? Are our bodies more incorruptible, or are our treasures less valuable, when brought under Gospel influence? Why expend five hundred or a thousand dollars a year, on a tribe of four or five hundred Indians, and send them ministers, and leave us to perish? Why support a mission to the Sandwich Islands, or Ceylon, or eastern Asia, and refuse to give *us* missionaries? These things ought ye to have done, but not to leave the other undone." Thus they reason—not in the tone of censure, but of plaintive wonder. It strikes them as an inconsistency. And I am not sure that it strikes them incorrectly. Let the thousands and millions of the pagan world hear of Jesus and his love. Let his claims on their homage be declared and urged by ten thousand voices; and let the Churches bear cheerfully the expense of raising up and sending forth the heralds of salvation by thousands instead of tens. They are able to do it; and, more than that, they are bound to do it; but let not one generation of fifty thousand after another, who are bone of their bone, and flesh of their flesh, come to their *doors* and plead in vain for the crumbs that fall from their tables. *This will not please the Lord.*

AN INTERESTING EXTRACT.

I cannot conclude these letters, already extended beyond my original design, without giving you an extract of a letter, written a few months since, by the dear Congregational brother to whom I have before referred, as fast wearing out in the service of his Master in the eastern townships. If any apology be due for quoting it, it is due to *him;* the reader will require none; and my only apology to *him* is, a conviction of duty.

"I have been, for almost four years, under the direction of this Society, (the Canada Education and Home Missionary Society,) and the first missionary they ever employed. During three and a half years, I have been at this very spot, (Shipton,) and to this day, sir, I can look to the east and the west, the north and

the south, and not find a Congregational, or Presbyterian, or Baptist, (except one Freewill,) or Methodist minister, so near as fifty miles. Not one Congregational Church or minister so near as sixty-five miles. One High Church Episcopalian preaches within ten miles of me, half the time, and there is but one more so near as fifty miles.

"And yet, the soil is rich and feasible beyond most of New-Hampshire and Vermont; climate the most healthful I ever enjoyed, and the inhabitants, by a great majority, emigrants from New-England, who once saw the light of her Sabbaths, and sat on the seats of her sanctuaries, or the children of those emigrants. *****

"————————Now, is the Gospel needed here? O, sir, I dare not begin to answer. But, is it wanted? Why, sir, within a few weeks, one man has come twice to me from twenty miles, and plead and begged me to go to his town and preach. 300 persons in that town were educated under the Congregational and Presbyterian forms of religion, and till I was there, they had never heard in that town, but two Sabbaths, preaching from ministers of either of these denominations. Since that time, two men have come from fifty miles, and most earnestly solicited me to go over and help them. And from other places, the calls are not less imperious. But a few days since, a father and mother, who lived more than forty-five miles distant, came to spend the Sabbath, and consecrate their infant child to God, the Father, Son and Holy Ghost.

"A few months since, I rode twenty-five miles to visit a few families, who had been seven years in the township, and had never seen but one minister, or heard more than one sermon during the seven years. It was dark when I reached the place, and too late to collect the people and preach that evening. And I said to them, that I had appointments for the next day, so far distant, that I must leave in the morning, and should be unable to preach there. But, said my host, 'you must preach, if it is at midnight; our people will meet at any hour of the night, to hear a sermon.' Finally, eight o'clock the next morning was fixed on; and at ten minutes past eight, every person in town, (seven families,) save a sick woman and little boy, were come together to hear words whereby they might be saved.

"Another time, I visited a place twenty miles distant, to spend a Sabbath. Soon after I entered the house where I was to lodge, an aged lady came from her room, leaning on her staff, and I was introduced to her as a missionary. She stood a moment, as if amazed, and then gave vent to her soul. She raised her withered hand, and with ecstacy exclaimed, 'O, now Zion will come up, Zion will come up, for missionaries have begun to come.'

"At the next house, I found another lady of seventy, equally anxious for the consolation of Israel. Tears of joy and of solicitude streamed from her eyes as we conversed together; and as I left the house, she followed me to the threshold, and begged me to come again; and I saw her still watching the poor missionary, as far as the eye could reach. I went again, but she was in her grave.

"I might state many other facts, as striking as these.

"We have a little Church *here;* and before it was organized, we sent different ways for ministers, more than 100 miles distant. And though we delayed and repeated our applications, we could obtain no aid, only as we went to Heaven for it; and I was obliged to sustain the load of responsibility alone, and proceed to organize a Church of Christ. We now have forty-two members. Two persons who united with us, had letters of recommendation from Vermont, which they had preserved more than twenty-five years, and during that time had never enjoyed the privilege of Church membership; nor was there a Congregational or Presbyterian Church, within seventy miles!

"O, ask blood-bought souls in New-England, what would buy their privileges

in those heavenly places where
And then ask them what they
) aid these scattered Christian
in Canada, whom they have
love as themselves. 'Ye know
of a stranger, seeing ye were
in the land of Egypt.'"
itter needs no comment. And
that feels not the weight of the
urged by such facts, is not a
e envied.
leave you, my brother, to "pon-
· way" toward Canada; and
that the liberal heart deviseth
ings, I doubt not you will make
; path for your feet, and carry
or send before you, the Gospel,
unspeakable gift to cheer the
id strengthen the hands of our
ut suffering brethren there.

Yours, in the best bonds,
R. S. STORRS.

WESTERN ANNIVERSARIES.

ed, in our last, (page 113,) the contem-
rersaries of several benevolent Societies
iti, Ohio, and added a statement of the
of the A. H. M. S., prepared for that
The meetings were held, according to
it, the last week in October; and the re-
om which have reached us through the
ti *Journal*," and other sources, are of a
d interesting character. The following is

: *Rev. H. Little, Agent for the*
n States, Cincinnati, Nov. 2,

ve had a feast of fat things the
days, and a good impression must
n made in favour of the great
our Master. We had rather a
me at the meeting of the Synod,
: before the anniversaries com-
This made the harmony and
spirit of our meetings appear, in
the more agreeable and lovely.
s been no failure in any Society
lual speaker, though the different
d prejudices confer on several of
rent meetings and speakers the
prepared and read a report of four
with *two pages of your report*,
Baldwin, of Illinois, Kirk, of Al-
bany, and Cogswell, of Massachusetts, followed it with short and appropriate speeches. Our fear and solicitude was soon melted into tears, when we saw the whole audience most happily impressed.

From the Rev. T. Baldwin, Agent in Illinois and Missouri, Cincinnati, Ohio, Nov. 5, 1833.

I arrived here on Tuesday of last week, in accordance with your suggestion, though one week from the previous Saturday, I was 140 miles north-west of St. Louis. The anniversaries had commenced, but only one meeting held. The anniversary of our Society took place in the afternoon of Wednesday. The impression, I think, was a very happy one, being evidently deep, and of a character decidedly religious. Public sentiment seems to be, that it surpassed, in interest, all the other anniversaries, unless it be that of the S. School Union. As Br. Storrs did not arrive in season for the anniversary, he advocated the claims of the Society last night, in the Second Church. After his eloquent sermon, Br. Little read a part of the report that you furnished, and he expects to call on individuals this week, and obtain subscriptions.

The anniversaries are now over, and they have no doubt left an impression highly salutary upon this city. The brethren from the Parent Societies were received with great cordiality, and gave a deep interest to our meetings. It was delightful to see the east and west thus flow together. Br. Ellis and myself represented Illinois, and we were considered as delegates from *the west!*

I take the mail boat to-day on my return, having agreed to spend next Sabbath with Br. Cowan, at Apple Creek, Missouri, and the following Sabbath with Br. Sadd, in the same state.

AGENTS IN THE WEST.

We are happy to learn, by the preceding letters from the Rev. Messrs. Little and Baldwin, and also by the following, from the Rev. J. H. Johnston, that two Agents have been selected by the "Indiana Missionary Society," to labour in that state, each one half of the year from the first of January next, viz. the Rev. B. C. Cressy in the southern half of the state, and the Rev. J. Thomson in the northern half.



In recommending these appointments, the brethren have wisely remarked, that while it is important to guard against giving to the ministry in our new states too much of an itinerant character, the true interests of the Churches do require that they should have "*some evangelists*," as well as "pastors and teachers." Several of our correspondents assure us, and our own experience is in accordance with it, that we cannot render a more efficient missionary service in the west and south, than by the employment of a suitable number of Agents, who are qualified, by age and experience, as well as piety and practical discretion, to unite with their agencies the work of evangelists. It has been our wish, therefore, for a considerable time past, to secure the labours of at least one such in every state, to visit the destitute, become acquainted with their wants, advise them as to the means of supplying them, co-operate with located missionaries and pastors, preach the Gospel to all who will hear, and at the same time secure the contributions of the benovolent in aid of the missionary cause. We are convinced that the economy, as well as usefulness of our operations, is greatly promoted by the employment of such agencies.

The number of Agents, on this plan, now employed in the western states, is five, viz :—

Rev. D. W. Lathrop, for the Western Reserve Synod, including Michigan Territory.

Rev. Henry Little, in the southern part of Ohio, Kentucky, and Tennessee, until the latter two shall bo supplied by other appointments.

Rev. B. C. Cressey, and Rev. J. Thomson, for Indiana.

Rev. Theron Baldwin, for Illinois and Missouri, until another shall be obtained for the latter state, as recommended by the Synod of Missouri, in the following resolutions, adopted at its late meeting in Columbia, Mo., Oct. 18, 1833, and forwarded by Mr. Baldwin, with the signature of the Rev. W. S. Potts, moderator, viz :—

Resolved, That in the opinion of the members of the Synod of Missouri now present, it is of vital importance to the spiritual interests of the Churches and destitute parts of the state, that an evangelist be obtained to traverse the state with a view to the organizing of Churches and the promotion of revivals.

Resolved, That agreeably to the suggestion of the Agent now present, it be recommended to the A. H. M. S. to appoint a superintending Agent, who shall, with the above duties, search out and recommend to the Society destitute and important fields, present the general wants of the state, and devise with the Churches the best methods of supporting their ministers.

The Synod have also nominated a individual for the above service, whom we hope to obtain. Should he accept the appointment, we may expect soon to have engaged, in the western states, seven Agents, doing the work of evangelists, and pleading the cause of home missions. From the labours of these devoted men, in connexion with about 200 missionaries now employed in the Western Valley, we may surely anticipate important and happy results. Will not all the Churches pray for the blessing of God upon so large a preparation to do good? Many have thus prayed; and while they were yet asking, God was bestowing the blessing. Much has already been done; and yet there is room. Many more labourers are needed, and larger means to sustain them are required. For both we look to the disciples of the cross, and to God, from whom cometh all our help in every good work.

INDIANA.

THE INDIANA MISSIONARY SOCIETY.

From the Rev. J. H. Johnston, Cor. Sec., Madison, Ind., Nov. 5, 1833.

The Indiana Missionary Society has held its regular annual meeting The proceedings and annual report are shortly to be published, and shall be forwarded in due time. Some of the resolutions adopted by the standing committee, are important to be communicated now. [Then follow resolutions recommending the appointment of eleven missionaries to specified places in that state, including the two agents before named.]

EXECUTIVE COMMITTEES.

The Society also appointed two executive committees to manage its affairs during the year, and direct the labours of its agents and missionaries, viz. Rev. Messrs. John Thomson, James Thomson, Samuel G. Lowery, E. O. Hovey, and William R. Winter, for the northern half of the state, and Rev. Messrs. J. M. Dickey, J. H. Johnston, M. H. Wilder, and Messrs. J. Sulivan and G. W. Leonard, for the southern half.

ILLINOIS.

T. Baldwin, on his passage Missouri, Nov. 5, 1833.

ORTING MINISTERS IN FEEBLE ONGREGATIONS.

rt gave you an account of :ago. (See Home Missiona- Soon after sending that off, .th in Hillsborough, preach- an's congregation on Home at a subsequent meeting, an, which, after mature de- not a little experience, I n as the best that can be ir feeble Churches. The fly unfold.

Parsonage. Let the house mfortable and convenient, ficient quantity of land at- a garden, and pasture for . Any thing beyond this xation to the missionary, for the neglect of his peo- him with the necessaries of ould say, "he has a farm, corn and wheat as well as t first I hesitated about pro- age *at all*, in consequence with which I happened to respecting New-England believe that *funds* for the ministry are a *curse* to many ches. But you observe I g *permanent* except a *home;* sity of this grows out of tate of our Churches.

he people, once a year get sionary a bill of all the ne- which you can furnish him cash; then come together, all *subscribed;* then appoint who shall be responsible for n—one man for the flour, meat, and so on. But if ided a home, garden, pas- con, wood, &c., you have *ed him.* And so far from ured by doing this, it will id perhaps, in some cases, surplus corn, wheat, &c. n to all these things, the st have some *cash;* and let ou who can furnish this as ter than any thing else, do y can, and the remainder have made up by the A. H. places where I have deve- , the *people have appeared with it. At Hillsborough themselves in* accordance with my suggestions, and I shall be disappointed if their next application for aid is not lessened by $50 or $100. In addition to this, the ladies pledged themselves to make their minister a life member of the A. H. M. S. I have since spent a Sabbath in Alton and Collinsville, and proposed the same thing. In Alton, one man offered a lot; another, Mr. Gilman, pledged $200; another $50, and so on, towards the erection of a house. At Collinsville, in our meeting, the necessary quantity of land was subscribed, and $197 towards the erection of a house, which, it is estimated, will cost $400.

DEATH OF MRS. JENNEY.

I found Br. Jenney in the depths of affliction, by the death of his wife. She was an accomplished and devoted woman, beloved by all who knew her, and had just entered on her field of labour, with high hopes, and the brightest prospects for usefulness. Her loss is severely felt in that place, and in the surrounding region. Br. Jenney is very much supported under this heavy stroke. He believes it meant for good, and necessary to promote his own usefulness. He feels that the tenderest tie which bound him to earth is now sundered, and this afflictive dispensation seems like the voice of thunder in his ears, calling upon him *to do with his might* whatsoever his hand findeth to do. How frail is man! How soon will our days be numbered and finished! And how are we perpetually admonished to be up and doing!

A SABBATH AT UNION.

I accompanied Messrs. Potts and Allen to the Missouri Synod. On our way we spent a Sabbath, by previous appointment, at Union, Franklin county, and formed a Church of six members. We commenced preaching on Thursday, and continued it till Sunday night. The commencement of the meeting seemed very inauspicious, but the interest gradually rose so long as the meeting continued. After the last sermon, fifteen were found among the inquirers.

MISSOURI.

From the Rev. William S. Potts, St. Louis, Mo.

The letter from which we make the following extract, informs us, that at a late meeting of the Presbytery of St. Louis, the Rev. W. S. Potts, Dr. G. W. Call, and Mr. Joshua Tucker were appointed a Corresponding Executive Committee on Missions. An application then follows, in the name of said Com-

mittee, for continued aid in the support of Rev. J. M. Sadd in St. Francis Co. The writer concludes with the following

APPEAL FOR LABOURERS.

We do now greatly need more labourers in this state. Concord Church is now vacant. It is a large Church for this country, about 100 members, able to support a minister. It is in Washington co., in this state, about 12 miles from Potosi. I am informed that Columbia, Boonville, and St. Charles Churches are also just now left vacant, as is Dardenne, Waverley and Liberty. All our most important posts seem likely to be given up to the enemy. *Is it possible* that there are no men to be found in our seminaries east of the mountains, who are willing to go, at the command of their Master, the Head of the Church, to supply their places? I do not know that for a year past a single missionary of our denomination has entered the state. In the mean time, we have lost one by death, and three others have removed from the state. Our Presbyteries are likely to be broken up, our Synod dissolved, and our Churches overturned.

There is sin, my brother, in the skirts of eastern ministers, or these things would not be. Twelve labourers could now be advantageously posted in fields suffering in this state, if it was possible to obtain them.

From the Rev. W. W. Hall, St. Charles, Mo., Oct. 16, 1833.

What you have done for this people demands our gratitude; we feel it, and hope in time to give you a more substantial evidence of it. Your reward, however, is from above. But should not the friends of home missions feel paid, with a thousand fold interest, in the simple reflection, that since the first of last July, eight of our number, nurtured in our Church, have died, and died, too, rejoicing in a Saviour's righteousness, in full, unclouded hope of heaven; and if a single soul is worth more than a world, how much these eight! Now, I trust, they rejoice before the throne of Deity; but, without your fostering care, they might have been wailing in the dark prison house of death, lost for ever to hope and heaven. Nor is this all; many others have died rejoicing, before them, *and ninety* more are travelling after; and *then, too,* 150 little children, brought on the Sabbath day to learn the story of the cross, who else might have lived and died, and never heard of a Saviour. We are also erecting a house of worship on the high banks of the great Missouri; to whose doors hundreds shall flock, in after years, to hear of Christ and heaven. And when, on some not distant Sabbath morning, we see those hundreds crowding to its gates at the sound of the church-going bell, its lofty spire glittering in the morning sun, while a large company within are chanting the solemn praises of the Deity, as 200 little children rise from the Sabbath School; and when the delighted spectator shall, in the gladness of his heart, inquire whence all this? wh brought these here? the hoary-headed elder shall respond, with the vivacity of younger years, "*All this we owe to the friends of home missions!*"

BIBLE CLASSES.

Soon after my arrival, I formed three Bible Classes, composed principally of Church members; yet I made it an *object* to obtain the attendance of those who had not professed religion, especially the young men and ladies of the village. This is not the place to tell how they were conducted; but in a few months I had the satisfaction of seeing seven of them, in the bloom of youth, enlist under the banner of the cross. I am still looking for others to come in. Can your missionaries pay too much attention to their Bible Classes? I take it for granted, that they form them wherever they go. Wherever a house or a cabin can be had to preach in, there can a Bible Class be organized; and it ought to be done. More is learned there than from preaching.

CATECHISMS.

When a boy, I used, with the children of the village, to say the catechism to our minister every other Saturday. We thought that every body "*said the catechism*," as a matter of course. It was a strange thing to see a youth fifteen years of age who could not repeat it from beginning to end. But when I became a minister myself, and took charge of a congregation, I found, to my astonishment, that members of the Church, thirty and fifty years old, had never learned them, and consequently knew but little, systematically, of the doctrines of our Church. To remedy this evil, all my Church members were resolved into a catechetical class; every one was furnished with a copy of the shorter catechism, and all others who chose to join the class. One Sabbath evening every month was spent in catechising, explaining, and proving from Scripture the truth of every answer—liberty being granted to all to propose any appropriate question

they might wish. Much was expected from this mode of instruction. We met twice; much interest was elicited; the cholera came, and we have not again resumed this exercise. Is my Church more ignorant than others? If not, would not such a class, properly conducted, contribute almost as much as any thing else, to build up Christian professors in the most holy faith?

PENNSYLVANIA.

AFRICAN CHURCH IN PHILADELPHIA.

From the Rev. A. G. Mores, Minister of the 2d African Church, Phila.

Mr. M. is aided in his support by the recommendation of Auxiliaries in Philadelphia, and by funds contributed there to this Society.

I began to preach to the Second African Church in April last. For about five years previous to that time, they had had no stated preaching, though their pulpit had been occupied sometimes by the members of the 2d Presbytery and others. This Church was separated several years ago from the 1st African Church. The beginning was very small, but by the blessing of God attending their untiring zeal and continued perseverance, they have become very much increased. They have been able to obtain and pay for a very neat and commodious house of worship; but for the want of the regular preaching of the Gospel by some stated supply, the Church had very much declined. The numbers of the congregation are now very much increasing. Six have been added to the Church upon their profession of faith, and two have been cut off as dead branches. We think the Church is gradually coming up to her duty, and we live in the hope that a great blessing is in store for us. Such is the situation of the people, that they are pretty much under the watch and care of the elders, who are faithful in the discharge of their duties. Weekly prayer meetings are observed, and the young men have formed themselves into a Missionary Society, to labour among their own people in this place. The Sabbath School is flourishing, and an increasing interest in it has been in part the reward of my labours. We are doing something for African education. The Temperance Society is flourishing. I preached to them on the formation of the Society, and obtained sixty-five subscribers. Since then some have been added.

OHIO.

From the Rev. D. W. Lothrop, Agent in the Western Reserve Synod, Elyria, O., Oct. 10, 1833.

The demand for missionaries in all this field, is becoming louder and louder. If it cannot be more extensively met, it will not only present a serious and more serious obstacle in the way of obtaining funds for Home Missions on this field, but the famine of the word of life will be more and more appalling in its results among our population. With the present habits of our countrymen generally, this famine will prevail where the living preacher is not found, even in *the midst of Bibles*, and Sabbath Schools, and Tracts. Indeed, nothing is more obvious as a general fact, than that without the influence of the living preacher, the Bibles and Tracts will not be distributed, and the Sabbath Schools, if established, will have only a sickly and brief existence. "Pray ye the Lord of the harvest, to send forth labourers," must soon be *obeyed* by the Church, and the necessity of multiplying missionaries to the destitute, and those too that are *tried* and *able men*, beyond, far beyond the supplies afforded by the present operations of education and other efforts, must soon be *understood* and *felt*, or the long and loud lamentation will be heard in our land, "*the harvest is past.*"

Appointments by the Executive Committee of the American Home Missionary Society, from Oct. 15th, to Nov. 15th 1833.

Missionaries not in commission last year.

Rev. Corbin Kiddor, to go to Virginia.
Rev. Wm. N. Sayre, Pine-Plains, N. Y.
Rev. John Iveson, Preston and M'Donough, N. Y.
Rev. Elon O. Martin, to go to Alabama.
Rev. John Mason, Rondout, N. Y.
Rev. Solomon Stephens, China and Java, N. Y.
Rev. Robert Holman, Agent in Alabama.
Rev. Parwell Jones, to *go to Virginia.*

Missionaries re-appointed.

Rev. C. Covey, Meaequinong, Ind.
Rev. Ira M. Wead, Ypsilanti, Mich.
Rev. Luther Humphrey, Beardsley's Prairie, Mich.
Rev. Isaac W. Ruggles, Orchard Lake, Mich.
Rev. Aratus Kent, Galena, Illinois.
Rev. E. D. Wells, Lawrenceville, Tioga Co., Pa.
Rev. A. K. Buell, St. Catharines, U. C.
Rev. D. R. Dixon, Sydney and Bellaville, U. C.
Rev. Jos. M. Sadd, Farmington, Mo.
Rev. E. B. Coleman, Sheldon, Wales, and Holland, N. Y.
Rev Jeremiah Pomeroy, Woodhull and Jasper N. Y.
Rev. Geo. Beecher, Batavia, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Oct. 15th to Nov. 15th, 1833.

Berkshire Valley, N. J., Cong., per Rev. A. Savage, 4 00
Binghampton, N. Y., Presb. Ch., per Rev. P. Lockwood, 12 00
Brooklyn, Pa., Presb. Ch., per Mr. Gere, 50 07
Caldwell, N. J., mon. con. coll., per C. S. Crane, 5 00
Cambridge, N. Y., Dr. P. V. N. Morris, per Rev. A. Savage, 1 00
Cincinnati, Cent. Com. of Agency, per Rev. D. C. Blood, 69 50
Clintonville, N. Y., mon. con. coll., per J. W. Flack, 15 24
Connecticut Miss. Soc., viz:
New Haven, Eastern District H. M. S., per H. E. Hodges, Treas., 190 00
Fishkill, N. Y., Miss Mary Platt, 10 00
Honesdale, Pa., Fem. Aux., per Rev. J. Campbell, 12 25; mon con. coll., 6.25, 18 50
Homer, N. Y., Sisters' Soc., 33 50
Jamaica, L. I., a Friend, 20 00
Massachusetts Miss. Soc., viz:
Franklin, Ch. and Cong., to const. Rev. Elam Smalley L. D., 100 00
Great Barrington, Sarah Kellogg, 2 00
Hampden, Co. M. S., H. Brewer, jun. Treas, viz:
Monson, Ladies' H. M. Asso., 43.45; Fem. Praying Soc., 41 00, 84 45
North Wilbraham, Gent. and Ladies' H. M. Asso., to const. Rev. Israel G. Rose L. M., 30 00
Middle Granville, to const. Rev. Seth Chapin L. M., 30 00
Williamsburg, Juv. Miss. Soc., E. Turner, for books for the destitute, through Hamp. Ch. Depos.; per D. S. Whitney, 3 03
Williamstown, Ladies' D. M. S., south part, Miss M. Rossetter, Sec., per Dr. Rossetter, 7 50; contributions, per J. W. Robbins, 6.00, 13 50
Windsor, Ladies' Work Soc., to const. Rev. Gordon Dorrance L. M., per Eunice Walker, 30 00
Middle Granville, N. Y., per Rev. A. Savage, 38 51
Morristown, N. J., Mrs. Charlotte Condit, 5 00
New-Lebanon, N. Y., 5 66
New Orleans, Lou., a Lady, per Rev. A. Barnes, 10 00
New-Sweden, N. Y., mon. con. coll., per J. B. Baker, 11 56
New-York, Bleecker-st. Ch., J. Brewster, 300 00; mon. con. coll., per M. Wilbur, 17.25, 317 25
Cedar-st. Ch., R. Buloid, 50 00; D. Hondley, 10.00; F. Markoe, 5 00; cash, 10.50; John Ely, 15.00; Joel Post, 25 00; R. Davenport, 5 00; I. N. Cobb, 10.00; C. C. Mudge, 3.00; F. L. Wilsey, 10 00; T. Masters, 10.00; N. Weed, 10.00; R. H. McCurdy, 10.00; N. Coskry, 5 00; H. W. Olcott, 20.00; cash, 10 00; J. Wright, jun., 20.00; S. Brown, 20.00; J. W. Carrington, 5 00; Morgan, Ketchum & Co., 25.00; Marquand & Brothers, 20.00; S. Whitney, 20 00; R. H. Storrs, 20.00; S. P. Staples, 5 00; T. Sherman, 10.00; W. C. Boardman, 2 00, 355 50
Central Presb. Ch., R. L. Nevins, 100.00, Sab. Sch. No. 28, male scholars, 1.06, 101 06
Laight-st. Ch., G. Zubriskie, 5 00
Murray-st. Ch., Dr. D. Rossiter, 5 00
South Dutch Ch., S. Storm, 203.38; S. G. Howland, 100.60; cash 10.00; Mrs. J. Conckling, 5.00; J. M. Gould, 5 00; A. S. Mesier, 5.00; J. L. Graham, 5.00; Sab. Sch. Asso., per J. M. Keese, Treas., 200.00, 533 38
North-Pittstown, N. Y., Cong., per Rev. A. Savage, 9 50
Philadelphia, Pa., 5th Ch., Ladies, 270.00; mon. con. coll., 135.00, 405 00
Providence, R. I., Stephen S. Wardwell L. M., in part, per S. Holmes & Co., 20 00
Schaghticoke, N. Y., Dr. E. Baker, 2d, per Rev. A. Savage, 1 00
South Granville, N. Y., N. Day, 2 00; Mr. Ellsworth, 1.00 per Rev. A. Savage, 3 00
Sparta, N. J., Cong., 13 31
Succasunna, N. J., Cong., per Rev. A. Savage, 9 68
Syracuse, N. Y., a Friend, 2 00
Troy, N. Y., 2d Presb. Ch., C. Lyman, Treas. 180 00
Vermont, D. M. S., per Ira Bates, Treas., 260 00
Bennington, Mrs. F. T. Hooker L. M., 30 00
Fairhaven, Alpheus Smith L. M., 30 00
Hartford, Rev. Austin Hazen L. M., 30 00
Middlebury, George B. Root L. M., 30 00
" Mrs Harriet B Cook L. M., 30 00
Shoreham, Levi O. Birchard, Esq. L. M., 30 00
West Rutland, Rev. L. B. Tilden L. M., 30 00
Life member, name not specified, 30 00
Wantage, N. J., Cong., per Rev. A. Savage, 21 75
West Granville, N. Y., Cong., per do 33 50
Whippany, N. J., in part to const. Rev. Wm. Newell L. M., per Rev. A. Savage, 14 17
Union Village, N. Y., Ref. Dutch Ch., per Rev. A. Savage, 15 00
Upper Red-Hook, N. Y., Robert Goeman, Esq., 100 00
Rev. A. Savage, 5 95
Anonymous, enclosed to Treasurer, 5 00
J. W. C., left at the office, 30 00
Friend, do do 2 00
"Home Missionary," 95 00

$3467 88

For K. TAYLOR, Treasurer,
Charles Hall, Assistant.

The A. H. M. S. acknowledges the receipt of the following sums, through Rev. D. W. Lathrop, Agent.

Ann Arbor, Mich., John Allen, Esq., L. D., 100 00
Auburn, Mich., Seth Beach, 5.00; Rev. A. Worthington, 5 00, 10 00
Batavia, O., Individuals, 5 00
Carlisle, O., cont 4 00
Detroit, Mich., Dr. Stephen C. Henry L. M. 30,00; Dr. J. L. Whiting, 10.00, E. Brooks, Esq., 10,00; Horace Hallock L. D., 100.00; Edward Bingham L. D., 100.00; A. M. Hurd L. D., 100.00, 350 00
Elyria, O., mon. con. coll., 34 37
Gull Prairie, Mich., coll., 3 00
Monroe, Mich., Wolcott Lawrence L. D., in part, 50 00; a Friend, in part to const. him a L. D., 75; mon. con. coll., 16.37, 141 37
Wadsworth, O., Fem. Benev. Soc., 6 44
Tecumseh, Mich., 25 00
Avails of gold rings sold, 8 31
Individual, proceeds of a whip, 30

$965 99

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

"VISITING THE INIQUITIES OF THE FATHERS UPON THE CHILDREN."

[Furnished by a Layman.]

MR. I—— was blessed with pious parents, who took great pains to have his mind early impressed with a sense of his condition as a sinner, and his obligations to love and serve God. Possessing talents of a high order, his parents were induced to gratify his and their own inclinations, in educating him to a liberal profession. Having completed his preparatory studies, he entered upon the discharge of his duties as a physician, in one of the counties in the interior of Va. By his enterprise and perseverance, united with a high degree of skill in his profession, he soon acquired a wide practice, and was fast rising to distinction and wealth. He married an accomplished and pious female, and was surrounded by scenes of domestic felicity. Him "did a wife and smiling children bless." During all this time, he had neglected the great subject of religion. His brothers and sisters had all become hopefully pious: but by a more promiscuous intercourse, especially among the higher classes in society, his principles had been tainted, and he was not ashamed to avow himself a rejector of divine revelation. Yet the influence of early impressions could not be at once obliterated from his mind. The conflict between duty and inclination was severe and continual. He resorted to vicious courses, to intemperance, gambling, and vices even more disgraceful. For years he persevered in this mad career; and though the reproofs of conscience were sometimes so severe as to produce a temporary reformation, yet the strong current of habit, now setting the same way with his skeptical principles, would soon break down every barrier, which *conscience, aided by the word and Spirit of God, had interposed. He had a numerous family of children,* of whom the eldest, a son, pursued the same profession with his father, and at the University of ——, probably confirmed himself in those sentiments of unbelief of which he was before a learner. Through the divine blessing on the prayers and counsels of a pious mother, the daughters became religious; but this praying mother was now taken away. She died expressing that "joy which is unspeakable and *full* of glory." Upon the mind of her wicked partner, a most deep impression was produced by this affecting scene. At a protracted meeting, some months after, this aged father, "laden with guilt, and full of fear," arose, and with tearful eyes and trembling steps, took the seat assigned to anxious inquirers. The Spirit of God was present, and others, as far advanced in age, and almost as much in vice and sin, were also pricked in the heart, and led, with him, to bow at the foot of the cross. The son, to whom allusion has been made, was also present. He saw the struggle in his father's breast. He saw him rise, in the presence of his townsmen, and express his purpose to lead a new life. He saw him establish the family altar, and after a suitable time, unite with the Church of Christ. But it all produced no sensible impression on his heart. He said unto God, "depart from me, I desire not the knowledge of thy ways." And he was taken at his word. Mercy took her returnless flight! Not so with justice. A few weeks only elapsed before he was attacked by a disease which carried him rapidly to the grave. When assured he had but a short time to live, it awakened no apprehension in his callous bosom. The father beheld with anguish the baleful but legitimate results of his own example; and whilst he indulged the hope, that he was himself a "brand plucked out of the fire," by the hand of sovereign grace, he endeavoured to point his dying child to the same Almighty De

liverer. With streaming eyes, and with a breaking heart, as conscious that his son could survive but a very short time, he strove to fix his mind upon his sinfulness, and his need of an interest in the Saviour of sinners, but all in vain. A pious neighbour, after endeavouring to direct his attention to Christ, inquired if he would wish him to engage in prayer, to which he very coldly and drily assented. He retained his reason to the last; but a few hours previous to his death, he almost entirely lost his hearing; and O, it was a most affecting scene to see that weeping parent bending close to his ear, and with cries that bespoke a bursting heart, and in a tone that might melt an adamant, entreating him to give his heart to God, to look to his abused, neglected Saviour, before his eyes were for ever closed. But alas! "the heavens were brass over his head, and the earth iron beneath his feet." He had so long believed in a delusion of the devil, that we have reason to fear he was now given over to believe a lie, that he might be damned. Entreaties, prayers, and tears, all proved alike unavailing. His obdurate spirit waited for conviction in that world where the bright blaze of eternal truth shall clear away every "refuge of lies." Death soon obscured the last ray of hope, and left his father to reflect upon the humbling, heart-rending truth, that God "visits the iniquities of the fathers upon the children."

TENDENCY OF INFIDEL NOTIONS.

[Furnished by a Traveller.]

Effects produced on human character, by any given system, when the principles of that system are allowed to have their full scope, must generally be considered as irrefragable evidences of the desireableness or undesireableness of that system. If religion and infidelity be weighed in this balance, I suppose few minds, with any thing like common fairness, will be unable to decide which of the two *should* have, and must have, the ever*lasting* preference. Yet thousands of *our poor* countrymen endeavour to pur*suade themselves*, that in this matter *bitter is* sweet, and sweet bitter.

Yet there are many appalling facts occurring around us, which are adapted to confirm the good man, and dishearten the infidel. When I was, not long since, travelling in the central parts of Ohio, I was taken unwell, and unable to proceed. This rendered it indispensable for me to rest a few days, to recover my health. I happened to take lodgings with a clergyman, who is an unusually shrewd observer of persons and events. I inquired of him whether he considered infidelity gaining or declining, in that vicinity. He answered, declining, beyond doubt. What has been the cause of that decline?

Several causes have exerted an influence. The number of well educated ministers; revivals of religion; increase of common information among the people. Some leading infidels have embraced the Gospel. This has carried trembling into their ranks; but the moral character, and closing scenes of others' lives, have imposed painful restraints on the minds of many, who were quite inclined to be infidels.

Come, let us take a walk, if you are able, to our grave-yard. I went, and among the many graves he showed me he pointed to three, which, he said, deserved notice. This is the grave of the father—those two, of his sons. The father removed here when they were young. He was an infidel, a profane, very hard-hearted, and intemperate man, and withal exceedingly mad against Christians; and with such a character, in despair he died.

His sons followed his steps, because they imbibed his sentiments. The eldest lived and died like his father. He lies buried under that stone. No one mourns his death; all recollections of him are painful. His memory will soon rot. In the other grave lies his brother. He was faithful to the pattern set by father and brother. This continued till six days before his death. He was thrown into great horror of mind on religious subjects—changed his feelings and views, just about as much as Paine and Judas Iscariot did; and like Judas, he went and destroyed himself. He lies buried in that grave. That bunch of nettles, the only one I know in the town, is the only tombstone, to mark where lies the infidel suicide.

THE DANGER OF LISTENING TO TEMPTATION UNDER CONVICTION OF SIN.

[Furnished by a Clergyman.]

Twelve years ago, I was living in the state of Maine. My situation and pursuits introduced me to a large circle of acquaintances. Among these was a clergyman still living, venerable both in age and character, who had travelled extensively as an itinerant missionary, and whose labours were almost identified with the early history of the Church in that state. From him I learned some most thrilling facts, which speak out in awful terms, on the danger of yielding to temptation. This danger, he remarked, was especially fearful, when the temptation was encountered during a time of religious anxiety and conviction. The following is an example of the most distressing character, which I noted down at the time, and have preserved.

In a tour, said he, which I made among the back settlements of this state, I visited a family in ordinary circumstances. The inmates of this family were an aged man, his wife; and an only son; the son being about 45 years old. I entered into religious conversation with the father and mother. Perceiving that the son manifested much uneasiness, I turned to him, and made some inquiries as to the state of his mind. For a few moments he remained silent; but his countenance showed that his soul was disturbed by some deep and agonizing conflict. I waited until he answered me, and gave in substance the following account of his experience:

When I was young, I had many serious impressions; these sometimes remained for many weeks; then, by some means they would wear off and be forgotten; but after a short interval, they would recur, sometimes with increased painfulness. I saw my lost condition as a sinner; I saw the way of escape; I felt myself pressed to accept the offers of salvation. At length, I was convinced of the propriety of the divine requirement to accept of Christ at once, and without delay. But against this conviction, *my heart rebelled. I was willing to repent at some future time, but I could not yield to any persuasion* to do it then; I knew I was not, and could not be excused, but my heart rose in opposition to the demands of the Almighty. At a certain time, which is now vividly in my recollection, I felt the power of a strong temptation *to curse God*, who had made such a requirement of me. Yet I knew the requirement was just. At first I shuddered at the thought of such a deed; I knew the devil made the suggestion; I repelled it; but in a few days it came up again. It always assailed me with the greatest violence when I came to the same place, where the first suggestion was made. By degrees, I found my resolution to resist became weaker; and yet I was in utter horror whenever the temptation recurred. This idea was at length impressed upon my mind, it would be no worse for me to *curse God* in my words, than to rebel against him in my heart. This suggestion prevailed, and upon that fatal spot I uttered the awful blasphemy. *I cursed my Maker.* The words had no sooner escaped my mouth, than my feelings became calm; and since that time, I have never been alarmed in view of my condition, as a sinner. I know my damnation is sealed; but I have no concerns about it. I am never made acutely unhappy, excepting when any one attempts to converse with me on religion. This I cannot bear. This I *will not endure* from any man. Therefore you must say no more to me on this subject. I forbid it, and God forbids it. I said to him, you ought not to indulge such feelings; you limit God's mercy. "No, sir," he firmly replied, "I know my own case, and you do not. Say no more."

Well then, said I, we will pray for you. No, sir, you shall not. Saying this, he rose from his seat, with the malice of a demon depicted on his countenance. I also rose up, supposing, from his appearance, that it might be prudent for me to retire. As I went towards the door for this purpose, I turned to him and said kindly, "I shall pray for you when I am alone." He instantly seized a large poker from the fireplace, and hurled it at me with great violence. It struck his aged father, and nearly brought him to the floor. I escaped uninjured, and have

never since seen the man, from whose demoniac rage I thought it my duty thus abruptly to hasten. I understand he lived and died in the same hardened, malignant, and hopeless state of mind; a fearful example of the danger of listening to temptation, against the strivings of the Holy Ghost. "*There is a sin which is unto death.*"

ANECDOTE OF THE LATE REV. DR. RICE, OF VIRGINIA.

[Furnished by a Missionary in Missouri.]

I lately spent a Sabbath in a scattered settlement between Columbia and St. Louis, Missouri. As my detention there was unexpected, I had no appointment made for preaching, and hearing of a Methodist meeting in the neighbourhood, I attended. I had not been long present, when the Methodist brother who was to have preached, inquired whether I was not a *preacher;* and by solicitation I took his place.

After preaching, I found that I was in the house of *Mr. William Rice*, an old revolutionary soldier, now in his 90th year, an emigrant from Virginia, and an uncle of the late Rev. Dr. John H. Rice. In his younger days this aged gentleman was a school teacher, and lived with the father of Dr. Rice. In the course of a conversation repecting that distinguished man, he told me that "Jack," (as he called him,) was a very puny, unpromising child. That at the age of three years, he somehow became exceedingly attached to his uncle. That he was accustomed to carry him to school on his back like a knapsack. At the school-house he would roll him up in his coat and lay him on the bench to sleep. At this age he discovered a very retentive memory, and *before he knew a letter*, learnt to spell all the monosyllables in Webster's Spelling-book, and one table of dissyllables. His uncle told his father one day that if he would only teach "Jack" *his letters*, he would soon learn to spell any word. He was incredulous, but did it, and was astonished and delighted at the rapidity with which the little fellow learnt to spell and read.

He then said, "If that child lives, I will give him just as good an education as I can." Thus rose that luminary of the Presbyterian Church.

A MOTHER'S APPEAL ON BEHALF OF HER SON.

[From the Correspondence of the A. H. M. S.]

[The following is from a lady in one of the Middle States, and breathes a spirit which many mothers have reason to feel in regard to their children in frontier and other destitute settlements.]

I have for the last two or three years felt a special interest in the religious improvement of G— B—, Mich. Ter., which I sometimes fear, may arise from a selfish or limited motive.

I have a beloved son and his family who reside there, whose spiritual interest is a subject of deep solicitude to my heart. My son is not a professor of religion; his wife is a member of the Episcopal Church. I have ardently hoped to hear that a missionary was settled in that place. A short time since, I understood that an application had been made to the A. H. M. S., for one. I trust the appeal may not be in vain. The military, and some of the citizens are, I have been told, intelligent, literary characters, and I presume talent as well as piety, zeal and prudence would be essential to usefulness at G— B.—— Pardon my presumption, dear sir, in addressing you, but my thoughts, and my unworthy prayers are daily, and almost hourly, directed to this subject;—and O, the feelings of a mother are inexpressible.

My means are limited, but I will cheerfully contribute my mite to the mission as soon as I hear it is in operation. May God in his rich mercy, spread and bless his Gospel in our world, for our glorious Redeemer's sake,

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VI. JANUARY 1, 1834. No. 9.

MONTHLY CONCERT.

ADDRESS TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT.

Considerations on giving to Charitable Objects—extracted chiefly from a Sermon by Dr. Griffin, on Heb. xiii. 16.

No true religion can exist without charity, liberality, and general beneficence. Love, the vital principle of all religion, is active. If not active, it is dead. In the animal world nothing lives without action; without action nothing lives in the moral world.

But it is proper to ascertain what appropriations of property come under the denominations of liberality and charity. Not what you are obliged by law to contribute to maintain civil government; but what you give without constraint. Not what you pay to support the Gospel; for this you receive an equivalent service. You may as well plead that you educate your children, that you purchase Bibles for your families, that you pay your daily labourers, that you discharge your debts. On the contrary. What you give for the endowment of useful institutions, for the education of pious youth, for the service of the Church, for the support of Missionaries, for the distribution of bibles and tracts, for the relief of sufferers by fire and shipwreck, for the support of the poor; also your hospitality to the houseless stranger, and what you bestow to raise modest, desponding worth, to hope and enterprise—these and kindred appropriations, are rightly denominated liberality and charity.

Such liberality *is essential to true religion.* Love that will make no *sacrifices* is of no value. "If a brother or a sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled,—what doth it profit?" "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, *how dwelleth the love of God in him,*" You know him who has said "I will have mercy, and not sacrifice." The religion which Christ came to inculcate was that which appeared in the good Samaritan, rather than in the barren devotions of the priest and Levite. That parable was intended to put down a race of men, who while they boasted of their zeal and devotions, had no active charity. No command in the Bible is more common, or more urgent, than "to communicate." And do you expect salvation without obeying this? You may as well hope to be saved in the habitual transgression of any other command. The portion of our property which belongs to God, as our liege-Lord, must be paid into his treasury, of which in part, the poor are keepers. To use that part ourselves is robbery, is sacrilege. "Will a man rob God?" Can that man hope for salvation?

From this duty not even the poor are exempted, except that class who themselves *subsist by charity.* These are permitted to plead, "silver and gold have I none," but they must add, "such as I have, give I." Let them contribute their personal services, their pious conversation, prayers, and example. All *can do something,* and all have something to do, for the happi-

ness of the world. Do you say that others can *better afford* to give? You may as well say that others can better afford to do *your* part of prayer, and attend public worship in your stead. You may as well think of being *holy* by proxy, and being saved by proxy Where did you learn that the poor are exempted? Under the *old* dispensation had they this impunity? No, they were required, equally with the rich, to offer their tithes, oblations, and sacrifices And on whom does the New Testament impose the obligation? On all who possess "this world's good," be it more or less. You find no limitation in the Scriptures, except only in regard to the *amount*. "If there be first a willing mind, it is accepted, according to what a man hath, and not according to what he hath not."

But it is not enough to give now and then, in a paroxysm of passion; you must do it *habitually*, as you pray, and transact business, and practise the other moral virtues. The promises of the Gospel, as well as its threatenings, are made, not to particular acts, but to *general characters*; characters formed by nothing less than *habitual conduct*. The man who prays only when he is sick, or in peril, is not, in the eye of the Scripture, devout. And the man who gives only once or twice a year, as passion or caprice dictates, has no claim to the character or rewards of the liberal. Your liberality must be as habitual as love, and as systematic as a well regulated conscience. As far as possible it should be reduced to a permanent system, extending through every month in the year, and through every year of your lives.

It is a matter of deep lamentation that this duty is so shamefully neglected. Multitudes, while they would shudder at the thought of breaking the laws which God has enacted against theft and murder, scarcely suspect that they are living in contempt of precepts equally binding.

How far should our liberality be carried?

The lay tribes of Israel were bound, by particular or general laws, to give not less than four tenths, perhaps I may say, one half of their yearly income. About three tenths went indeed to support civil government and public worship; but at least one tenth, it may be fairly calculated, was given to the poor. And yet few among them were indigent. Separated from other nations, they had no opportunity to extend relief to sufferers abroad; nor were they required, in that age, to send missions to the Gentiles.

This is the only instance in which God has required of any nation a definite proportion of their income; and even here he left much to generosity, directed only by general laws. With such a spectacle held up before the Christian Church, he put the Gospel into their hands, and rested in this appeal to their conscience. It was the best way to test the temper of the Christian world. Had he by definite laws forced men into the habit of giving a certain proportion of their income, *that* would have been no better proof of generous sensibility than the payment of any tax or debt. Had he been more explicit, our *hands*, and not our *hearts*, would have directed us. Indeed, no general rule would have answered; for our charity must bear some proportion to the existing necessities of the world, especially of that part which comes most under our eye.

But though I cannot state proportions, I can show you *texts* which require you to consecrate *all* your possessions to Christ, to be used for him as occasion may demand. And with these before you, I can leave it to your conscience to decide how much you owe to him who gave you all,—to him who gave his life for you,—and how much you would give were every selfish passion extinct.

One thing is apparent: the liberal must do more than their proportion, because others do less. They must deny themselves many things, which in so well-furnished a world they might afford to enjoy, were all willing to do their part. While a great proportion of the wealth of the earth is in the hands of *men whose hearts are not made of flesh*, and the wants of the world are cast upon a few, shall those few live in luxury, and leave their poor brethren to

erish, and public institutions to fall? Do you tell me that these sumptuary aws would dismantle the world of its ornaments, and suppress the useful arts, nd turn half of mankind out of employment to live by plunder and rapine? I ean not to raise a Vandal crusade against the arts and ornaments of society. There will be people enough to guard the refinements of luxury and art, when ve have turned the attention of all we can to the immediate wants and more olid interests of mankind. While thousands are destitute of bread, and nations re posting on to judgment unprepared, our aid, our tenderest cares, are more anted here.

If I cannot tell you how much to give, I can, at least, lay down certain *prin-iples* which may assist your judgment. One is, that every selfish passion should e swallowed up in love to God and man. We must hold ourselves ready, at he command of God, to resign all our property, not only willingly, but *with joy;* s a dutiful child would *gladly* resign a toy to gratify a father, and feel richer in parent's gratification than in a thousand trifles. Regarding our neighbour as urselves, we must be as willing to give as to withhold, wishing only God to ecide which.

Another principle is, that overgrown wealth, so far from being desirable, is ather to be dreaded. What can it do? Can it bring happiness? "The sleep f a labouring man is sweet, whether he eat little or much; but the abundance f the rich will not suffer him to sleep." Can it secure the soul? "It is easier or a camel to go through the eye of a needle, than for a rich man to enter into he kingdom of God." Can it benefit the world? It would be far better for he world if all were liberal, and none very rich. Can it bless your children? t has been remarked, by judicious observers of mankind, that they who *inherit* arge estates, are seldom the most prosperous or happy, and often die poor.

Another principle is, that Christians must not desire property merely for its wn sake, nor for the honour or power which it brings; nor, on *any* account, ovet *exorbitant* wealth. "They that will be rich fall into temptation and a nare, and into many foolish and hurtful lusts, which drown men in destruction nd perdition." We read of "the covetous *whom the Lord abhorreth;*" but we o where read of covetous *Christians.* Many *other* sins are ascribed to them, ut covetousness never. After all, it is desirable, unless pressing calls of charity revent, that the merchant should retain as much as he can *well employ* for a tock in trade; that the farmer and mechanic should retain enough to carry on heir business *to advantage;* as by this means they can gain faster for every seful purpose.

Another principle is, that by industry and frugality we must enlarge our means f doing good. Every man, unless otherwise usefully employed, should "labour, orking with his hands,—that he may have to give to him that needeth." We hould till the ground, and spread the sail, and open our shops, not to hoard, ut to earn something for Christ.

We must also *save* for Christ, as they who know that in the accounts of eaven they are charged with every squandered shilling. On every cent which oes through our hands, we must inscribe, *Holiness to the Lord.* What an wful account for prostituted wealth will Christian nations have to render! 'here is enough squandered in dissipation to supply the wants of the world, and o leave not a sufferer for bread or the means of grace.

If mankind, submitting to *these principles*, would earnestly unite in the great ork of charity, what might not be done? The great movements at the present ay afford uncommon opportunity for this noble work. Never was so wide a eld opened. The numerous institutions lately established in Europe and merica, to improve the social and moral state of man, surpass all former ex-erience. The openings recently made in heathen lands, for introducing the ospel among numerous and most populous nations, has roused to ardour the opes of the Christian world, and produced one universal throb of desire to nfurl the standard of the cross upon the Indus, the Ganges, and the Yamour.

Christians of every denomination are praying for Zion, and pouring their wealth into the treasury of the Lord. "The time is—come—that the Lord's house should be built." Let all who wish to be enrolled, either in heaven or earth, as citizens of Zion, seize the great opportunity, and come up to the help of the Lord. It is too late for the niggardly hand of parsimony to be closed. Wo to the wretch who in such a day—a day when the attritions of benevolence have worn off the rust of ages—suffers his gold and silver to canker in his chest. *The rust of them shall be a witness against* him, *and shall eat* his *flesh* like *fire.* The essential interests of mankind are at this moment greatly suffering for want of that superfluous wealth which lies useless and accursed upon its owner's hands. And has it come to this?—that He who made the world and redeemed it, cannot, of all the wealth he owns, have enough to keep his own Church from suffering? It is too much!

AMERICAN HOME MISSIONARY SOCIETY.

MISSISSIPPI.

From the Rev. Archer C. Dickerson, Manchester, Mi., Oct., 1833.

A MACEDONIAN CRY.

[We ask again, Who will go for us?]

I address you in behalf of a large and interesting district of country, in the language of the ancient Macedonian, "*come over and help us.*" If the Society have any missionaries to spare, send them hither, for a more promising and needy field could not be found. I labour in this place and Benton, a village ten miles distant. These villages are situated in what is termed the "Yazoo Country," in the northern part of Mississippi, bordering upon the newly ceded Choctaw Territory. Here is the only Presbyterian Church below the old missionary station at Mahew, the Church at which place has now (I believe) become extinct.

Throughout this region, there is not a single Presbyterian minister, myself excepted. It is rapidly filling up, and unless preachers can be sent, the Gospel preached, Sabbath Schools, &c. established, the results will be deplorable. There are many Presbyterians, through this region, hungering for the bread of life, and who, with others favourably disposed, would render every assistance. There are two other little villages, just on the borders of the Indian territory, whose inhabitants are very anxious, indeed, to have a preacher, and have again and again endeavoured *to get one.* They would themselves support a man; and there too are members enough already to form a little Church! For these people, I make special request. They are an interesting and wealthy people, and more ready, than is often the case, to aid religious and benevolent institutions. The Temperance cause has made considerable progress among them.

I do hope you will be able to send us help. The fall season is the most favourable. I would be willing to vouch for the support of *one* missionary; and just below me, twenty or thirty miles, are two or three vacant Churches, who are able, and, I am persuaded, would support another.

LOUISIANA.

Extract from a letter from a gentleman in Louisiana.

For more than a year I have not seen or heard of a missionary in Louisiana, New-Orleans excepted.

In benevolent associations the question may arise, "Where will our labours do most good?" And probably the answer of the A. H. M. Society is, "Let us send missionaries where the most fruit appears to attend their labours." In order for this, you send them among a people whose ancestors have been religiously educated, many of whom, perhaps, are already pious, and so continue to send them to their children's children, as I trust and hope you will. But, if the poor heathen and perishing souls in Louisiana receive not the Gospel till the former are *supplied*, they will perish for ever.

ıondent is informed that the Society its appeal for labourers to go to the ınwearied assiduity. We lament, as an do, that so few respond to our call sclaim, in behalf of the Society, the nid policy which would avoid all har ?he success the rule of duty, we ar- ıluah for our young ministers, because little di-position to go to the neglected ır southern states.

t be objected that no person ıre the necessary labour and a southern latitude. But let ıary but possess only such a n as is required in a foreign , or possessed by our northern who labour in this country ing till night; or of the natives ntry, who, after the labours of nd field during the week, stop on the Sabbath, but are heard with their horns and dogs, and in full chase, driving the s from their places of rest. If ns can be found which can en- things, why can none be found the labours of a minister? re many who would rejoice to ı revive, the Sabbath kept holy, ıoral condition of the country

ıtant Church is now being built ıe bank of the Mississippi. The alf way up, and it is expected it npleted during the autumn. It esigned as a commencement of erary institution.

ıong will be remembered that who will be able to report that has commenced in Louisiana. in our neighbourhood; South is just before us. The world ıust be converted; but how can ıout employing the instrumen- ch our region might exert on ies beyond us?

GEORGIA.

of a Minister concerning the ts for religious effort in the c counties of Georgia.

observed, with much gratifica- the attention of the Home Mis- ɔciety is directed, more than it to the destitute condition and supply of the southern states.

I am aware that great difficulties have been supposed to exist in the way of supplying the extreme South with the Gospel and religious institutions. But during a recent visit to the lower part of Georgia, I have been convinced that the Gospel may, with much facility, and that it should immediately be introduced more extensively into that part of our country.

Sparseness of population, insalubrity of climate, and the influence of slavery, have, to too great an extent, been considered by ministers ground sufficient for not occupying their extensive fields. From my own experience, I am convinced that a knowledge of facts would lead many to enter and labour in it, who now turn aside to the apparently more inviting North and West.

I lately spent a month in the three lowest counties of Georgia, Camden, Glynn, and Wayne; the population of which may be estimated at 2,500 whites, and 10,000 blacks, and may be greatly increased, there being extensive tracts of excellent land as yet unoccupied. Among these 12,500, there is but one Presbyterian preacher, (at the little Church in St. Mary's, Camden county,) and two circuit riders of the Methodist denomination, who are able to meet a few at their several stations once in four weeks. These, and occasionally our eminently successful brother, Rev. J. C. Stiles, are the only public religious teachers. Of course so little ministerial labour, in a country where the unorganized state of society excludes almost wholly the beneficial influence of Sabbath Schools, and social religious intercourse, must leave the people to a great extent unvisited and unblessed by the Gospel. Two more men, at least, might immediately enter this field, each having access to about one hundred white families, besides the slaves; scattered, it is true, over a country thirty miles in extent, but yet accessible to one who went among them as a minister of Christ should go, with the desire and intention of proclaiming and enforcing the truth as extensively as possible.

There is a hospitality among the people, which would actually hinder a missionary from being at any expense, except in the purchase of his horse and clothes; and this not only among the few Christians scattered here and there, but in the house of every man. The expense of myself and horse during a month, was fifty cents; and even this was left entirely at my option to give or not.

My knowledge, from personal informa-

tion, is confined to the three counties specified. But I know no reason why these may not be taken as a specimen of the six Atlantic counties of Georgia, and four or five immediately adjacent. Further west the country is much less settled, and in proportion less important, though still not to be overlooked.

You are not ignorant of the change which is in progress at the South on the subject of slavery; not that the people are forming themselves into the contending ranks of colonizationists and abolitionists, nor that under the excitement of anticipated insurrections, they are removing exciting materials or superfluous strength from among them; but that under the influence of the Gospel, which of late years has been preached in some parts with peculiar force and influence, they are waking up to the truth that they are surrounded by accountable fellow immortals, who, through their influence, have been kept in a state of ignorance, and for whom they are, to some extent, as the parent for his family, responsible, to a common Governor and Judge.

The section of country from Savannah to St. Mary. is not behind-hand on this interesting subject. There are men of intelligent and devoted piety, who are awake and active in disseminating the great truth, and practising upon it, that slaves are immortal and accountable, and must be made acquainted with the Gospel. And when we consider the fact that 2,000,000 of our fellow citizens may with propriety be denominated "domestic heathen," though thousands of them are within reach of Christian Churches and Sabbath Schools, I ask, does it not seem important that enlightened and judicious men should be sent into our southern country to preach the awakening and sanctifying Gospel of Christ, and to co-operate with those who are now engaged, and by their influence awake those who are not, and thus establish in all, principles, which, if they did not destroy the name of slavery, would so modify the relation of master and servant, as to introduce those now in darkness, and the bondage of sin, into the light and liberty of the Gospel.

A word on climate. Our southern states suffer from the fact that they are not extensively visited by intelligent and observing men. Hence we are estimated, as to our character, habits, climate, &c., according to the report made by men who travel among us simply in pursuit of gain; *who, it must* be admitted, are not eminently qualified, by character or pursuits, to form an enlightened estimate of an extensive people.

I am convinced that a very erroneous impression prevails generally concerning the health of our climate,—I speak particularly of Georgia. True, there are unhealthy situations throughout Georgia, (if, perhaps, we except the mountainous district,) in the neighbourhood of fresh water rivers and inland swamps, where the decay of vegetable matter produces miasmata; but by retiring into the pine woods, healthy spots may be found, often within a few miles of the most sickly places, thus affording healthy places of residence to those whose planting interest or other business calls them into the unhealthy parts, and of course to those who should settle in the country as ministers.

I make no appeal to our benevolent Societies, or to young servants of Christ looking abroad for a place to labour in; but would simply call their attention to the South, and remove, so far as I can, erroneous impressions which may exist in their minds, and be exerting an unfavourable influence.

MISSOURI.

PLEASING INFORMATION FROM MISSOURI.

From Rev. Hiram Chamberlin, Boonville.

The Lord has not left us without some precious indications of his presence. Since the close of my year, I have spent a part of my time in missionary labour in this county, and a part of it in adjoining counties. The Lord has been present with the infinitely rich blessings of his Spirit at every meeting, and souls have been hopefully converted to God, at some, if not all of them.

From Rev. A. Wright, Mount Prairie, Monroe Co., Mo.

When we look over the field in which we have laboured for the space of three years, we discover that a great change has taken place in the moral aspect of this community; but more especially within the last twelve months. How much of this change, under God, may be attributed to our labours, eternity alone must disclose. We have laboured in the midst of opposition and discouragements of various kinds. Presbyterian influence has always been most dreaded and most opposed. Situated in the midst of different sects,

g their different prejudices against
yterians, we have laboured, not so
to build up any particular party or
as to enforce upon all the duty of
diate repentance and submission to
The different evangelical societies
received, from time to time, acces-
to their Churches, of such, we trust,
ll finally be saved. Thirteen have
received, during the last quarter,
the Presbyterian Church; eight on
icate, and five on examination.
o Presbyterian camp meetings have
ly been held in Marion, the county
of us. At the first, it is reported
not less than seventy joined the
s army. At the second, I was pre-
Deep feeling was apparent in the
ssed followers of Christ; they had
g faith that God would pour out his
and revive his work on that occa-
Their expectations were more than
ed. On the Sabbath there came
rd to the seats prepared for the anx-
not less than sixty, deeply affected
a sense of their lost condition by na-
and their need of an interest in the
salvation. More than fifty, during
eeting, professed a trembling hope,
nited themselves with the people of
Some were men of influence and
ction.

ILLINOIS.

Rev. Wm. Kirby, Hennepin, Putnam Co., Ill.

isited this place early in April last,
spent two Sabbaths. On each Sab.
I preached twice, and during the
visited from house to house. There
a deep religious feeling on the minds
ost of the people. Many sinners
anxious, and others rejoicing in hope.
e were results of a protracted meeting
by Brs. Hale and Baldwin, of which
have already had a sufficiently defi-
account. After an absence of two
aths, I returned to assume the re-
sibility of breaking to this people
read of life. I trust my efforts have
een altogether in vain, but that some-
will appear to the glory of God in
lay of the Lord Jesus. More unity
peace prevails in the Church; more
e spirit of brotherly love.

Liberality of the People.

e people have contributed freely to
upport. Indeed, they seem deter-
mined to rely on no one for aid in sustaining the preaching of the Gospel among them; and they will soon carry this determination into effect. On this subject their self-denial and liberality exceed what I ever knew among the more privileged communities at the east. Nor are other calls of benevolence neglected; but each as presented calls forth the substantial expressions of their attachment to the great interests of religion.

Character of the Population, and prospects of Good.

In regard to the whole population of the state, from this county north, it may be said that it is characterized by energy and decision. They are intelligent, and, to a happy extent, imbued with the love of Christ. No part of this state is blossoming for a richer harvest. In temporal things they are pressing rapidly forward. The opening prospects of religion, too, shine with constantly brightening rays, and your Society may be assured that their labours will nowhere result in greater accessions to the cause of Christ, or tend to give more immediate stability and permanency to the institutions of religion. Emigration of a superior order is rolling in like an overwhelming flood; and the prairies which are now vast regions of dreary loneliness, will, ere many years shall elapse, be teeming with life, activity, and enterprise.

From Rev. F. Bascom, Pleasant Grove, Tazewell Co., Ill.

With the advice of Brs. Hale and Baldwin, I have taken up my residence in Pleasant Grove, a flourishing settlement in the centre of the county, and one which, for beauty and natural advantages, is surpassed by no place which I have seen in the state. There are but few Presbyterian families in the county, and those are much scattered; but other denominations attend my meetings, and appear desirous to listen to the truth. I have hitherto had three preaching stations, "Pleasant Grove," Pekin, and Sand Prairie. There has been much sickness in Pekin this season, and my congregations there have been very small. At the other stations there has been good attendance on preaching, and the solemn attention to the truth is truly gratifying and encouraging. I have also invitations from M. and H., both of which are represented as important fields. At the latter place I preached on a stormy

evening, the first sermon, from a Presbyterian, ever preached in that place. P. also, eight miles from me, is destitute, and I intend to visit it immediately. You will see that one labourer cannot occupy so large a field, and bestow upon any part of it the attention it requires.

When I view the extent of my field, and survey the difficulties which lie in the way of success, I feel, more than ever before, the meaning of the Apostle's exclamation, "Who is sufficient for these things?" and with unwonted readiness can obey the injunction of our Master, "pray ye the Lord of the harvest to send forth more labourers into the harvest." In importance, as a field of missionary labour, and, indeed, in almost every respect, Illinois rises above, rather than falls below my expectations. I do not know a more desirable field of labour, for the ambassador of Christ, than this state presents. I *am happy* under the impression that it is the place where the Lord would have me; and I bless him for directing me hither. We have Sabbath Schools at all the important settlements which I have visited. I intend to commence a Bible class, or classes, as soon as I can mature a plan. I have established Monthly Concerts for missions, and Sabbath Schools, which are well attended and interesting. I have distributed some tracts, and am about to commence more systematic efforts in that way. The cause of Temperance has lately received an impulse from the labours of Brother Peck, which I trust will not be lost.

From a Missionary's Report.

I visited a settlement where a number of families from Virginia have located themselves. They were destitute of preaching. The good lady who invited me to visit the settlement, is a member of the Presbyterian Church, and an active Christian. Two others, (both females,) are all the professors of religion of whom they gave me any information. After I had preached to the few who collected at night, these pious females came around me, and begged that I would visit them again, and preach the Gospel. They informed me that *no minister, of any order*, came there. It is heart-rending to be obliged to say to persons thus starving for the bread of life, "*I cannot come.*" The field of usefulness here seems every day *enlarging*. This state is receiving large *accessions* of emigrants the present season, and they are generally intelligent and enterprising, and in many instances pious people. Our prospects are brightening, and the line of demarkation between those who live for God, and those who are his enemies, is becoming daily broader. There is yet a battle to be fought here, but the victory is sure.

From Rev. A. Turner, Quincy, Ill.

The summer has been one of great affliction; and although the Lord, in his great goodness, has spared all the members of our Church, still the sickness has blighted their prospects to a great extent for this year. Between forty and fifty have been carried to the grave-yard out of our little village, during the summer, probably one tenth of the whole population residing in town, near one half having left during the cholera. The fever followed, but not of so malignant a character as formerly.

I have attended meetings thirty-two miles east of Quincy, where two members of my Church reside. I found them like sheep without a shepherd. Two years ago I called to stay over night, and when the lady learnt that I was a Presbyterian minister, she wept for joy. She had not heard a sermon for eighteen months from her own order. Last spring this was the only family, within five or six miles, where there was an altar erected to the worship of the Lord. A Temperance Society and Sabbath School were formed in the spring. Many in the settlement entered heartily into the work. The Spirit of the Lord was poured out. A Baptist Church was organized during the summer, and on the first Sabbath of December, the Lord willing, I shall organize another Church of ten or twelve members.

We had a communion on the first Sabbath in November. Brs. Nelson and Hardy assisted. Eight were united to the Church by letter, one by profession. Previous to the meeting, there was an increasing interest among the Church; some few were anxious, and one or two were recently indulging hope. The Holy Spirit was present to quicken his people. Fifteen or twenty think they have become new creatures in Christ Jesus. Others are still inquiring. Indeed, we have great occasion to bless the Lord for his goodness. Although, to most of us, it appears a wonder of grace that God can hear such prayers as ours, and will in any degree bless our efforts to build up his kingdom.

INDIANA.

Rev. E. O. Hovey, Coal Creek, Fountain Co., Ind.

sacramental season, in Coal Creek
h, on the third Sabbath in Septem-
as attended with more than usual
it. Seven came forward, for the
me, to avouch the Lord to be their
Several young persons were so af-
, as to inquire, with deep anguish
:it, " What shall I do ?"
have had more than usual interest
our protracted meetings in this
fordsville) Presbytery, during the
ımmer. A camp-meeting, at Dan-
:llinois, was attended with evident
About thirty were found inquiring,
›m ten were heads of families. The
ıumber of inquirers have been found
'eral of our protracted meetings.
things may be considered small
ıse of our eastern brethren who are
:omed to number their hundreds
ıned. But it should be remembered
ur Churches and congregations are
, and thirty or forty inquirers here,
›bably a larger proportion than two
red in the large and populous towns
:w-York or New-England. But the
would be styled a revival. *We* are
ed to remember that the day of small
ı is not to be despised.

OHIO.

ı *Rev. C. M. Putnam, Licking Co., O.*

Putnam was sent out by the A. H. M. S., to
o the region where he now labours. In his
port he gives us the following general survey
four years which have elapsed.

.ring the first year I was in the coun-
[preached in *six* townships; the
ıd year in *three*, and the last two
in *two*, as pastor. In one of these
townships, our denomination is a
handful. In the other, the main
of the inhabitants are Presbyterians
Universalists; there are a few Method-
and two or three families of Baptists.
St. Albans, when I came, the Church
›ered sixteen members. It now num-
›nly twenty, six having been received
:amination, and two, having removed
›f the township, dismissed. No fa-
, of our denomination, has settled in
ownship, while one prominent family
rone away, and the male head of an-
', which was a *prominent helper* of

the Society, has been taken away by death. In addition to this, some local circumstances have operated against us.

In Jersey, the other congregation to which I minister, when I came here, the Church numbered thirty-nine. It now numbers eighty-six, forty-nine having been received, thirteen by letter, and thirty-six on examination; while one has died, and one is suspended. The Sabbath School was then small, and the teachers such as could be had. It is now very large, and all the teachers are Church members, five of them, including the superintendent, being elders. This summer it has averaged eighty-five or ninety scholars; and on no Sabbath, for more than a year, has it had less than fifty-three. I think there has been a school *every Sabbath, for three years.* Two miles from the meeting-house, there has also been, the past summer, a school of twenty-five or thirty scholars, but it is now suspended for the winter. The Temperance Society then numbered sixteen men as members; it now has over a hundred members. The principles of the Society triumph in the township. Then there was no meeting-house; only the rough logs for one were laid up. This was finished, and occupied till it became too straitened for the congregation; then a frame, thirty-two feet by forty-five, was raised, and occupied, and is now so far finished as to have received the first coat of plaster. Then there was only one religious periodical taken; now there are from twenty to twenty-five. There have been two seasons in which the Lord has, as we trust, favoured us with showers of grace; the last, however, not to be compared with the first, either as to the number of subjects, or the continuance of the work.

" PROTRACTED GROVE MEETING."

From the Rev. Henry Shedd, Mt. Gilead, Marion Co. O.

After mutual consultation, deliberation, and prayer, our three congregations concluded to hold within their bounds a protracted grove meeting. Preparations were duly made, and the meeting commenced in Centre Congregation on Tuesday, with a prayer meeting in the evening. We enjoyed, on the occasion, the labours of four ministerial brethren, as well as of a number of intelligent and actively pious laymen, from neighbouring churches. On Wednesday and Thursday the preached word was addressed mostly to professed

Christians, in order to prepare the way of the Lord. On Friday, Christians began to wrestle in prayer, and some impenitent sinners were awakened; from this time a portion of the preaching was directed to the ungodly, urging upon them the obligation of immediate submission to God, repentance for sin, and faith in the Lord Jesus Christ. On Saturday, the work of the Lord increased more were awakened, and a few entertained hopes of forgiveness. On the Sabbath, about 3000 persons were present and though a great worldly influence was poured in upon the assembly, Christians kept their hold on God, stayed up the hands of the preachers, by prayer, and success was found on Israel's side. At the close of the public exercises, as the people were dispersing, about 20,000 pages of tracts were gratuitously distributed, under the direction of a tract agent from Cincinnati, who was present. In the evening, by invitation, above sixty repaired from the congregation to certain vacant tents, to ask the great question, "what must I do to be saved?" Some of these were found rejoicing in hope of the glory of God, and most of the remainder bowed down under a deep sense of guilt and danger.

On Monday the Lord's Supper was administered, and $15,00 contributed to the A. Tract Society. This was a day of great interest and solemnity, and of special manifestations of divine grace. On Tuesday morning the meeting closed with prayer and exhortation. During the meeting forty-five professed to have submitted to God, and more than one hundred were known to have been anxious for their souls. The good effects of the meeting are still seen, not only in the lives of the hopeful converts, but also in an increased attention to religion in the region and in the deep salutary impression that is left on the public mind. Good order was observed throughout the meeting, and nothing occurred having a tendency to divert the minds of the people, from the 'one thing needful.'

Further Missionary aid not necessary.

The people have lately made such spirited and laudable exertions to sustain the ministry among them, that I feel it my duty to try to live with them without receiving foreign aid. The congregations are still poor, and still without comfortable meeting-houses; yet as they have been *so long* assisted by your Society, they feel *willing* to relinquish what they have formerly received, to be imparted to others more needy than themselves. I believe your Society will ever be remembered by these feeble Churches with deep and grateful interest; and I hope the time will soon come, when they will be able and willing to repay more than what they have received.

I was installed Pastor of Canaan, Centre, and Morvin Churches, on the first day of November. In Morvin fifteen have joined the Church, on examination and profession, five of whom were husbands, whose wives were members, and had long prayed to behold such a joyful day. On the last Sabbath in September, thirteen united with the Church in Canaan.

Result of four years' Labour.

As I now take leave of your Society, perhaps you may expect me to notice briefly some of the changes and improvements which have occurred in this field, where I have been labouring as your missionary for the last four years. When I arrived here I found two Churches, which had been formed three years, containing seventy-seven members, Canaan, forty-eight, Centre twenty-nine, entirely destitute, and which never had enjoyed the stated ministrations of the Gospel. During the first year after my arrival, I preached to these Churches three fourths of my time. During the second year, I laboured with them the whole time. In November, 1831, Morvin Church was organized, with twenty-six members, received mostly from the above wo Churches, Canaan at this time consisted of sixty-three members, and Centre thirty-nine—the three together containing one hundred and twenty-eight members. During the last two years, I have laboured one third of my time with each Church. These Churches now contain two hundred and three members.

During the four years mentioned, in the remarkable providence of God, I have not once been prevented from preaching on the Sabbath, in consequence of ill health. I have generally preached three times, and frequently four times a week, besides attending weekly prayer meetings, the Monthly Concerts, Sabbath Schools, Bible Classes, &c. There have been added to the three Churches, one hundred and thirty-five members—forty-four on certificate, and ninety-one on examination and profession; fifty-two of whom were from my Bible Classes and the Sabbath Schools. Four years ago no efforts had been made

to promote the cause of Temperance; now there are three societies, based on the principle of entire abstinence, containing two hundred and fifty members, and a striking change in public sentiment and custom, in regard to the use of ardent spirits, has been the result. Three young men have commenced study for the ministry, and three more are expecting to commence with the same object in view, in the course of next season.

MICHIGAN.

INTERESTING MEETINGS.

From Rev. L. Shaw, Romeo, Macomb Co., Michigan.

Since my last report, I have attended our annual ecclesiastical meetings. The Detroit Presbytery met at Monroe. After a session of unusual interest, we attended a protracted meeting, which resulted in good to the cause of the Redeemer. The Presbytery adjourned, to meet at Detroit on the day before the session of the Western Reserve Synod, for the purpose of attending to the ordination of Messrs. M'Ewen and Worthington, missionaries of your Society. The ordination services were deeply solemn and impressive. Br. M'Ewen, you have probably learned, is stationed at Pontiac, Oakland Co., about twenty-two miles from this place. I rejoice much to have a dear brother located so near me. Br. Eastman is in Troy, about eighteen miles from this. Their fields are important; and may the great Head of the Church give them a missionary spirit, and crown their efforts with abundant success. All the doings of the Synod were characterized by truly a catholic spirit. The brethren all appeared to have their hearts full of love to Zion, and longed for the conversion of the world unto God. The impression made on the minds of the inhabitants of Detroit, was, I trust, happy, and resulted in waking them up to an increased spirit of benevolence.

The above ecclesiastical meetings were, in some respects, what such meetings should always be,—the means of "provoking one another to love and good works." At the request of the Detroit Presbytery, the Synod set off two Presbyteries from it, and now we have three. The Presbytery of Detroit, containing nine ministers and two licentiates; the Presbytery of Monroe, having six or seven ministers, and the St. Joseph Presbytery, having four ministers, and several others within its bounds who *will soon unite.* There are now twenty-six or twenty-seven clergymen of our denomination in the Territory, and four years ago, I am told, the Presbytery of Detroit had only four members. What an increase! If they all possess the spirit of Christ, we may look for great good to result to Zion.

Delegation from the Churches.

Two days since I attended a delegation of the Churches in this vicinity, at Pontiac. It was a meeting of much importance. Many, I do believe, came in the spirit of their Master. The following were among the resolutions then passed.

"1. *Resolved*, That in the opinion of this meeting, it is indispensibly necessary to the progress of the kingdom of Christ, that every follower of Christ should be in the habit of daily, fervent prayer, both in the closet and family, and that the members of Churches should meet at least once during the week, for the purpose of united, fervent supplication.

"2. *Resolved*, That as the sense of this meeting, no member of the Church of Christ can claim the character of a Christian spirit and conversation, who, under ordinary circumstances, will excuse himself from regular closet and family devotion, morning and evening, and from meeting with his brethren once a week at least, for the same purpose; and that we, the members of this meeting, do bind ourselves, and recommend to the brethren generally, to bind themselves to the performance of these duties.

"3. *Resolved*, That a habitually exemplary walk and conversation, and the making of prudent, direct, and continued effort, with the impenitent, (with a view to their conversion,) are duties which, in the opinion of this meeting, are equally indispensable as prayer to the propress of the Redeemer's kingdom, which duties they take on themselves, and affectionately urge on the brethren in this region."

The resolutions were read, and each member of the delegation was at liberty to make remarks, and prayer was offered that the Spirit of all grace might descend and teach us the import of the resolutions, and help us do the things contained in them. The delegation met in the morning, and the Church at Pontiac in the afternoon, when they were addressed on the foregoing resolutions, and were urged from various considerations to adopt them, and at once fulfil them. Perhaps there was not a dry eye in the house. O that it may be the beginning of better days in the Churches in this region!

Appointments by the Executive Committee of the American Home Missionary Society, from Nov. 15th, to Dec. 15th, 1833.

Missionaries not in commission last year.

Rev. John Keyes, Dover, O.
Rev. M. H. Wilder, Riker's Ridge, Ind.
Rev. James Thompson, Agent in Indiana, north of the national road.
Rev. Oliver Eastman, Carlisle, O.
Rev. Alfred Gray, Portland, N. Y.
Rev. R. Brotherton, vicinity of Moulton, Ala.
Rev. H. Smith, Stillwater, N. Y.
Rev Edward A. Fraser, 10th Ward, N. Y.
Rev C. J. Knowles, Agent in Suffolk Co., L. I.

Missionaries re-appointed.

Rev. E. P. Salmon, Greenfield, O.
Rev. John Monteith, Ridgefield, O.
Rev. John Barrett, Welshfield, O.
Rev. Lucien Farnam, Putnam Co., Ill.
Rev. Daniel Rogan, Grainger, Ten.
Rev. Claiborne Young, Bethel and Thornton Churches, Ind.
Rev. B. C. Cressey, Agent in Indiana, south of national road.
Rev. E. A. Osborne, Stanhope and Berkshire Valley, N. J.
Rev. S. W. Leonard, Constantia and Hastings, N. Y.
Rev. H. Smith, Marcellus, N. Y.
Rev. Solomon Williams, Lewis, N. Y.,
Rev. G. C. Beaman, Piketon, O.
Rev. J. A. Pepoon, Brecksville, O.
Rev. Wm. Beardsley, Freedom, O.
Lev. A. Nash, Ravenna, O.
Rev. A. Worthington, Nankin, Mich.
Rev. John D. Wilson, Mt. Vernon, Ten.
Rev. Thos. Lippincott, Carrollton, Ill.
Rev. J. A. Murray, 11th Ward, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Nov. 15th to Dec. 15th, 1833.

Alabama, South, per Rev. R. Holman,	100 00
Albia, N. Y., through Troy Presb., per J. Raymond, Treas.,	40 00
Big Hollow, Mrs. Hannah Gardner, L. M., in part,	20 00
Bristol, N.Y., Malden P. O., Charles Isham, L. M., 30.00; Giles Isham, L. M., 30.00; Asa Bigelow, L. M., 30 00,	90 00
Brooklyn, N. Y., 1st Ch., (contributed last spring,)	427 19
Catskill, N. Y., Fem. Benev. Soc., 15 00; thank offering from a Lady, 5.00,	20 00
Cincinnatus and Solon, N. Y., Aux., per Rev. O. Catlin,	25 00
Connecticut Miss. Soc., viz:	
Middletown, H. S. Ward,	10 00
New-Haven, East. Dist. H. M. S., per H. E. Hodges, Treas.,	144 00
Stonington, Fem. Aux., per L. A. Sheffield, to const. Rev. John C. Nichols, L. M.,	30 00
Sharon, a Layman,	30 00
Coxsackie, N. Y., Lucy Reed, per Rev. Mr. Knowles,	5 00
Decatur, N. Y., Mrs. Lois Bunnell,	1 00
Delaware Co., N. Y., D. M. S., per Rev. A. Smith,	30 00
Goshen, N. Y., John P. Crane,	10 00
Hanover, N. Y., Fem. H. M. S., K. Young, Treas.,	10 00
Harrisburgh, Pa., Presb. Ch., per Rev. W. R. De Witt,	31 96
Hartford, O., coll., per V. A. Graves, through Rev. H. O. Higley,	15 00
Jamaica, L. I., Miss Eliza Punnett, per E. Wickes, Esq.,	25 00
Jefferson, N. Y., Mrs. Sarah Boies, L. M., in full, per Mr. Crane,	20 00
Jersey, O., Aux., per Rev. C. M. Putnam,	12 50
Leacock and Upper Octorara Congs., Pa., per Rev. Mr. Barr,	37 50
Lewiston, Ill., Friend of Missions, per Rev. T. Baldwin,	5 00
Maine Miss. Soc., viz:	
Fryeburgh, Individuals, per Rev. J. S. Barrows,	90 00
Massachusetts Miss. Soc., viz:	
Amherst, Young Ladies' Benev. Asso., to const. Rev. M. T. Adam, L. M.,	32 00
College H. and F. M. S., P. B. Day, Sec., 42 00,	74 00
Otis, Miss Olive Spear, per B. Seymour,	3 00
Springfield, David Ames, twenty reams paper.	
New-York, Bleecker-st. Ch., mon. con. coll., per M. Wilbur, 10.77; A. Fisher, in addition to the 100.00 previously paid, 50 00,	60 77
Brick Ch., a Lady,	5 00
Cedar-st. Ch., Sub. Sch. Aux., 132,00, (last spring;) mon. con. coll., 34.35,	166 35
Central Presb. Ch., in part, of coll. and sub.,	62 98
Seventh Presb. Ch., coll. per C. Merrill,	130 00
South Dutch Ch., J. Steward, jun., 30.00; F. Sallus, 25 00; cash, O. C., 2.00; J. B. Wilson, 3.00; G. W. Tysen, 10 00; D. Fanshaw, 10 00; cash, 5.00; do. 5.00; T. Boyd, 5.00,	85 00
Sing Sing, N. Y., th. coll., per Rev. J. V. Henry,	19 30
West Aurora, N. Y., per Rev. J. Marsh,	8 91
Westtown, N. Y., sub. per D. H. Slauson,	7 81
Windham, N.Y., Science Hill P. O., Young Ladies' Sew. Soc.,	43 00
R. S. Leet, left at the office,	1 00
A. Waters, do	50
Home Missionary,	50 00
	$1939 77

For K. TAYLOR, Treasurer,
Charles Hall, Assistant.

Receipts of the Western Agency at Geneva, N. Y., from Sept. 27th, to Nov. 27th, 1833.

Barrington, E. Smith,	1 00
Branchport,	8 00
Campbelltown, Presb. Cong.,	20 00
East Bloomfield, Sab. coll., 98.32; Ladies' Aux., 31.00,	129 32
Newark, (Arcadia,) Sab. coll.,	11 94
Vienna, Ladies' Aux.,	12 23
	$182 49

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SANCTIFIED TRIALS OF A MISSIONARY.

I INTENDED to go immediately as a missionary, to some destitute place, but the Lord, in his wisdom, ordered it otherwise. Our little boy was taken sick with a fever, and for some time was not expected to recover—but God spared him, and in the course of a few weeks was so far recovered, that we began to think of removing, and to make preparation; when God again arrested our movements. I was attacked with the premonitory symptoms of Cholera. By timely medical aid these were checked, and I sunk into a fever, which confined me three or four weeks; during which time the Cholera was daily carrying off its victims all around me. Death was abroad—came into almost every house. But God spared my life. I had so far recovered as to be able to ride a few times, a short distance—and we were beginning to congratulate ourselves that the "overflowing scourge" had nearly passed by, and our little family were all alive. We could hardly realize that it was so, while so many of our neighbours were gone:—it seemed like a dream—still it was real. We heard of this, that, and the other dear acquaintance being dead and buried, whom a few weeks or days before we had seen in full health. They had gone "to their long home, and the mourners" went "about the streets." We spoke of the great reason we had for gratitude that we were spared. But the time was short. There was one more wave of trouble to roll over me, broader, more overwhelming far, than all that preceded. I had drunk, indeed, the cup of affliction, but now I must be called to wring out the bitterest dregs of that cup. My heart still bleeds—my eyes become dim with tears, while I write. On the 17th of August, my dear companion was attacked with cholera symptoms. The disease was checked, in part, but could not be overcome. She lingered till the 21st, when she died. I speak not of the agony of that hour, when I closed those dear eyes, to be opened no more till the great resurrection day. Language fails, words are miserable vehicles for the burden of such feelings. He that has experienced the like, *needs* not be told; he that has not experienced it, *cannot* be told.

But there was joy mingled with sorrow. She was another instance of the complete triumph of faith over the last enemy. That Saviour, whom she had, for so many years, loved and served, and for whose sake she left father, mother, brother, sister,—all the dear delights of the happiest of earthly homes, that an affectionate daughter and sister was ever blessed with,—came to this distant land, and cheerfully endured the trials of a missionary life,—that blessed Saviour did not forsake her in the last conflict. She laid her head on his dear bosom, and breathed her life out sweetly there. The particulars of that mournful, joyful event, I must defer. Strongly does her death bring to mind the words of Young;

> "The chamber where the good man meets his fate,
> Is privileged beyond the common walk
> Of virtuous life, quite on the verge of heaven."

So we felt it to be when we stood by that death-bed. When the lungs ceased to heave, and life's crimson current stood still, we kneeled down and committed the departing spirit to an Almighty Saviour. It *was* a "privileged" spot—we kneeled on the confines of eternity, hard by the gates of heaven. Her work on earth is done, and she has gone to rest in the bosom of her God. I was dumb, I opened not my mouth, because *God* did. I was wonderfully supported. The wound was deep—it grows deeper, as I make my lonely way through this "wilderness of sin;" but it brings me nearer to heaven. I have had sweet peace of soul, such as I never experienced before—not one murmuring thought or

feeling have I been conscious of through the whole of this deep affliction. My desire and prayer have been, and still are, that I may not only *submit* to God's dealings, but have my will so perfectly swallowed up in his, that I shall *rejoice* in all he does.

EXPERIENCE OF L. C.

L. C. had been educated by religious parents, in the practice of secret devotion, and the study of the Bible. At the age of eighteen, he was separated from his family, the pious influences of parental guardianship were withdrawn, and he was thrown upon the world, surrounded with temptations, and, though strictly moral, without a hope in Christ. For a time his principles sustained him under the shock of temptation. But it is ordinarily an unequal war which conscience wages against depravity within, and the world without. By insensible degrees, L. C. sunk into stupidity and sin; his closet was unvisited, and his Bible unread, and seldom was he seen in the house of God.

But he was the child of many prayers; the water of baptism had been upon him, and during this period of his wandering, there were, far off, parental supplications incessantly besieging the throne of mercy on his behalf. These supplications were not unheard. On a beautiful Sabbath morning he rose from his breakfast and went forth as usual to devise some way of spending the day. Before him stood a neat village church, and as his eye fell upon the groups of Sabbath scholars, and here and there among them persons of his own age, going to act as teachers, the long buried associations of his soul awoke. He thought of the time when as a scholar, and afterwards as a teacher, he too had gone to the house of God to study the Holy Scriptures. He sighed as he thought of the comparative innocence of those days; and the wish arose in his heart, to get back again to a serious course of life, with its attendant quiet of conscience. Accordingly, when the bell rang, he repaired to the house of God; and that Sabbath's exercises were a blessing to his soul, which eternity will not be long *enough* to forget. Soon his heart *yielded* to the sweet influences of the Gospel, and a few weeks after, in that same Church, he devoted himself publicly to the cause of the Redeemer.

For the first few days after his hopeful conversion, L. C. was too happy to do anything but look back on his past life, compare it with his present hopes, and wonder, and wonder, and adore! He despatched letters to his friends, calling upon them to magnify the grace of God, in his case; letters which carried joy unspeakable to the hearts of those who so long had prayed for him sorrowing.

But he had too lively a sense of the danger from which the Saviour had delivered him, to be satisfied with rendering mere praise. After the first transports had subsided, the earnest and irrepressible inquiry burst forth, "Lord, what wilt thou have me to do?" It did not require the aid of hoary and studious philosophy to answer the question: it was enough for him, at least for the present, to read "whatsoever thy hand findeth to do, do it with thy might." And then it was delightful to see the simple hearted earnestness with which this babe in Christ applied himself to his work. He was a clerk; and gentle and almost irresistible were the modest and sweet invitations which he would drop in the ear of those customers of the store, with whom he could properly converse. When the business of the day no longer claimed his attention, he would engage one or another of his acquaintances of the village, to walk in the adjoining lane, or by the river side, and there he would reason against their sophistry, or answer their cavillings by the detail of the Lord's mercies towards himself; and seldom would he leave an individual without gaining his confidence, and often he succeeded in persuading him to bend his unaccustomed knees in prayer.

Another means which L. C. employed to do good, was *letter writing*. He had an extensive circle of acquaintances in different parts of the county. To these he sent epistles of love.—deficient, indeed, in the graces of literature, but warm from his soul, and written (for experience had not yet taught him the impenetrability of the natural heart) with the expectation that the

ersons to whom they were addressed, must certainly be convinced by his appeals. The claims of religion were so overwhelming in his own view, and the attractions of the Saviour so influential over his own heart, that he did not doubt that he could so present the subject of salvation, as to melt down the opposition of sinners. Alas! he soon found it otherwise. But though taught his own weakness and dependence on the energies of God's Holy Spirit, yet those honest and earnest efforts were not unblessed. The fervour which pervaded them, melted many an icy heart. One of these communications was read in a religious meeting, and such was the effect, that several persons were awakened to inquire for the one thing needful. Several others were the acknowledged means of quickening the people of God.

How long this happy convert might have gone on, but for the event which is now to be related, we know not. But his joys were suddenly blasted, and his usefulness suspended, by the following occurrence. A venerable professor of religion, to whom all the Church were accustomed to look up, one day inquired into the state of his mind, and on receiving an ingenuous account of what the Lord had done for him, instead of joining in his language of praise, said to him, with an oracular tone and manner, "Ah, young man, you will not go long at that rate; you'll soon get over your first love, and then will come the days of darkness." A sudden chill overspread the soul of L. C. "Can it be possible," said he to himself, "that I can ever cease to love my Saviour, or that he will ever be less gracious to my soul than he is now!" He went home, and took up his Bible, to see if he had mistaken his ground,—if the hope which he had cherished were only a fond delusion, which time would dissipate. The promises looked just as plain as ever,—he could see no less to admire in the Saviour, and no abatement in the claims of dying men on his efforts to save them. But the prophecy of the old man rung in his ears. He asked others about it, and received for answer, that their experience was made up of doubts and fears, that uninterrupted sunshine was not to be expected, and that the man who did not sometimes doubt his interest in Christ, had, *therefore*, reason to doubt. This led him at once to suppose that Christian experience was something of which he was still ignorant; a system of exercises better than the faith and penitence which he had felt,—deeper in the soul, and more sublimated than so young a convert could be supposed to possess. As a consequence, distrust pervaded his feelings. When he read the full and unequivocal declarations of God's willingness to pardon, he interpreted them with a reserve imbibed from his new instructors. Thus unbelief gradually took the place of faith; his closet, though still his chosen resort, was no longer illumined with the rays of his Saviour's countenance. As the cloud stole over his soul, the energy of love which had hitherto animated his efforts to save others, passed away; and although he still prayed,—still clung with desperate tenacity to the word of promise,—and still laboured to warn sinners to flee to Christ, it was with the air of a discouraged man. The sinews of his strength had been cut by the untimely remark of the old professor, and for years afterwards, in his best times, he seldom knew the joys of faith and conscious pardon.

But "patience worketh experience," and at length the Spirit of God led L. C., by his own invisible ways, out of the house of bondage, rich in the knowledge of himself He now rejoices again, though with a more chastened joy, because the natural fire of youth has abated. But O how he looks back on the long period of interrupted usefulness which succeeded the earlier months of his Christian life! And when he speaks of young converts in their happy, first love, he exclaims with energy, "Do not frighten them from Christ. I admit, as a matter of fact, that multitudes do decline and sink into darkness and inefficiency, but oh, it is needless—they *need* not lose their first love. God does not delight in their doubts—they *may* be always happy. Do not teach them that declension and gloom are the evidences of piety, and that they must *expect*, as a necessary part of Christian

character, to occasionally distrust Christ—and perhaps they may escape the fowler's snare, and their path be like that of the just—shining more and more unto the perfect day."

CONVERSION OF REV. ELIAS CORNELIUS.

The following account of the commencement of that spiritual life which has been the means of so much blessing to the world, is from the life of Cornelius, by B. B. Edwards, just published.

"When the little college church awoke from its guilty slumbers, and as the result, the effusion of the Holy Spirit was earnestly sought and confidently expected, I well remember, that we selected Cornelius as likely to become a leading opposer of the work of God, and on that account, perhaps, he was made the subject of special prayer. A revival commenced, and to our inexpressible joy, he, if not the first, was one of the first awakened. His convictions were unusually deep and painful. Of the character of God, as a holy, righteous, and sovereign being, of the purity of his law, and the extent of his requirements, of the entire depravity of his own heart, and the sinfulness of his past life, he had very clear perceptions. Of the truth of the declaration, 'the carnal mind is enmity against God,' he had the most distressing proof in his own experience. He saw that he was in the hands of God, who was reasonable in his demands, and would be just in condemning the sinner. But his heart rose at times in fearful rebellion against his maker. Like the 'bullock unaccustomed to the yoke,' he struggled and seemed determined not to submit; and I trembled lest the Spirit, thus resisted, would 'let him alone.' The anguish of his soul was almost insupportable. I perfectly recollect his making his first entrance into the Moral Library, of which I was librarian, and drawing the 'Memoir of Susanna Anthony.' The reason of my being struck with this occurrence was, that although Mr. Cornelius was never considered as a vicious or abandoned member of our class, yet he always appeared so full of vivacity, gaiety, and even thoughtlessness, his very solemn manner, and his inquiry for such a book, could not escape the observation of any one who had known him previously. From this time I do not believe a smile appeared on his countenance, till his deliverance. He lost flesh rapidly, and the effect of this external change was irresistible upon the most thoughtless of our class. And it was a remarkable fact that our very large and respectable class, then in their senior year, became immediately and generally impressed with a sense of their *own* accountability: which I have no doubt arose through the instrumentality of the marvellous alteration of our gay friend, Cornelius.

"In the month of March, about six or seven weeks after the commencement of his religious impressions, he found peace in submission to Christ. 'One day,' remarks a fellow student, 'he knocked at my door. On opening it, his countenance told me that the contest was over. The storm had passed away. It was as the "clear shining after rain.' He requested me to walk with him. We were silent until we had proceeded some distance from college. My own emotions were such that I had no disposition to speak. He was musing, and the fire burned. When we had come to a retired place, unable longer to restrain his feelings, he raised his hands, and exclaimed, 'O sweet submission, sweet submission!' This expression he repeated many times during our walk. That he was in the hands of God, was his theme, and the rejoicing of his heart. He expressed no hope of pardon. He appeared not to think of himself. The glorious Being, to whose character, law, and government, he had felt so much opposition, seemed to occupy the whole field of vision, and to fill his soul with inexpressible delight. Soon he spoke of the plan of salvation through the atoning sacrifice of the Son of God. It was unfolded in its glory, and excited his most grateful admiration. He saw how 'God could be just, and justify him that believeth in Jesus.' 'Believing, he rejoiced in hope of the glory of God.' Pressed with a sense of his obligations to redeeming grace, his fervent aspiration seemed to be, 'Lord, what wilt *thou* have me to *do?*' The love of Christ, shed abroad in his heart, immediately manifested itself in vigorous, self-denying efforts for the salvation of his fellow-men.'"



THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VI. FEBRUARY 1, 1834. No. 10.

MONTHLY CONCERT.

A VOICE FROM A FAR COUNTRY, ADDRESSED TO CHRISTIANS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

[The following remarks, addressed to those who pray for the conversion of the world, are from Rev. George B. Whiting, of the Palestine Mission. Being on heathen ground, and witnessing with his own eyes the operation of false religion in its work of destroying souls, he speaks from experience, and from deep feeling, on the necessity of Divine influence.]

THE subject to which your attention, respected friends, is now invited, is *the need of the outpouring of the Holy Spirit at our missionary stations.* This is a subject of which, I rejoice to know, you are not unmindful. It is most consoling to the heart of the missionary, to reflect that this unspeakable gift is implored for him at the monthly prayer meeting always, and by very many of his beloved brethren and sisters daily. Still, it may not be improper to suggest, by way of remembrance, a few considerations showing its importance.

1. The effusion of the Spirit *upon missionaries themselves,* is necessary. The first missionaries ever commissioned to preach the Gospel, needed the special unction of the Holy Spirit. It was not enough that they were pious and faithful men, and had been trained under the personal instruction of Christ himself. They were not yet duly qualified, nor allowed to leave the holy city. "Tarry ye in the city of Jerusalem," said their Divine Master, "until ye be endued with *power from on high.*" What this power was, is afterwards explained to them. "Ye shall receive power, *after that the Holy Ghost is come upon you.*"—"*Ye shall be baptized with the Holy Ghost* not many days hence."

The influence of the Holy Spirit was given to the apostles, not merely to convey the power of speaking foreign languages, and of working miracles; it was given *to sanctify them*—to infuse new life and vigour into their character as Christians—to give fervour and boldness to their preaching, and enable them to speak with power to the hearts and consciences of men. Modern missionaries, engaging in the same sacred employment, need the same qualification: they need the life-giving, sanctifying power of the same Divine Spirit. All Christians, it is true, need this heavenly influence. But do not those *especially* need it, who stand as the representatives of Christianity among Pagans, Jews, Musulmans, or corrupt Christian nations; and from whose lives, no less than from their preaching, men will derive their ideas of Christ and his religion? What *was it, think you, but a large* measure of Divine influence, such a measure

as is expressed by being *baptized with the Holy Ghost*, that made David Brainerd what he was? What else can make any missionary what he ought to be?

Suppose that some one missionary, with whom you have been acquainted, should now be so happy as to receive such an unction from on high; that the Holy Spirit, with all his quickening powers, should come into his heart, and "abide with him for ever." What a transformation will take place in that man! What a heavenly spirit will now pervade his sermons, his prayers, his conversation, his letters,—what a blessing he will be to his associates, and to the whole community in which he lives! What a blessing to the world is the life and the prayers of one missionary, such as Brainerd was! But suppose that instead of an individual, each member of the mission with which your friend is connected, should receive this precious baptism of the Spirit. What a happy little community it will make them! How the hearts of all will glow with love, and how cheerfully and entirely will they give themselves to their work. Peace, joy, love, and all those blessed fruits of the Spirit, will abound; each favoured brother and sister will be quickened by the example and the prayers of each, while their combined influence upon the people around them will be incalculably and eternally happy.

But, brethren, your thoughts will not stop at one company of missionaries. You will instantly recollect that there are hundreds of such companies in various parts of the world; and as your thoughts travel from station to station, and from land to land, the importance of the subject will rise in your view, and you will, with increasing earnestness, implore for your missionary brethren and sisters the plentiful effusion of the Holy Spirit.

It should be remembered, too, that missionaries have not only to make known the Gospel, and endeavour to win souls to the Saviour: they have also, to a very important extent, to mould the intellectual and the religious character of the nations in which they live. They are to found the schools and colleges, and make the books of those nations, as well as to set up the standard of piety among them. Is it not important that the men to whom these responsible trusts are committed, should be men of much spirituality and prayer?

2. The Holy Spirit is needed on account of *the native converts* at our missionary stations. At most of these stations, Christian Churches have been gathered, embracing a greater or less number of converts from heathenism. The mission Churches connected with the American Board of Foreign Missions, contain not far from two thousand native members. Those connected with other Missionary Societies in Europe and America, contain probably more than forty thousand. Besides these, many profess themselves Christians, and give some evidence of piety, who have not, as yet, been received as Church members. That it is important, for every individual in this large number of professed disciples of Christ, to lead a holy and blameless life, and that the aid of the Holy Spirit alone can enable them to do so, you need not be told. But, brethren, you do not know how *difficult* it is for a convert from heathenism, or from popery, to *lead such* a life, in a heathen or a papal community. Could you see the dangers *and temptations* by which these lambs of the flock of Christ are surrounded;

the powerful influences that oppose them at every step; the scorn, the malice, the various persecutions which their attachment to the Gospel brings upon them, you would not wonder that apostacies sometimes occur among them. You would wonder that they are not more frequent; and would praise God that *any* continue steadfast and are saved. If actually called to exchange *our* condition for *theirs*, should we not earnestly beseech our brethren in all the Churches to pray for us? And yet are they not often forgotten in your prayers?

But it is not enough that they be preserved from apostacy and from scandalous sins: their piety ought to be of a very fervent and decided character. These young disciples are "lights," set up in the dark places of the earth. It is not enough that they do not go out: they ought to "shine" with a pure, steady, growing brightness. They are the missionary's "epistles of commendation," which are to make him known, and give him influence among the people. It is not enough that they are free from disgraceful blots and errors; they ought to be written in bright and living characters, that all men may know and read in them the truth and purity of the Gospel. The converts are the missionary's most efficient helpers. Some of them are regular preachers of the Gospel; some are elders or deacons; a large number are schoolmasters; others are employed in translating the Scriptures and other books into their native languages. They of course know the language, the character, and prejudices of their people, far better than the missionary does, and can speak of Christ and salvation in places to which the missionary can have no access. Is it not important that all these persons should continually enjoy the reviving presence of the Holy Spirit—that they should serve Christ with the whole heart, and do every thing that a life of godliness and prayer can do for the salvation of their fellow men?

3. The outpouring of the Spirit is needed, because it is his influence alone that can effect the great object of all our missions—*the conversion of the world to God.*

In this age of benevolent action, one of the great practical errors of Christians, is a propensity to magnify the importance of *means*, and to undervalue the *agency of the Spirit.* We look at the grand missionary operations of the last twenty years—we see hundreds of Christian labourers at work in different parts of the great vineyard of the Lord; the Bible translated into one hundred and fifty languages; printing presses multiplying copies of the sacred volume, and of various Christian books and tracts; schools established, in which myriads of heathen pupils receive Christian instruction; Sabbath Schools in many heathen villages; spacious houses of worship, and crowded assemblies hearing from the lips of our missionaries the words of eternal life; loud calls for tracts and Bibles; the door of access opening wide in countries hitherto barred against missionaries;—we look at these things, and are almost ready to think the conversion of the world is well nigh accomplished. We almost forget that all these means and efforts, though used with our utmost zeal and perseverance, are, in themselves, perfectly powerless; and that until some mightier agency is put forth, not a soul will be converted. The truth is, the most perfect human instrumentality, is, of itself, as inadequate to the work of conversion, as it is to cause a

dead body to rise and walk. This truth, however, is by no means discouraging, nor may we infer from it that human efforts are not important. They are infinitely important. For there is a power that can render them efficacious as the means of accomplishing the infinitely important result—the conversion of the world. That power is *the influence of the Holy Spirit.* Let this blessed influence descend, and life will be imparted to the whole machinery of missions. The desponding missionary will no longer cry, "Lord, who hath believed our report?" Should revivals take place at our missionary stations, or, which is the same thing, should the Holy Spirit descend upon them, we might expect that the grace of God would triumph in many cases which, to human view, look most unpromising. There are men in every pagan, and every papal country, such as Saul of Tarsus and Martin Luther were, before the Spirit of God took possession of their hearts. How easily could He who has the residue of the Spirit, transform those men into zealous preachers and defenders of his truth, and make them the leaders in a glorious "reformation," which should quickly spread through every nation and kingdom under heaven! How easily could he call from the ranks of his enemies a host of such champions as Asaad Esh Shidiak and Leang Afa; and multiply the number of such rulers as Pomaré, Kaahumanu, and Africaner! Only let the Spirit of the Lord be poured out abundantly, and each missionary station will be to the surrounding population what leaven is to a measure of meal—diffusing its benign influence gradually, but certainly, through the entire mass of ignorance and corruption, causing the wilderness and the solitary places to be glad, and the desert to rejoice and blossom as the rose.

There is, then, *a power which is able to give to the missionary enterprise* COMPLETE AND UNIVERSAL SUCCESS. Now, what invests the subject with overwhelming interest to the Christian, is the *connexion* of this power with *prayer.* The outpouring of the Spirit was the subject of express and repeated *promise* in the Scriptures of the prophets: the promise was renewed again and again by our Lord, both before his death and after his resurrection, and is in fact the most prominent, as well as the greatest among all the promises of the New Testament. It was to this promise that the waiting eyes of the disciples were directed after their Saviour's ascension, and by this they were encouraged to "continue with one accord in prayer and supplication." The wonders of the day of Pentecost, and every subsequent triumph of Christianity in ancient or in modern times, have proved that they did not hope and pray in vain. In short, it is as certain as the promises of God, and the whole experience of his Church can make it, that this most precious and most needful of all blessings *can be obtained;* and that it is to be obtained *by prayer.* Dear brethren, let us welcome to our hearts this WONDROUS, JOYFUL TRUTH! that our heavenly Father has put into our hands a key that can open the windows of heaven, and bring down upon a perishing world the life-giving influences of the Spirit of grace!

The application of this subject, then, is obvious. *What privilege is so precious, what duty so obligatory, as prayer—fervent, constant prayer, for the influence of the Holy Spirit?* It is plain that there rests upon the children of God a *most solemn* responsibility in relation to this subject. Is that responsibility

sitably felt? Were some of our own relatives in imminent danger—if, for example, we saw them drowning, should we not implore assistance for them with infinitely greater earnestness than we pray for a sinking, dying world? Had all the saints sought the promised Spirit, since the commencement of modern missions, *as Jacob sought the blessing of his God at Peniel*, is there not reason to believe that those missions would have been attended with a thousand fold greater success than we now witness?

The time must come when there will be a generation of Christians upon the earth, who will *thus* appreciate and implore this heavenly influence, and who, like the patriarch, will "have power with God, and prevail" to the full extent of their pious desires. *Then* will the time to favour Zion have come. The appalling obstacles which now oppose the spread of the Gospel, will melt away apace; the omnipotent Spirit will speedily "convince THE WORLD of sin," and bring all nations to the obedience of faith. And why may not the *present* be that happy generation of Christians? Why may not *we* hope to see revivals of religion at our missionary stations, and that at no distant day? Is it necessary that another, and another, and another generation of our fellow men should die, before this glad consummation is realized? Will the obligations and the encouragements to prayer ever be stronger, or the necessities of the world greater, than now? Is the hand of the Lord shortened, or his ear heavy? O, brethren, what more could our gracious God have done, than he has done, to convince us that he is "not willing that any should perish"—that he not only is now, but as always been, ready to hear our prayers, and to save our perishing world? He gave his beloved *Son*—will he not give his *Spirit*? The Lord Jesus, by his death, purchased this heavenly gift, and, as Mediator, has power to bestow it without measure. Will *he* withhold the precious boon, when it is sought by his own dear disciples, in reliance upon his own gracious promise? Shame on our unbelief! Shame on all our vain excuses! The momentous inquiry then returns—and let us all carry it to our closets, and into the secret chambers of our hearts, and see if we can find the answer to it there—*Why may not we, of this generation, be the happy persons whose effectual fervent prayers for the effusion of the Holy Spirit shall prevail?*

AMERICAN HOME MISSIONARY SOCIETY.

THE WEST,

AS VIEWED BY WESTERN MEN.

[The following is from a western paper, entitled "The Friend." We commend it to the careful perusal of those who are disposed to take large views of the Home enterprise. The several topics admit copious illustration by facts, as all know who have lived or travelled in the interesting region to which it relates.]

If ever a people needed to be roused from the torpor of a present security, and stirred to action, for the purpose of averting danger, there is cause for such alarm, at the present day, in the United States. So far from its being certain that virtue and religion will, as a matter of course, come off triumphant in this contest, nothing can be more plain than that a fearful advantage is coming to be possessed by the other side, and that, as the war is now carried on, victory will eventually declare in its favour. There must be a more vigorous and general action

forth, among the friends of social order, than any we now behold, in order to secure any different result. There are already diffused, throughout the western country, the elements of disorganization, to a most alarming extent. It is of no account that they have, as yet, hardly made themselves to be felt, in the midst of the social mass, in any open and directly dangerous way. They need only to be embodied, and to have a suitable occasion to call forth their action, when it will be found that, like the slumbering energies of a volcano, they are fraught with mischief to the whole region in the midst of which they have their place.

Plainly, the growth of population has far outgone the course of intellectual and moral cultivation. A terrific mass of ignorance and error has thus gradually been formed, and is now coming more rapid every year into circumstances proper for the developement of its secret power. Restraining influences, which have heretofore existed, are by degrees disappearing, and influences of a contrary sort are ripening every day into stronger force, and warming the germs of evil into life and action.

The very prosperity of the country is attended here with an injurious influence. The activity that is given by means of it to the spirit of mere secular enterprise, seems to draw off the thoughts of men from interests of a higher nature, and actually to unfit them for perceiving that these last exist at all. Amid the noise and show of those many forms of action by which the wealth and outward comforts of society are steadily increasing, and with the notion of utility and importance on this account so deeply associated, the world of truth and righteousness, that which is the proper home of the human spirit, and in comparison with which all else is shadow, is lost sight of almost entirely. The souls of men are *materialized;* and thus, as in every other case of idolatry, the light of conscience is darkened, the impression of truth is weak and indistinct, and the whole mind surrendered to the corrupting power of a merely selfish nature.

Thus, *directly*, there is too much reason to believe, a hurtful influence is going forth at this very time from those *improvements*, which are, in every other respect, so worthy of admiration; while, at the same time, by extending men's intercourse with one another, and bringing distant parts of the country together, they are found to have an *indirect* operation, which requires to be no less anxiously guarded against. In the increase [illegible] to mer[illegible] munication which is coming to have [illegible] deterio[illegible] among men, occupied as it mainly is [illegible]sibly, a[illegible] interests that are merely secular in [illegible]pinions, nature, and conducted on terms of [illegible]are bre[illegible] ship that are answerable to its [illegible]. Ti[illegible] there is naturally an advantage po[illegible]re dread by that class of influences that is co[illegible] gener[illegible] to sound order. By being thrown t[illegible]g of [illegible] er, the ignorant and the bad are co[illegible]nd inst[illegible] ally made worse. Evil communica[illegible]re look as in a moral respect the greater p[illegible] to for these communications of which w[illegible] parts. speak must be considered to be, [illegible]proc[illegible] good manners; and when the sca[illegible]out t[illegible] which they are conducted is large, [illegible]breath disastrous influence in this way must [illegible]he bri[illegible] be so much the more certain and de[illegible]le to ble. Errors are made impudent [illegible]relia strong; the restraints of educational [illegible]lves, judice are thrown off; corruption [illegible]and corruption, and iniquity finds the s[illegible] of its action continually widening o[illegible] sides; the authoritative voice of re[illegible] is suffered to die out of hearing, amid restless activity and imposing show mere business intercourse, and thus degrees its very truth is brought into tion, and the spirit of an ignorant delity, embodied in pure sensualism, workings of which are always darkly ing to disorder and death, gathers stre and puts on a greater show of auth every day.

In this way altogether, a rapid proce of demoralization has come to be go forward, under the action of what may called the mere *home* elements of our society. But, in addition to all this, a most appalling agency is beginning to be exerted upon us from abroad. The surplus population of Europe is pouring in upon us at a rate that increases every year, in a ratio that may well be called alarming, especially when it is considered that all the vices of Europe are brought along with its swelling tide. The great body of this emigration, wholly uninformed as it is with the true spirit of our political and religious institutions, is borne, as a matter of course, into the open bosom of the West; and instead of incorporating itself there with any better condition of life that may be at hand, it is in danger of diffusing its own complexion over the whole, or, rather, we should say, uniting its own disorderly spirit with the congenial forms of feeling which are already there, is in danger of giving in a little while such a preponderance to this gloomy interest, as shall issue in the ruin of all the good to which it stands opposed.

Unfortunately, we are not left on this

mere theory and speculation. ıterioration of character is even ly, as it were, going forward. ions, and daring deeds of wick- e breaking in upon us in every The increase of crime, under lreadful forms, has been a sub- neral observation and remark. of insecurity in regard to inter- institutions, that a little while looked upon as the most sure, is force itself upon the reflecting ts. An infidel and irreligious oclaiming itself strong and bold ıt the land, and already its with- ıth is making itself to be felt ›rightest forms of hope that God to gladden our goodly heritage. liances with which many please s, in this case, are miserably d vain. They reach not at all measure of the danger, and in itute to the reflecting mind one ıent of the calculation on which f danger is made to rest. We ed to evil, because the *virtue* of ı is in danger of perishing under ding power of ignorance and what security is found against ıe free nature of our institutions, ›wing wealth, or in our internal ıents? Can mere outward ad- save us, while all right moral : is left to languish and die in t? Will canals and rail-roads ıstain our institutions, when the rit of order shall have become d from the form of them? If ıny truth fixed in history or phi- it is, that virtue and religion are principles which, in any govern- ıy be called truly conservative. in fact, a measure of wickedness calculation on this subject, which is truth out of view. To affirm nation has nothing to fear, just round of its secondary advanta- le all the vigour of its moral seen to be giving way, is just an ı of the very feeling in which liar danger is embodied; and it ounted upon with absolute cer- ıat if this temper shall prevail, confound our proud dreams, if it y to punish us for so unreasona- piety. In this respect, what has l be again, and the boasted light ıeteenth century, with its endless improvement, will be found just ıufficient to contravene success- order of that government which cises over nations, *as the* dark- ness of the rudest age that has ever rested upon the world.

Still, the danger of which we speak is not such as to make ruin certain. We have dwelt upon it only to show that it is not imaginary, and that it is not effectually guarded against by any of those provisions in which many are trusting. There is one way, and but one, in which our prosperity may still be rendered sure. The friends of virtue and truth must feel, that a mighty conflict is needed for the support of these interests in the country, and they must unite with the spirit of one man to maintain that conflict. This has been done already; but it must be done on a broader scale, with more open front, and with more desperate determination. And as the West is emphatically the field of battle for the whole nation, it must receive a corresponding attention. The whole world should feel an interest here. Europe should lend assistance; a large portion of our danger is from her shores, and her nations have a deeper interest at stake here, than most of those which are agitating them at home. The eastern part of our country is bound to enter actively into the cause; for it will be found to be, in a very little while, their own, and they will see their domestic affairs sinking into insignificance by its side. And if others are thus bound to act, how much more so those who stand in immediate contact with the evil—the friends of religion in the West itself! By timely and energetic action, such as we now speak of, the victory may yet be wrenched from the hands of the enemy. But let this action be delayed only for a little time, and those who now refuse to make sacrifices for its object, will find themselves shorn of their pride, and stripped of their strength, in a way of which now, perhaps, they have no imagination whatever.

ROMAN CATHOLIC MISSIONS

IN THE WESTERN STATES.

"You are too late with your efforts; we have got the West," was the exulting reply of a Catholic beyond the mountains, to a Protestant with whom he was conversing on the comparative influence of their respective religious systems upon the future history of this republic. Now, though we believe neither of the propositions of "this same confident boasting,"—though we are persuaded that they have

not yet "got the West," and that we are *not* "too late" to make a successful effort to save our precious institutions from their grasp, yet we are among the number of those who watch their movements with some degree of apprehension.

Thus far, the increase of Romanism in the United States has been chiefly by the influx of foreigners. The converts from Protestantism are by no means numerous, though the pains which have been taken by the Catholics to blazon every instance of the kind, and the fears of Protestants themselves, have greatly magnified this source of increase to the papal strength. Still, there is one view of the subject which renders it not improbable that this system may hereafter prevail, even among the present Protestant population of this country, or their children. Were popery presented *at once* before the American people, full grown, and showing its distinctive features without covering or embellishment, there is not the least doubt that the entire system would be rejected with horror. All the *republicanism* in the land would rise up at once to combat a set of principles which involve every species of despotism which go directly to rob men of the right to think for themselves, and transfer the sovereignty of the intellects and consciences of millions to a spiritual oligarchy. All the *common sense* of the nation would repudiate such absurdities as transubstantiation, absolution, &c. And all the *piety* of the Churches would revolt from the contact of a religion which virtually, if not in words, discards regeneration, and degrades the work of the Son of God, by maintaining the efficacy of good works. But Romanism does not *at once* develope itself. As it came into the Church at first "*paulatim*," by little and little, so now, in this country, it comes to us in the garb, and professing the sympathies of our common Christianity, and only lifting, here and there, a corner of the veil, and revealing its distinctive features by degrees. This *gradual developement*, we fear, will prepare a portion of our unsuspicious countrymen for a gradual *adoption* of the system. Like something else, which the poet calls

> "——— A monster of such frightful mien,
> As, to be hated, needs but to be seen;
> Yet seen too oft, familiar with her face,
> We first endure, then pity, then embrace."

The following extracts from the New-York Observer, will afford something more than mere speculation for the minds of those who think this subject worthy of their attention.

It has been repeatedly asserted in the religious papers, that large sums of money are annually contributed in Europe for the support of Catholic missionaries in this country; that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronized not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies, and remitted to Cincinnati, for the support of missionaries in the valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a Missionary Society established at Vienna, in 1829, under the name of "*The Leopold Foundation for aiding Catholic Missions in America, by Contributions in the Austrian empire.*" These reports contain the constitution of the Society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country. We have translated the most interesting parts of these documents, and intend to lay them before our readers in successive numbers of the Observer.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this Society, from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 florins, or more than $74,000. Of this sum, 50,000 florins (about $21,000) were sent in three remittances, during the year 1830, to the late Bishop Fenwick, of Cincinnati, for the support of Popery in his diocese!

st object of the "Leopold Foun-
is stated in the constitution to be
*note the greater activity of Cath-
ons in America.*" The method-
efficient arrangement by which
are secured, is thus described:—

y ten members shall appoint one
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ip, held out in an express lette
.eo XII, from which the follow-
extract:—

fore, trusting in the mercy of
God, and the authority of Peter
his apostles, we grant to all the
tent co-operators in this Socie-
all confess their sins, and par-
e feast of th Lord's body on he
ich they shall be received into
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to them after they shall have
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nfession, and received the eu-
the eighth day of December,
e day of the feast of St. Leo-
nce every month, provided that
during the previous month,
have said the Lord's prayer, the
of the angel, and the words,
old, pray for us," and in some
public Church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the public notary, and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

"Dated at Rome, at St. Peter's, under the ring of the fisherman, on the 30th day of January, 1829, in the sixth year of our Pontificate."

SOMETHING HAS BEEN DONE.

A correspondent of the N. Y. Observer, in speaking of a sermon preached in St. Louis, Missouri, on the 8th Dec. last, by Rev. J F Schermerhorn, remarks:—

The portion of Mr Schermerhorn's sermon which interested me greatly, was the contrast which he gave of the valley of the Mississippi as it was when he visited it in company with the late lamented Samuel J. Mills, about the years 1813 and '14, when they found only one or two Bible Societies in the whole valley, and only two or three Presbyterian ministers in the states of *Indiana*, *Illinois*, and *Missouri*, where are now one hundred and twenty! *Then*, there was not one Presbyterian minister in *Michigan—now* there are nearly twenty. *Then* there was not more than one, if any, in *Mississippi* and *Alabama—now* there are forty or fifty As he spoke of the hold which religion now has in all he important places of the West, and compared it with what it was *then*, his eyes were filled with tears, and he said that he could do nothing but bless God for the change which had taken place. He blessed God for what he had heard and seen and exhorted the brethren here to go on courageously in the cause and service of God in this important city. His sermon was evidently blessed of God, and the influence will be long felt."

CORRESPONDENCE OF THE A. H. M. S.

ALABAMA.

ie *Rev. Robert Holman, Wash-
gton, Ala., Nov.* 1. 1833.

has served the Society as Agent
a, half the time for the last six
months, with great usefulness. The following is from his last report.]

I have collected in cash 259 dollars, and 300 dollars more by subscription, which is not yet collected. I shall continue my

services throughout the present year, but the season will soon be unfavourable, and not a great deal more will be done for several months to come.

I have recently determined on removing to Taladega this fall. I shall then be entirely on missionary ground; not a Presbyterian minister within 80 miles of me; a dense population; no churches organized; nothing done in all that field, except what your agent, who now writes you, did last summer. You must know that I think this a promising field for usefulness, or I should not leave a comfortable home to go and occupy it. I do not expect to receive any support for the first year, except from the A. H. M. S.

I can only say, in conclusion, that wherein I have failed in collecting as much money as I could have wished, it has been made up to me in the glorious hope that I have been useful to the destitute Churches and neighbourhoods that I have visited. It has been to me the most interesting period of my life; though deprived, the most of the year, of the society of my family. I have rode between twenty-five hundred and three thousand miles. I have seen through the past season 130 added to the visible church of God, professing their repentance towards God, and faith in the Lord Jesus Christ.

I take a pleasure in saying that the claims of the society have been well received by the churches, though there is not as much disposition to give as there should be. O that God may incline them to do better; and may we all labour so as to obtain the approbation of the Great Master.

ILLINOIS.

From Rev. E. H. Hazard, Baily's Grove, La Salle Co., Ill.

Though the country on the head waters of the Illinois river is quite new, the settlements are filling up with great rapidity, and with a population of very promising character. In the November number of the Home Missionary, the reader will notice the tour of Rev. Messrs. Baldwin and Hale, our Agents, through that region, and an account of Mr. Hazard's incipient labours in La Salle county. The following is from his last report.

Some changes are taking place in this county, peculiarly interesting to Christians. Since my last, I have formed a church in Ottowa, [at the junction of the Fox and Illinois,] consisting of nineteen members, nearly all heads of families, being emigrants from the East, and all, I think, from the state of New-York appear to be all of one mind, and spirit, in regard to the manner in the Redeemer's kingdom is to be in the earth. A general desire appointed means of grace may tuted and maintained throughout and interesting country, seems to without the question's being whether it shall be done by "old or "new school," by "old by "new measures;" and I pray Lord, whose Spirit is one, may to preserve them from the unhap dition of some of our sister where these subjects have been duced.

A whitening field.

This is the only Church yet fo La Salle county. Emigration to the ern part of Illinois has been very during the present season, and at present not less than ten or twel settlements in this county, where spectable congregation might be for the purpose of hearing the preached. From the great interest rently felt in hearing the word, I times led to hope that the Lord is p ing the way for a spiritual harvest.

From Rev. J. Bennet, Palestine, the Wabash.)

AN APPEAL.

My object is to send over to Macedonian cry of a young church in this place. It was with a very few members, probably three years since, and then left of a preached gospel, excepting visited, on two or three sacramental sions, by brethren from Indiana labours were evidently owned Additions were made to the which left the number of its about forty, a few of whom have died or removed. In this destitution I found them, last April providentially visited the place the remotest idea of dividing any portion of my time; but were the solicitations of the breth I could not find it in me to de but consented to afford them supply for a little season, till a nister could be obtained. But efforts to obtain one have hitherto in disappointment, so that I am them; but my arrangements mi

ontinue even this partial sup-
than about the first of April

are now turned to your Board,
ope, under God, of obtaining
gospel in this place. If this
fail, I fear that these dear
ll settle down in paralizing
r. Excepting one aged father,
minister of our order (and few
) on the Illinois side of the
r, from Vincennes northward
and westward *one hundred*
his field there are a number
illages, viz., Lawrenceville,
udsonville, York, and Darwin,
situated on a stream naviga-
boats, and in the midst of a
essed of an almost unbound-
nust soon become places of
—yes, of great importance to
of Christ, or to the kingdom
And it is now high time
vants of Christ were taking
f them for their Master, for
now fast entrenching himself
em. One place is almost en-
up to infidelity, and *entirely*
preachers of every order.

dispensable to the success of
er means of Grace.

in the West, appealing to the So-
ministerial help, thus urges his re-

vast section of country is
ed with the stated and public
of the gospel, it must, in a
left destitute of all other
ice. For, to attempt to es-
ath Schools, Tract, or Bible
til more sinners are convert-
take the charge of them, and
alive, will, in most cases,
e loss of time and labour.

INDIANA.

of a church for renewed Aid.

his opportunity of returning
dial thanks for the assistance
ved, and, at the same time,
our earnest request for con-
And that your charity may
be squandered upon an un-
try, we would make a few

gard to the *region of country*
e. You will bear in mind,

that in all this south western corner of the state, containing eight or ten counties, and upwards of thirty thousand inhabitants, there is no Presbyterian minister, except your missionary. 2d. The churches in all this region are small in number, and feeble in means for supporting the gospel; and this is especially the case in the two counties where your missionary labours. We think the members of these two churches are willing to do what they can; and but very little *can* be obtained from others, as our subscriptions will not amount to more than $100. 3d. In regard to the difficulties to be encountered here, they are numerous, as might be expected, arising from infidelity in every possible shape, &c., &c. But difficulties, we are well persuaded, can never be described so as to have them *felt* by those who have never experienced them in this country.

From Rev. M. Chase, Orleans Co., Ind.

Notwithstanding I have great occasion to humble myself for the little I have done during the past year, I have still reason to bless the Lord that he has, to some extent, owned my labours. Not, indeed, as some others, of whom I read in your publication, have been favoured, but enough to encourage me to double my diligence.

What the state of the feeble church in this place was when I came, I have heretofore informed you. It did exist, but without much influence on the community. They could hardly be persuaded that a weekly prayer meeting could be sustained, and thought it out of the question for them to think of having one on the Sabbaths that I spent in other parts of my field. But now they speak of having good meetings during my absence, and are pretty well satisfied that they are able to conduct their meetings to the edification of the church, and the instruction of others.

We had an interesting communion season, which commenced on the 22d of November. I have rarely, if ever, seen a congregation more attentive and serious. Five were for the first time guests at the table of our Lord, and four others were received by letter. There was one hopeful conversion during the meetings, and several others appeared to be deeply concerned for the salvation of their souls. The church is praying, with unusual fervour, for a general revival in this vicin-

ity. We can say, "Lord," we "believe, help thou our unbelief." May he thoroughly convince us all that his arm is still mighty to save, and that he can save by few as well as by many. The whole accession to this Church, during the past year, is ten, five by letter, and five by profession. Our Sabbath School has not only continued to the present time, but with increasing interest. I do not think it will freeze up this winter. The cause of Temperance is gaining ground.

From the Rev. M. A. Remley, Columbus, Bartholomew Co., Ind.

This is a very important county, whether we consider its location, on the state road from Madison to Indianapolis, or its size and population, being the largest in the state, with a population in 1830 of 5480, which must have increased by this time to eight or nine thousand souls. The fertility of its soil is such that the greater part would not suffer by comparison with any in the state. We have excellent water, and good water power for propelling mills or manufactories, without the expense of steam.

But with all these local advantages, and with a population of something like five hundred in the county seat, we have no house built exclusively for the worship of God, and only one small school house, which is used by all parties for that purpose.

Our little church is scattered pretty much over the county, and only numbers about thirty-four members. We have had so much sickness in this region this fall that I cannot yet determine to what extent the people will be disposed to hear me preach. As yet, considering the numbers that have been sick, in every neighbourhood, my congregations have been respectable.

We have organized two Temperance Societies, which number upwards of a hundred members, and we have one Sabbath School and two Bible Classes, the regular exercises of which have been greatly interrupted by the intermittent fever which has so generally prevailed here.

The harvest is great here and the labourers few. Could you not send us a fellow labourer into this county? I must conclude by asking your prayers, and *subscribing* myself your humble servant *in the Gospel* of Christ.

BORDER SCENES.

From a Missionary.

Another serious obstacle to the progress of the Gospel in communities bordering on Indian territory, is the character of the intercourse between the two races. But that the difficulties which the gospel has here to encounter may be the better understood, I will add, that in one of the autumnal months there are annually in the vicinity of this place two Indian payments, continuing from two to four weeks, at which large sums are disbursed by the government to the Miami and Pottawattamie tribes. For two years efforts have been made, at the time of the payments, to treat with these tribes for the residue of their lands. The present year, nearly two months have been consumed in this business. On such occasions the ordinary course of affairs over a large district of country is interrupted. Merchants, tradesmen, and multitudes not to be described, congregate at the "Treaty Ground." This is the place to sell whatever portable articles men have to sell, collect debts, and obtain contracts for Indian supplies. It is the resort, too, of large numbers of harpies or "buzzards," as they are here significantly termed. There are the idler, the jockey, the gambler, the debauchee, and especially the man who deals out grog. And the craft of these men is in no danger, in a place so exempt from moral restraint as the "Treaty Ground." The Sabbath, of course, is, practically, well nigh abolished. The influence of such scenes on the morals of a community contiguous, you will readily apprehend, must be terrible; while the only moral benefit conceivable to be derived, is an occular demonstration of the doctrine of total depravity. We hope, however, that their time is short; the night is far spent and the day at hand.

TENNESSEE.

From the Rev. Thomas Brown, Kingston, Tenn.

In my last letter I gave some account of a good work of the Lord in the churches in which I labour. I can now state, with gratitude to God, that since that time we have enjoyed a pleasant state of Christian feeling, and have had some gracious outpourings of the Holy Spirit. The most interesting time we have had, was during a camp meeting held in Mount Zion church in September last. At the

commencement of the meeting the people of God covenanted with each other to pray, particularly for the blessing of God on that occasion; and while they were yet asking, the Lord answered. On Saturday, there was clear evidence that God was present with his children, and that the Holy Spirit was at work on the hearts of many of the impenitent. The Sabbath was a day of great solemnity, and at the close of an interesting communion a large number of persons came forward, inquiring what they must do to be saved, and asking an interest in the prayers of God's people. They were directed to believe on the Lord Jesus Christ; and some of them obeyed. Monday was also a day of great interest; on the evening of that day it appeared as though a window of heaven were opened. Almost the whole congregation appeared at once, to be overwhelmed with a sense of the presence and power of God. Some of those, who had long been Gospel rejecters, were now, under a sense of unforgiven sins, crying for mercy in every part of the congregation, and while Christians were praying, the Spirit of God, we believe, renewed the hearts of many. On that evening, in about twenty cases, there was a most joyful transition, from all the agonies of a sense of unpardoned sin, and exposure to ruin, to a pleasing and joyful hope of the glory of God, and of a blessed immortality. The meeting continued six days, with great interest. "This is the Lord's doing, and it is marvellous in our eyes." We have also had some mercy drops, and a few additions in Bethel church. And now we feel, that, although there are many things here to discourage, yet we have reason to rejoice, and to bless God that he has, through the instrumentality of the American Home Missionary Society, enabled these feeble churches to keep the stated means of grace among them, and that he has blessed his word, by his Spirit, to the salvation of many souls.

May your great and noble Institution long continue its benevolent operations, to bless the churches through this land.

"CAMPBELLISM."

I am far from making much of little things, such as rites and modes, until they are beginning to make the *cross* of Christ without effect. Then, with the example of the Apostle before me, I must contend, let the consequences be as they may. And if any system ever supplanted that of salvation by grace, and makes the cross of Christ without effect, it is that of Alexander Campbell, which is, "Immersion for the remission of sins." Absurd as it might seem to an eastern Christian, yet, it is adopted by thousands in the West, and made the entire foundation of their hopes for salvation. Add to this, the peculiarities of the Western New Lights, Stoneites or Unitarians, and you have the mongrel Christianity of the Reforming Baptists of the West, which is palmed on the public, as the "*Ancient Gospel*," and "*Ancient Order of things*," and which has been for the last three years increasing greatly beyond any other denomination. How far this heresy shall spread, no one can divine. Its congeniality with the native feelings and bias of the human heart, gives it a decided advantage. And the plausibility of its daily presentations, cannot fail to carry off our awakened, but superficial population,—"until the Spirit of the Lord shall lift up a standard" against them.

OHIO.

From the Rev. Asaph Boutelle, Troy, Miami Co., O.

During the last quarter, the cholera has been among us in a most frightful form. Many have sickened—many have died. But, thanks be to his name, not one of our congregation has fallen. It commenced in October, raged for about ten days, then suddenly disappeared, since which time I have not heard of its existence in the state. Not one Temperance man has fallen here. A company met for an evening's *carouse*—they parted to meet in eternity. In less than one week two thirds of that party of pleasure were in their graves. Many of them died unattended by a physician, and almost by a friend. This visitation, I regret to say, has not left that solemnity it ought upon the minds of the people.

THE PRIVILEGE AND THE LABOUR OF DOING GOOD.

The subjoined extract is from a letter of an Agent of the American Home Missionary Society, to an individual in this city, by whose single contribution he is supported. We have asked the liberty of publishing it, that the examples both of cheerful liberality and of self-sacrificing labour, which it exhibits, may commend themselves to the imitation of very many, who possess similar talents for doing

good. "*That merchant is divinely wise,*" who, from love to the cause of Christ, is disposed thus to appropriate the avails of his industry; and he is highly priviledged, among the ministers of Christ, who is enabled, as the *proxy* of a Christian brother, thus to labour. If the Christians of our land were half awake to their duty, how many such alliances might be formed between those who possess the means of affording pecuniary support and those whom God has blessed with talents and acquirements rightly to divide his word,—and with what unspeakable advantage to the kingdom of Christ! Two of the principal Agents of this Society are now sustained by the contributions of single individuals. Another, it appears by the following, is about to be thus supported by a friend yet unknown to us. Let our readers ponder in their hearts the spirit of these examples, and many we doubt not, according to their ability, will rejoice to imitate them.

Bellefontaine, Champaign Co., O., Dec., 1833.

Here at this county seat, where about a dozen beautiful springs give name to the place, I find a leisure moment to write you. At one of those agreeable interviews in New-York, you remarked, "I am under obligation to *you*, rather than you to *me*, for I wish to preach the Gospel by *proxy*, and it is easier for me to do business and support you, than for you to traverse those Western Forests and *do the work*." Sometimes I feel that the remark was true. I often think so, just as I am about to say *farewell* to my dear family, and try this western mud, and endure the hardships of a missionary tour of some weeks. I thought so the other day, after a hard ride, as I was crossing a creek, in which more men have been drowned than in almost any other in the West, where the water was so high and rapid, as to carry me a considerable distance down the stream, and flow over the top of my saddle, filling my boots, and wetting my clothes. I thought so last week, as I was plodding my way over a very muddy road, ten miles, after sunset, and crossing the Big Miami at a strange ford, when it was so dark that I could neither see the ripple below me, nor the place to go up on the opposite shore, till I came within two rods of it. I have thought so, occasionally, yesterday and to-day, as I have been riding forty five miles, in roads with four or five inches of snow mixed with soft, deep mud, and more falling and freezing to my cloak and mittens. Yet, whether it is easier to give the support, or do the work of an Agent and Evangelist, nothing can prevent *me from* feeling truly thankful to you for your liberality. It is much more agreeable to my feelings to be supported by one individual, and it is of essential advantage to the Society.

My duties are of a mixed character. I preach about twice as many sermons, as if I were a pastor of one church, attend protracted meetings, help my brethren at communion seasons, aid congregations in making subscriptions for the support of their minister, and raise money for the American Home Missionary Society, as you may see by the statement of a few extracts from my journal. Some months ago, as I was passing through this state, and had been for several days in feeble health, one of our missionaries sent his wagon eleven miles for me to preach on Saturday afternoon. Some sinners were anxious, and others beginning to hope in Christ, and the meeting was, of course, interesting. Just at sunset, I mounted a horse, and rode three hours through the woods, with another missionary, to spend the Sabbath with him, and found his congregation to be in an interesting state. But when I arose in the morning, I found him sick with the cholera morbus, and the whole burden of the day was thrown upon me. I preached twice, and the people seemed so attentive that I ventured to preach again, though very feeble, and then appointed a meeting of inquiry, and about thirty attended, and among others the wives of two men who knew little of religion, and were said to be opposers. They heard the last sermon, and then saw their wives turn away from them, and walk toward the room for the anxious, and resolved that they would go also. So, without mentioning their determination to each other, they went, one on one side of the meeting-house, and one on the other, and were concealed from each other by several buildings, till at length they met near the door of the room; but their present purposes were so entirely different from all their former characters, that neither of them had the courage to express them, and after standing a moment, one inquired, "are you going home?" The reply was "yes," and thus they passed on; but the Holy Spirit did not leave them, and after some interesting circumstances they and their wives embraced the Saviour, and united with the children of God.

Our Anniversaries at Cincinnati were very interesting; many eyes were moistened, many hearts melted, and many Christians, I think, have consecrated themselves more entirely to God. And, what is better still, they have been followed by the

hopeful conversion of many impenitent sinners. Shortly after them, I received about four hundred dollars, and have obtained about as much more in subscriptions from three of the congregations of the city; and in addition to this, *one man* from the State of New-York, who was with us, and heard all our facts, rode with me in one of our Ohio packets, and after two hours' conversation about the missionary operations in this wide field, he said, "*I wish you would write to Mr. B.*" (our Agent in Missouri and Illinois,) "*and tell him that I design to support him.*" I have helped several congregations to raise subscriptions to support their pastors, so as to relieve the Society as much as possible. I have also obtained some smaller subscriptions, and assisted a good number of my brethren at their communion seasons. One of the most interesting was at Troy, in this state, when fifteen were added to the church, eight infants baptized, and some twenty sinners quite anxious at the close, and the church seemed awake to the work of their Master.

Wide Field to be supplied.

Twelve counties just north of the place where this letter is dated, enjoy the labours of only one Presbyterian minister. There is a tract of very good country north-east of Cincinnati, between Lebanon, Bloomingburg, Hillsboro', and Batavia, of more than 40,000 inhabitants, with only one Presbyterian minister, and he has been there but a few weeks. Through the whole of the western states there is a rich harvest, and few labourers. I sometimes hear the remark, that we have quite as many labourers as the people wish. Now, this is by no means true, for the urgent calls for more come to us every day; and if it were true, this would be no good reason why more should not be sent and sustained. It was not the *men* of Macedonia but the *Holy Spirit* speaking in their name, that invited the Apostle; and when I see about two thirds of all the inhabitants of the West who seldom hear the gospel preached; when I occasionally see letters from impenitent sinners asking what must become of their souls unless they can hear the gospel; when I see our rising towns and cities, our increasing population and wealth, and witness the almost uniform success of our two hundred missionaries, I conclude that the gospel is designed to be "found of them that sought it not," and that Christians, like their great Master, and like the Apostles, ought to act on this principle; and be assured that if your charity is not well appropriated, yet it is doing much good, as yours and some similar subscriptions exhibit a zeal that has provoked very many. (2 Cor. ii. 2.)

INTERESTING SABBATH SCHOOL.

From Rev. M. Kimball, Chester, Meigs Co., O.

There is a Sabbath School at one of my stations, which merits particular notice, and in some respects it is worthy to be a model. The settlement consists, perhaps, of seventy or seventy-five souls, all living in log cabins. Most of them are Lutherans in principle. When I first became acquainted with them, I was informed that most of the parents could not read, and not one of the children, of whom there were about thirty of sufficient age. They had never a district school. I preached to them on the subject of Christian education, and with the assistance of our late brother M'Aboy, established a school. We urged upon them the importance of zeal, united action, and a decided parental influence, and proposed that *all in the settlement*, old and young, parents and children, should engage to attend, as teachers or scholars; and when an expression of their sentiments was called for, we were much delighted to see the resolution recommended by us adopted unanimously by the meeting, from which few of the settlement were absent. It is now about two years since, and the parents have nobly redeemed their pledge. You might often see fifty or sixty in school, scarcely a parent absent. The ordinary reasons for absence are not thought of by them. More than half the mothers, with infants in their arms, are constant attendants. The older children first recite; we then take the little ones; and then the parents' class, a kind of Bible class, occupies the attention of the superintendent. The result is, much improvement among the adults, while many of the children read with fluency. And what shall be the *moral* result of the good seed so liberally sown, will be known in "that day for which all other days were made."

REVIVALS IN OHIO.

A Protracted Meeting.

From Rev. L. De Witt, Washington Co., O.

Senecaville is a small village, forty miles north of Marietta, and thirty from the

place where I reside. It is situated in the midst of a region thickly settled, a description of which I have not time to give; but its religious history, like many other places in that direction, can soon be told. They had not, it is true, been entirely without the means of grace, for they had enjoyed the labours of a settled ministry a part of the time for a number of years; but then no Spirit's influence had ever been shed down to bless and save. Previous to last November, the Presbyterian Church there consisted of a number of aged members, most of whom professed religion before they came to this country. For more than four years they had been destitute of preaching; and, what was still worse, they were so divided in sentiment, that they could not think of hearing the same man preach, much less of supporting him; nor could they even meet in the prayer meeting, or labour together in a Sabbath School; for, though there was a school in the place, it was sustained by a very few of the church members. The last of August, I was providentially at the place, where I spent the Sabbath. While there, I was strongly solicited, by an individual, to leave an appointment for a protracted meeting. Not feeling at liberty to make the engagement then, I declined, but said I would think of it, and would do what appeared to be duty, and returned home. Accordingly, after due consideration, I sent an appointment for the last week in September, to commence on Thursday evening. On arriving, however, at the time appointed, to my great surprise, I was informed that the people generally were unapprised of the meeting; for, though a few had exerted themselves in spreading the notice, others were no less industrious to contradict it, so strong was the opposition. The meeting was commenced, notwithstanding all embarrassments, on Friday morning, with the few that could be collected from the town; but the prospects were so dark and trying during this and the following day, that it was thought advisable to bring it to a close on Sabbath evening. But, as the Lord would have it, the Sabbath was a glorious day. The congregation was not large, but it was apparent that the Spirit of God was operating mightily upon many hearts. On the evening of this day, more than twenty signified their intention of forsaking their sinful courses, and seeking an interest in the glorious Son of God. We then thought it duty to continue the meeting; which we accordingly did, for *the two following days*, when the number *of anxious* inquirers increased to more than sixty. The meeting was then concluded. But the people, by this time, had found that they had an interest at stake too deep to be delayed. It was a night long to be remembered; for there was joy in heaven and on earth. A number were brought to rejoice in the Saviour. From this time the work went on with great power. For twenty-seven nights in succession, the people would assemble at this consecrated spot, till the place was filled to overflowing. After which the meetings were removed a mile and a half out of town, where the work has continued to the present time with unabated power and interest. I have spent two Sabbaths in the place since the revival commenced. The last Sabbath in November the Lord's Supper was administered, and fifty-nine admitted to the bosom of the church. Somewhere near that number are expected to join them on some future occasion. More than seventy have gone to the Methodists, and a number to the Lutherans, and some few to the Baptists.

Some things in this revival are very interesting. It has taken all as it passed. In the village, not more than five or six, about the age of ten, but have fallen before its mighty march. Out of the Sabbath School of seventy members, more than sixty are rejoicing in hope. In the settlement out of town, scarcely a person is left to advocate the cause of sin. It has healed all divisions among neighbours, and united the church in ties such as it is believed, neither time nor eternity will ever dissolve. The work has spread into the adjoining towns and congregations, carrying all before it. It has been thought, by the most judicious observers, that nearly five hundred have been brought to a saving knowledge of Christ.

Revival in Madison, Gauga Co., O.

From Rev. J. Chapin.

In my last, I mentioned that a protracted meeting had commenced in this town with encouraging prospects. I will now briefly relate to you the result of the meeting, and the present state of things here. We have had, indeed, a season of deep interest and awful solemnity. *God has evidently been in this place*, and manifested his willingness to hear the cries of his children, and save all who will come to him through Jesus Christ. His Spirit descended here like a mighty rushing wind, and filled all the place. The chariot wheels of salvation have rolled rapidly

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joining, and from neighbouring towns, from the distance of twenty-five miles, and have gone home rejoicing in God. These towns have been made subjects of special prayer, and revivals of religion seem to be commencing in several of them. Christians have opened their mouths wide, and God has filled them. Never have I heard such fervent and agonizing supplications at the throne of grace, and never have I seen such manifest answers to prayer. I might mention several striking instances, but my limits will not permit. I think the work has been as genuine, and as free from noise, irregularity, and animal excitement, as any one which I have ever witnessed.

MICHIGAN.

From Rev. R. M'Ewen, Pontiac, Mich.

When I arrived, there was no preaching, or means of any kind employed, except occasionally from one of our Baptist or Methodist brethren. There was a Sabbath School in operation, and a Bible class. These were thinly attended, by children and adults of all denominations. I commenced my labours as a preacher on the Sabbath immediately after my arrival. At my request, the church met, during the following week, and made arrangements to procure a place for regular worship and preaching. They hired a ball-room for the winter, and there I have preached every Sabbath since, save one, when I failed half of the day on account of ill health.

In addition to these labours, I have been the superintendent of the Sabbath school and Bible class in the village, and of another Bible class three miles out of the place. The Sabbath school I attend in the morning, the Bible class after service in the afternoon. The other Bible class I visit on Thursday, P. M., each week. I have occasionally visited other neighbourhoods, and held religious meetings. I have established a weekly meeting of the Sabbath school teachers in the village, attending it always myself. I have endeavoured to create an interest in the Monthly Concert for prayer, and have so far succeeded as to make it a regular thing, and secure a respectable attendance. I have also held a weekly prayer meeting on the Sabbath, for the accommodation of all, the population, the church especially, being scattered. I have also visited the members of the church, and those generally who I found

New-York, Bleecker-st. Ch., D. C. P., 25.00; C. De Forest, 50.00; N. White, 15 00; Friend, G., 20.00; Friend, 5.00; do., T., 23.00; Friend to Missions, 30; R. H. Nevins, 50.00; T. Woodruff, 10.00; R. G. Day, 5.00; R. I. Wells, 5.00, J. Horn, 5 00; S. A. Vanderlip, 1 00; V. D. E., 2 00; Y. C., 2 00; C. C. Y., 2 00; J. D. Wickham, 30.00; mon. con. coll., per M. Wilbur, 10.49,	282 49
Brick Ch., M. Baldwin, 200; Mrs. John M'Comb, to const. Dillon Rockwell Peck, of Hudson, N. Y., L. M., 30.00,	230 00
Cedar-st. Ch., Mrs. Stuart, 10.00; N. Hayes, 5.00; J. Lowry, 1.00; S. Painter, 3.60; D. Crocker, 2 00; S. Brewster, 2.00; cash, 5.00; mon. con. coll., per W. Walker, 16.48; Sab. Sch. Ass., 75.00,	119 48
Central Presb. Ch., in part of collections and subscriptions,	56 89
Eighth Presb. Ch., J. L. Smith, 1.00; Friend, 1.00; do., 5 00; R. Donaldson, 1 00, a Widow, 3.00; Mrs. Hunter, 2.00; P. Smith, 1.00; cash, 1.00; L. Moses, 3 00; cash, 2 00; a poor man, 1.00; Mrs. Sears, 2.00; coll., 2 22,	25 22
Laight-st Ch., J. Boorman, 100.00; E. Wainwright, 50.00; J. Rankin, 50.00; J. R. Murray, 30.00, cash, 6.00,	236 00
South Dutch Ch., H. J. Wyckoff, 20.00; cash, J. S., 2.00,	22 00
A Ruthven,	2 00
Oxford, N. C., "a balance."	1 00
Philadelphia, Pa., Rev. J. L. Grant's ch., per Rev. H. G. Ludlow,	53 33
Sag Harbour, L. I., Marcus B. Osborn, L. M., in part, per Rev. C. J. Knowles,	20 00
St. Catherine's, Grantham, U. C., mon. con. coll., per Rev. A. K. Buell,	25 00
St. Louis, Mo., Friend of Missions, per Rev. E. F. Hatfield,	104 00
Somers, N. Y., Fem. Miss. Soc., per Mrs. Owen, Treas.,	8 00
Syracuse, N. Y., Ladies of the Presb. Ch., to const. Rev. J. W. Adams, L. D., and to support a Missionary in U. C.,	100 00
Vermont Miss. Soc., viz:	
Manchester, Cong. Soc., per Rev. J. Anderson,	10 00
Poultney, Cong., per J. R. Wheeler, Treas.,	5 22
Warren, O., mon. con. coll., per Rev. A. Kingsbury,	8 83
Home Missionary,	56 08
	$1695 65

K. TAYLOR, Treasurer,

N. B. Of the sum of $401, acknowledged on page 132 of this volume, as from the *Brookfield Aux. D. M. S.*, $30 were from the church, in *Oakham, Ms.*, $30 of the same being applied to constitute Rev. James Kimball a Life Member of the A. H. M. S.

Receipts of the Central Agency at Utica, N. Y., from Sept. 26th, 1833, to Jan. 14th, 1834.

Augusta, Cong. Soc.,	44 00
Bainbridge, Presb. Soc.,	15 00
Baldwinsville, per T. Baldwin,	25 00
Exeter, Cong. Soc., to const. Rev. S. P. Storrs, L. M.,	30 00
Fairfield, Presb Soc.,	10 87
Hamilton Center, Mrs. Pomeroy,	1 00
Hamilton Village, Cong. Soc., 31.50; W. Welton, Esq., in full, to const. Rev. *Pindar Field*, L. M., 30,	61 50
Lenox First Presb. Soc.,	2 16
Litchfield, per I. Headley,	18 75
Little Falls Presb. Soc.,	22 22
Marcellus, United Ch., per Rev. H. Smith,	6 00
Milford, Presb. Cong., per Rev. W. Clark,	27 00
New-York Mills, Presb. Soc.,	42 15
Norwich, three Individuals,	3 00
Onandaga Hill, Presb. Soc., per Deac. Thomas,	2 00
Peterboro', G. Smith, Esq.,	30 00
Remsen, per Rev. R. R. Deming,	6 20
Salisbury, Presb. Soc., of which 30 to const. Mrs. Polly Sherwood, L. M.,	67 72
Sangerfield, Cong. Soc.,	17 22
Tully, per Rev. L. Parsons,	5 76
Utica, First Ch., 25.00; Fem. Benev. Assoc., 100 00; Individuals, 35.00,	160 00
Wampsville, Presb. Soc., per Rev. W. R. Cooper,	12 00
Waterville, Presb. Cong., to const. Rev. Aaron Garrison, L. M.	30 00
Western, Mary Bailey, 2.00; P. Dunn, 2 00,	4 00
	$645 98

*The following sums have been received by the W. R. D. M. S., through Rev. D. W. Lathrop, Agent.**

Ann Arbor, Mich., John Allen, Esq., L. D.,	100 00
Auburn, Mich., Seth Beach, 5.00; Rev. A. Worthington, 5.00,	10 00
Batavia, O., Individuals,	5 00
Carlisle, O., cont.	4 00
Detroit, Mich., Dr. Stephen C. Henry, L. M., 30.00; Dr. J. I. Whiting, 10.00; E. Brooks, Esq., 10.00; Horace Hallock, L. D., 100 00; Edward Bingham, L. D., 100.00; A. M. Hurd, L. D., 100 00,	350 00
Elyria, O., mon. con. coll.,	34 37
Gull Prairie, Mich., coll.,	3 00
Monroe, Mich., Wolcott Lawrence, L. D., in part, 50.00; a Friend, in part to const. him a L. D., 75.00; mon. con. coll., 16.37,	141 37
Wadsworth, O., Fem. Benev. Soc.,	6 44
Tecumseh, Mich.,	25 00
Avails of gold rings sold,	8 31
Individual, proceeds of a whip,	50
	$687 99

Receipts of the Western Agency at Geneva, N. Y., from Nov. 27th, 1833, to Jan. 10th, 1834.

Bath, Mrs. D. Higgins, 2.00; N. W. Rodgers, 2.00; D. Bryan, 2 00; cash, 4.00; do., 2.00; Wm. Howell, 2.00; cash, 1.00,	15 00
Brighton, Ladies' Aux.,	12 73
Candor, Sab. coll.,	17 76
Henrietta, Fem. Aux., 3.50; and Ladies, to const. their pastor, Rev. R. G. Murray, L. M., 30 00,	33 50
Junius, Rev. J. Merrill, L. M., in full,	5 00
Newark Valley, coll., 13.50; Mrs. Taylor, 1.00; Mrs. Bement, 2 00,	16 50
Niagara Falls, Presb. Cong.,	13 00
North Penfield, Ladies' Aux.,	4 72
Ogden, Ladies' Aux.,	27 25
Painted Post, Ladies' Cent Soc., 6.00; Mrs. S. A. Whiting, 1.00,	7 00
Seneca Falls, Ladies' Benev. Soc., 70.00 in full, to const. Rev. R. G. Orton, L. D., and 30.00, to const. Rev. ——, minister of the Cong Ch., L. M., 30 00,	100 00
Do. Gent. sub., 11.06; Individuals, 0.50,	11 56
	$284 02

* An incorrect notice of these was contained in the December number.

[redacted]

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A TRACT AND ITS AUTHOR.

[Furnished by a Clergyman.]

In one of the large villages in the eastern part of the state of Maryland. a tract, entitled the Miller's Son,* was recently carried into a family, in which was a lady in the last stages of pulmonary consumption. Although amiable in her disposition, she had always been gay and thoughtless, and notwithstanding the rapid progress of her disease, she still remained insensible to the interests of her soul. This tract was read in her hearing by an affectionate friend. It soon arrested her attention, and she seemed to take a deep interest in the facts related. At her request it was read again. She then read it herself, and afterwards engaged others to read it. Her interest in the subject of it increased, until she became deeply overwhelmed with anxiety for the salvation of her own soul. Surely, she thought, that youth was plucked as a brand from the burning, and may not I also be delivered from the same state of condemnation. She thought the minister, who had been the instrument in the hand of the Lord in guiding the *miller's Son* to the Saviour of sinners, might, perhaps, were she permitted to see him, be an instrument in the same hand, in directing her soul in the way of life. Being informed that he was then, providentially, spending a few days in the village, she immediately sent for him. He found her wading through a sea of difficulties. She now felt that a great work was to be done, and but a short time remained in which to do it. Her convictions were deep. She sorrowed and wept over the sins which she had committed against a holy God, and an all compassionate Redeemer. For several days, she seemed to regard herself as shut out from the way of life, although she was struggling with all her might to enter it. The plan of salvation, the ability, and the willingness of the Lord Jesus Christ to save; the fulness and the freeness of the gospel offer, were frequently and clearly presented; still, she had not obtained peace in believing, when her providential visiter, the author of the tract, was constrained, by the call of other duties, to commend her to the mercy of God, and bid her a painful farewell. About four weeks afterwards, he received the following letter from her affectionate brother-in-law, at whose house he left her in the midst of the convictions and trials above described.

Dec. 20, 1833.

Rev. and Dear Sir,

I write to inform you that our dear sister is no more! She closed her eyes on earthly things, on the morning of the 17th inst. While I write, feelings of sorrow for her loss, mingled with those of joy for her happy passage to the tomb, agitate my breast. After your departure from us, she often spake of the sweet, consoling promises you repeated for her meditation and comfort, and as often complained of the treachery of her memory, saying,—"I fear I shall forget some of the precious promises and instructions, tendered to me by Mr. C.; for, O! they brought a comfort and consolation to me, to which until then I was a stranger." She expressed great gratitude to the Lord, for your providential visit to H., for she always considered it providential. She often complained of the suggestions of the evil one, whispering in her ear, that the *Saviour* would have have nothing to do with her; that she was unworthy of those mansions which Christ promised to prepare for his followers. On telling her to put her trust in the Lord, and that he would support and

* The author of this tract, is the Rev. Mr Crookbank, of the Reformed Dutch Church, Long Island. It was first published in the American Pastor's Journal for June last, page 34, &c., and afterwards, as a tract, by the *American Tract Society, No.* 289.

strengthen her, in these hours of trial, that He would bruise Satan under her feet, and finally, bring her off more than conqueror, her mind would become more tranquil; but still, she complained of the hidings of her Saviour's countenance, but cherished a strong hope, that the veil would, one day, be removed, (as you had told her,) and that a ray of light from her dear Redeemer would gladden her heart before her final departure. About one week before her death, she was extremely ill, and she thought, as did her weeping friends, that her time was come, but it pleased the Lord to revive her again, for which she expressed great thankfulness, saying,—"How good is the Lord to me, thus to bring me to the gates of death, which still has great terrors for me, (for O, it is an awful thing to die!) and then restore me again, that I might feel my need of, and place my whole dependence on the *Saviour*, that I might plead the fulfilment of his promise in my own behalf, that He himself would be with me, and comfort me, in that trying hour."

About half an hour before her death, her countenance brightened up, and raising her hands, with joy beaming in her eyes, she said,—"O, the Lord is gracious to me; He has revealed himself to me; He has opened to my view bright prospects; Mr. C. was right; he told me so; he told me, the Lord would dissipate the dark clouds that threatened to shut me out from his presence in everlasting night, if I would trust him. They are gone, and *now* 'I can read my title clear to mansions in the skies;' thank the *Lord*, O my soul." She then took leave of her weeping husband and friends, telling each of them to meet her at the right hand of God, where separation should never again take place. She then stretched forth her hands, her eyes devoutly raised to heaven, beaming with joy, and repeated a hymn, beginning thus,—"O Jesus, my Saviour, to thee I submit," &c., and continued until the silver cord was broken, and her happy spirit took its flight, we *trust*, to join the company of the *redeemed* in heaven. Such was the *happy death* of our dear sister; and such a scene was well calculated to draw forth the exclamation, "Let me die the death of the righteous."

As I gazed on her mild, tranquil features, still beautiful in death, with eyes directed towards heaven, methought I could hear the farewell whisper from her lips to the departing spirit, saying,—"Farewell! until the morning of the resurrection, when the voice of the Archangel shall call forth my sleeping dust from its rest in the grave; then shall we be reunited, and beautified with the *Redeemer's* likeness, and clothed with the spotless robe of his righteousness, and join with the ransomed of the Lord, in praises to Him, who hath redeemed us, and washed us in his blood, for ever and ever."

THE UNPREPARED.

[Furnished by a Minister.]

William W. was the "only son of his mother, and she was a widow." Though left to struggle through the world with two small children, she had succeeded in educating her son and daughter, to an age in which they were soon to begin the world for themselves. And she fondly anticipated the time when they would become the support of her declining years.

She was herself a sincere Christian. And with a mother's ardent affection, and solicitude, she had sought to instil into their minds, while young, a knowledge of those things, which were of vital importance to their well-being here, and in the world to come. Her labours were not unblessed, for, in process of time, her daughter became pious, and united herself to the church of Christ.

I frequently called at their residence; and when William was absent, the subject of conversation was uniformly turned by Mrs. W. to that of the impenitence of "her dear, her *beloved* son." He was, indeed, a most dutiful and affectionate child; and sought in every way to make her as happy as possible. But that which distressed her was that he paid no attention to the subject of religion; he spent his time, without seeking to become reconciled to God through the only Redeemer of a guilty world. Often, and with tears,

ıld this excellent parent entreat me "talk with her *dear* William;" to ray for him," &c. Being intimate h the family, I was frequently in company, and on every suitable asion, conversed with him as earn-ly and affectionately as I was able, the importance of attending to the erests of his immortal soul. He ad-ted, that the subject was of vital ortance, and said that he "*felt* it to so; that he did intend to repent, must wait to be convicted." But, dear William, if you *feel* the sub-t to be of such great importance, ı are convicted already, and you are ıding yourself with an expectation ich has proved the ruin of many ls. I entreat you do not wait any ger, but submit to the Saviour now. would reply, "I know that your citude for my welfare is prompted the sincerest desires for my happi-s. I feel truly grateful for such ıifestations of affection. But it shall be long before I *will* attend to the ject. I will follow the example i have set me, leave the world, and ote myself entirely to Christ." . why *defer* attending to a subject uch momentous importance? What antage do you expect to gain by delay? You know not how soon r life may terminate. And besides , consider the anxiety and sorrow ch you cause to your excellent mo-, while you remain inattentive to hat is truly valuable. Under such umstances, how can you expect she uld be happy?

ıt the mention of his mother, and he thought of causing her a pang, amiable youth would hang his d, and tears would trickle down his ; for he loved her with the most ınt affection. But still the fasci-ng pleasures of the world would little while regain possession of heart, and religion would scarce hought of.

When this young man was about ıty years of age, the church to ch his mother and sister belonged, blessed with a gracious outpour-of the Spirit of God. Many were ous; many converted; but Wil-continued as he was before; still forting *himself with the hope*, that in a little while, he would become pious. I called on the family, one evening, when he was at home. His mother, her eyes overflowing with tears, was entreating him not to neg-lect the salvation of his soul any long-er. I urged all the arguments that I was master of, for the same purpose; and his sister, a lovely girl, of about seventeen years of age, united with us, and affectionately besought her brother to be reconciled to Christ. He was, of course, affected, and when I knelt down to pray with him, he knelt down likewise. But it was very evident his *heart* was not engaged.

Many were the prayers offered up for William W., during this revival. Many were the pious persons who conversed with him on the subject of religion, and urged him to repent. He sometimes appeared to feel the impor-tance of the subject, but the impres-sion was only momentary.

At one of the meetings which I held about this time, William was present. He, usually, attended the meetings. After the exercises were ended, I took him aside, and faithfully cautioned him against longer deferring repentance, urging him to remember, that his soul must soon enter upon the awful reali-ties of eternity, and adding in conclu-sion, with peculiar emphasis and earn-estness, "Oh, William! the day of your death may be *very near*, nearer than you have any idea of; *do not de-spise this warning!*"

I have often since endeavoured to trace to their source the feelings which I had on that occasion, in order to as-certain, if possible, what induced me to lay such peculiar emphasis on my clo-sing remarks; but I never could tell. I was prompted at the moment thus to address him, and this is all I know about it. The remarks made a correspond-ently unaccountable impression on his own mind. For a moment he was very much agitated and affected: the thought filled him with the utmost horror; and so great was his emotion, that he lite-rally sunk down before me. He, how-ever, left the meeting, mixed again with his thoughtless associates, and in a moment had forgotten all.

This was the last time I ever had an opportunity of speaking with this hope-

less young man. Important business called me away soon after; and during my stay, I received a letter, from which I learned, that not long after the above interview, poor William W., in company with a friend of his, went in a boat, along the banks of the river, to shoot birds. They were in the act of rowing among the reeds for the purpose of starting the game, when his gun coming in contact with something in the boat, it went off, and the whole load passed through his head, entering it immediately under the left ear. He died without a groan. R.

GOD MEANT IT FOR GOOD.

[Furnished by a Layman.]

A few years since, I was engaged in a wholesale mercantile business in the city of New-York; but ill health, and other circumstances, compelled me to close it, and remove to the country. My young men were most of them from pious families; some were warm-hearted Christians, and all of them succeeded in finding eligible situations but one. S. was my youngest clerk; his talents were respectable; his conduct, as far as I could judge, was irreproachable; but my best efforts, and those of his friends, could not secure him a situation. After months spent in vain endeavours to find an opening in the business of his choice, and a year occupied on a foreign voyage without success, he returned to the country, and engaged reluctantly in a mechanical business, which his father followed, near the place where I had settled. I saw him but seldom; but when I met him as his friend, I was treated with marked coldness. I was at a loss to account for it, and at length demanded an explanation, when I found the whole family considered me culpably to blame in not procuring him a situation in New-York, after I had no longer occasion for his services. It was indeed a mystery even to myself, that the path to manhood chosen by S. and his friends, should be so hedged up as to compel him to walk in another. S., however, continued his mechanical pursuits, and, in the providence of God, was directed to the neighbourhood of a protracted meeting. He was the child of many prayers, and had more than once lived through an awakening unchanged, though not unaffected. He was now drawn, by an impulse he could not resist, to attend this meeting, feeling that it might be the last strivings of the Spirit. With trembling he took his place on the anxious seat, and, overwhelmed with emotion, he retired from the meeting to a field, where he gave himself away to his Saviour, and the Spirit spake peace to his soul. It was but a few days after this happy event, S. returned to our village, (where his parents still reside,) and the humble, meek, and gentle air which his manly countenance had assumed, in place of the haughty, discontented form, was apparent to every one. I was confined to my house by indisposition, and was delighted to welcome him who had scarcely entered my dwelling since his return from the city. He modestly gave me an account of the change in his feelings and happiness, in presence of some members of my family, and solicited a private interview. On retiring with him, he said to me, with tears in his eyes, "*My mind has been sorely troubled by the recollection of some things I did in your store. I was tempted to take sundry small articles, for my own use, without your knowledge or consent, amounting, I should think, to five dollars, and I cannot rest until I have paid you for them!!!*" A crowd of reflections rushed into my mind. I felt overwhelmed for a moment with a sense of the goodness of God, in so counteracting all his plans as to save him from the vortex which was opening before him. He had begun to rob his employer, and, as the progress in vice is rapid downward, had not a kind Providence interposed, S. would, in all probability, have become, ere this, a tenant of the state prison, and brought down the gray hairs of his parents with sorrow to the grave. I pointed out to him, as I trust, faithfully and profitably, the finger of God in his rescue, and encouraged him to persevere unto the end. It is now nearly two years since this interview, and S. has continued to give evidence of the sincerity of the change, and bids fair to become an ornament to society, and a pillar in the church of Christ. W.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VI. MARCH 1, 1834. No. 11.

MONTHLY CONCERT.

FROM THE DYING APPEAL OF REV. GORDON HALL, MISSIONARY IN INDIA.

[THIS affecting appeal was written in 1826, just before its devoted author sunk to the grave. Its statistical statements are not, indeed, correct, at this present me, but the variation is too slight to weaken the force of the claim which it as the writer's object to present.]

Beloved in the Lord—Do you from Zion's most favoured mount, turn a pity- g, waiting, longing eye to this dark hemisphere, and ask, "Watchmen, what the night?" I am permitted to stand in the place of a watchman; but it is a slender, incipient outwork, very far distant from the walls of Jerusalem. hat I may always be found vigilant and faithful at my post, and ready to give ue report.

will send you tidings; in some respects they are joyous, but in others they grievous. I see much around me that is joyous. If I turn back no farther to the period of my own arrival on this spot, and survey but what seems to ur own neighbourhood, much that is cheering greets the eye. *Then* from Comorin through the whole range of the sea coast by Cochin, Goa, Bom- Surat, Cambay, Bussora, Mocha, and by Mosambique, including Mada- r, Mauritius and other islands, to the Cape of Good Hope, there was not rotestant missionary, if we except a native missionary who was for a short artially established at Surat.

about three months ago, delegates from *five missions* met in the Bombay Chapel, and formed a Missionary *Union*. These missions have two printing establishments, and one lithographic press, consecrated to so many powerful engines for scattering abroad the light of life. They operation about sixty schools, in which are more than 3,000 children or daily learning to read, the word of God, and receiving catechetical n. The missionaries, some or all of them, are every day preaching d him crucified to the heathen. The Scriptures and tracts are travel- d, and the word of God is working its way to immortal minds in every Prayer is made, and the promises of Jehovah are laid hold on; while (missionaries excepted) of doing a thousand times more in similar he cause of Zion here, are ready at hand. These are good things, ice in them. You too will rejoice in them; and let us all praise the m.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising God for them, is exceedingly liable to practise a moral mischief upon us, by so alluring and engrossing the mind with the *little* that is done or doing, as to render it seemingly blind to the almost ALL that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country, and so teeming with immortal souls, but yet so destitute of messengers of life.

From Bombay we look down the coast for seventy miles, and we see two missionaries; and fourteen miles further on we see two more. Looking in a more easterly direction, at the distance of about 300 miles, we see one missionary, chiefly occupied however as a chaplain among Europeans. In an eastern direction the nearest missionary is about 1,000 miles from us. Looking a little to the north of east, at the distance of 1,300 miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary, to Kamschatka, and thence down the north-western coast of America, to the river Colombia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are the brethren among the Osages.

Again we look north, and at a distance of 180 miles we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them and not be grieved?

But I will take a more limited view. Here are the Mahrattas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of *heathen* there are now *six* missionaries, four from the Scottish Missionary Society, and two from our Society; that is, *one* missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school books, there is *one small printing establishment.* It is now about *twelve* years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

Turn now to another hemisphere, and behold thirty missionaries sent to 30,000 Islanders, (I do not here vouch for precision,) that is one missionary to 1,000 heathen; and mark those missionaries labouring for *twenty* years before the Spirit is given, and sinners there converted; and then say if the missionaries here should be suspected of unfaithfulness, or they and the people be viewed as under

some peculiar frown of heaven, *because* the labours of *six* missionaries among 12,000,000, or *one* among 2,000,000, have not been accompanied by their conversion in *twelve* years; yea, in much *less* than that, for during a considerable part of those twelve years, there were not more than *three* missionaries among these 12,000,000, some of the time but *two*, and a part of the time *not one*. Under such circumstances, could more be reasonably expected than has been done? With such an abashing—such an appalling disparity between the magnitude of the work, and the fewness of the workmen, would not any special work of conversion have been a stranger thing than the absence of it is?

During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say that a missionary arriving here *now*, could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no school in which to catechise and give lectures—no chapel—no scriptures and tracts to disperse. Now we have a chapel—more than thirty school-rooms—and the scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people calling for scriptures, and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New-Haven, Albany, and Schenectady, calling for missionary establishments in them.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed and distributed, what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Saviour's cross, in *one year*, if there was but a SUPPLY of MISSIONARIES! Is it not a *grievous* thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it?

** Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your perishing fellow men? O remember, there is a *dead* love, a *dead* sympathy, a *dead* compassion, as well as a *dead faith*; being without works. O, it was not a *dead* love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world, and preach the gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Saviour, tasting death for every man, and then survey the spiritual miseries and prospects of these millions of heathen souls, dying in ignorance of that only name by which it is possible for them to be saved;

and then lay upon your heart your Redeemer's farewell charge, and when you have faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, *by your works.*

[Only a month after the above was written, Mr. Hall finished revising for the press the last sheets of the New Testament—and having thus obtained a little leisure from his labour, started on a tour into the country for preaching. On the 2d of March, 1826, he commenced his journey, was seized with cholera morbus on the morning of the 20th, and died at a quarter past 12 on the same day.]

CORRESPONDENCE OF THE A. H. M. S.

ARKANSAS.

Extracts from Letters from Arkansas Territory.

* * * * I believe that there are now many counties without a school of any description, and of the few which do exist, a considerable part are useless. The opinion has sometimes been expressed that more than half the children between eight and sixteen years are unable to read.

The national legislature has made a donation of 72 sections, or 46,080 acres, of the choice lands, to the territory, for seminary purposes. During the last session of congress, an act was passed, authorizing the Governor to sell 20 sections to lay the foundation of the future college. This arrangement will probably be completed within a few months, but it cannot be done until after the next meeting of the territorial legislature.

* * * A few friends in this place desire to have a missionary stationed here. With the neighbourhood for four miles around, this place contains forty-five families. A member of our church, and a gentleman of liberality, authorizes me to say, that if a young clergyman is sent, he will board him and find him a horse, and will subscribe liberally towards his support. Several gentlemen have expressed a wish to have a well qualified clergyman settle here, and I have no doubt that should one come, in a short time your Society would be entirely relieved from his support.

Mechanics.

But I have another suggestion to make. Batesville, in this territory, is surrounded by a population of eight or ten thousand, who get most of their supplies from this town and a number of good mechanics could do an excellent business here. A hatter, saddler, tailor, and boot and shoemaker, are very much needed. They could each employ several workmen, and realize a good profit. It is also thought that a cabinet maker and stone and brick mason could find constant employment, at the most liberal wages. If a colony of pious, intelligent mechanics could be induced to follow a suitable clergyman to this place, I should hail it as the harbinger of signal blessings to the territory. A few energetic, pious men, would be the means of sustaining the Temperance cause, Bible societies, Tract societies, and all the benevolent institutions of the day, and exert an important influence in advancing the cause of education in this part of the territory.

Any information which may be desired will be cheerfully given.

NORTH CAROLINA.

Application in behalf of a vacant congregation.

A congregation in ——— county have requested me to make application to your Society for a missionary. They are destitute, and have never been but partially supplied. They will be able to go on without assistance after the first year, and perhaps sooner, if they should be pleased with their minister. I regard this as an important station to be occupied by a minister of our denomination. There is no Presbyterian minister in the county. It is large, populous, and wealthy, and I have no doubt a suitable minister would soon gather a strong congregation. A man, however, to be useful among them, must be calculated to preach to an intelligent people, without his papers, and to sustain himself amongst other denominations,—and besides, must be "a man after God's own heart." I hope you will be able to

send them such a man. It is a healthy part of the state, and a northern man need have nothing to fear from the climate.

ILLINOIS.

From Rev. J. Porter, Chicago, Ill.

Between five and six hundred dollars have already been paid towards the expense of our house of worship, and it is believed the whole debt will be liquidated in a few months. After this the people will probably feel it their privilege to sustain their pastor, and to aid others in their weakness. They feel now deeply indebted to your generous Society, and will not forget, I confidently believe, to do, in this respect, to others, as they have been done by.

Our neat little church, or session room, 40 feet by 26, the arch 16 feet high, was handsomely completed within, about the first of January. On the 4th, it was solemnly dedicated to God, with much joy on the part of those, who, like the sparrow, had sought a house for themselves. Brother Freeman, of the Baptist church, made the dedicatory prayer. The sermon was by myself, as no others had come to my aid. On new year's Sabbath we commenced our regular weekly service there. Until then, my church and the Baptist church had worshipped together with perfect cordiality, and now we have separated with the same kind interest in each other. Both our houses were yesterday well filled, and will be so generally, in good weather, I cannot doubt. And what is still more gratifying, I believe the Holy Ghost was in each of our assemblies, witnessing to the truth. The people of God are waking up to duty, and the walls of Zion will arise.

Iniquity has abounded here, and the hearts of Christians have almost fainted in them since my last. The awful scenes of "the treaty;" the unprovoked and wanton violation of the Sabbath; the disregard by multitudes of the necessary laws and customs of well regulated communities; the ridiculous imitation of the follies of the most profligate cities of our land, have made Christians tremble for the future prospects of this place. But I believe the wrath of man will in this be made to praise God. We hope the work of purifying has begun at the house of God, and that it will go on, till many here shall be noted among the followers of Christ. But that we be not disappointed in this, we must be *sustained by* the prayers of our dear friends at the east, who have Zion engraven on their hearts. Pray that the Lord will carry on his good work here. He has done much for us, for which we are glad. He has laid a broad foundation, and his grace assisting, a beautiful fabric will arise. He has planted three evangelical churches here, that act in concert, and are looking for an outpouring of spirit. He has given us an academy and an infant school, taught by Christians of a high order. These, to an infant settlement, are an incalculable blessing. He has moved the hearts of our friends, Messrs. B. and B., to provide for us a beautiful and complete Sunday school library, which has just arrived, valued, in New-York, at twenty-five dollars. Thus those benevolent gentlemen will be preaching effectually in the families in Chicago, for years, and who can calculate, this side heaven, the amount of good they will thus do? Who, that has the means, would not covet the pleasure, to "go and do likewise?"

Missionary toil and privilege.

The "Union Church," formed last August, is still under my care. I have preached to it once a month since its formation, until this month, though it is 35 miles distant, making a monthly jaunt over almost an uninhabited prairie, of from 75 to 100 miles. But I have never regretted one of these long rides, (though I have suffered from burning heats in summer, from driving winds and snow in winter, and from sickness, both of man and beast,) when a kind Providence has brought me safely home; and I have remembered the tear of joy that started from some fond mother's eye as she heard the sweet sounds of the gospel in her own dwelling, where she had long sighed in vain for the feet of him that bringeth good tidings. I have rejoiced in the privilege, as I have thought of the families that walked or rode after sluggish oxen, six miles, through an ocean of wild flowers, or over frozen, wintry fields, to meet with God's people, and to feast on the bread of life. The table spread in the wilderness is truly a joyful one, when they who come to it seem really to hunger and thirst after righteousness. The blessed Master is nowhere more sensibly present. The Union Church I think one of the most promising in the state. Planted on one of the richest districts in the world, soon to be covered with people, and having in it several gentlemen of great energy and influence of character, it is to be, under God, a permanent blessing to this frontier.

They feel now the need of the constant labours of a missionary, and that my services will be all required at Chicago, as soon as you can send them aid from some one who will take that part of my work from me. As they are new settlements, they cannot promise much temporal pecuniary aid to a labourer yet; but in a year or two, would support him.

From Rev. W. Kirby, Union Grove, Ill.

I have just returned from a visit to Lasalle county, to attend a sacramental occasion, with brother Hazard, at Ottawa. In anticipating the scene, I indulged in no high expectations respecting the community whom I should be called upon to address; but when I arose before the audience assembled the first evening of my visit, I felt that they demanded to be fed, not with milk, but with strong meat. They carried with them an air of intelligence and refinement, seldom to be met with in the rising villages of a new country. But what is more promising for the interests of the community, and of the Redeemer's kingdom, then seemed, to a great extent, to be animated by the love of Christ and of souls. And here permit me to notice a fact, which finds a parallel only in the history of the early settlement of New-England—that Christians seem to be roused to the importance of laying *well* the foundations of society in the new but rapidly rising communities of the west. They begin to feel that they sustain responsibilities in this matter, which they cannot throw off with a clear conscience. They have an interest, not only to know, but to *decide*, what shall be the moral and religious tone of feeling that shall pervade the immense masses of population that shall fill these boundless prairies and fertile plains. The pilgrim fathers were *driven* from their native shores by the cruel hand of persecution; but Christians at this day, stimulated by a sense of duty and a regard for Christ's kingdom, cheerfully leave the favoured scenes of older states, to exert their influence *in forming the character* of the infant portions of our country.

Such, I believe, to a happy extent, was the little church, which, for the first time, surrounded the table of the Lord at Ottawa. They had recently been organized as a church, consisting of eighteen souls. Several others had united by letter, so that with the addition of one or two from *sister* churches, twenty-five partook of the *emblems* of a Saviour's love. It was a precious season, and I doubt not, will long be fresh in the memory of every one present. I cannot tell how often the thought occurred to my mind, "God hath prepared for us a table in the wilderness."

Testimony to the usefulness of our Agents.

In riding through the country, I have repeated occasion to notice the influence of your agents upon the feelings of the community. Where they have once been, they are seldom forgotten. No Christians that became acquainted with them, forget their labours of love, or the interest they manifested for souls. One individual, adopting the language of Paul to the Galatians, could think of their visit only as "Angels of God." Their praise is on the lips of the good people throughout all this region. Through their instrumentality, your Society cannot but feel an assurance that they are doing good; and in this assurance, find a rich reward for their labours and self-denial.

From a Missionary in the eastern border of Illinois.

Around me is a very wide and desolate waste. I question whether there is a larger region possessing as many inhabitants in the United States that is more neglected than this. I have long hoped that some missionary would be directed to this territory. I presume there are so many fields more inviting than this, that no one comes to our assistance. True, prospects are not very flattering, but when will they be more so? The earlier missionaries enter the new settlements the better. Those who are first in the field get the influence.

When I look around and see the desolations, and how much alone I am, I feel discouraged; but I am by no means disposed to quit the field, unless convinced that my usefulness is at an end. This is the most important post on this side of the state. I know of but one brother in the ministry, in Illinois, within 120 miles of me, no minister of our denomination belonging to this state has ever called on me, and no agent except the Rev. J. M. Ellis. I have had to cross the Wabash and go into Indiana every time I have met Presbytery or Synod.

Though I have no cheering account to render, yet I am happy to state that our congregations are much larger and more respectable than formerly. The disposition or habit for attending worship is much more common than it was two years ago. We have laboured under

great inconvenience for the want of a proper place for meetings. We are driven from place to place, and seldom well accommodated. Though I have lived in Illinois near two years and travelled a great deal, it has never been my privilege to preach in a meeting-house in this state. Our church is small, but we intend to build next summer.

INDIANA.

From Rev. E. O. Hovey, Coal Creek Church, Fountain Co., Indiana.

RESULT OF TWO YEARS' LABOUR.

The second year of my labours under the patronage of your Society has expired. During the first year of my labour in this county, I met with many things to discourage, and few to cheer. The second year has been more distinctly marked by tokens of the divine approbation. On the whole, the retrospect affords something to cheer and encourage. I will give a brief view of the progress of things in the field of my labours here. One church has been organized at Covington, the county seat consisting of 25 members. The Coal Creek Church has increased from 68 to 88, after abating the dismissals. Our Temperance Society has increased from 35 to 257. We hope the churches have advanced somewhat in graces as well as in numbers. There is evidently a higher tone of religious feeling, and a deeper interest in the great objects of benevolence. To show you that Christians are not entirely idle in these ends of the earth, it may be well to state, that one of these churches, since my arrival among them, has erected a small but comfortable house of worship, at an expense of 375 dollars. They have contributed for the support of the gospel, $400. To different benevolent objects, as follows: American Education Society, $47 75; Foreign Missions, $20; Domestic ditto, $11; Theological Seminary, $25; Sunday Schools, $24.

LIGHTS AND SHADOWS.

What would become of such sections of country, if it were not for Missionary Societies!

The writer of the following, labours amongst a very ignorant population, though a population abounding with churches and ministers of a certain sort. For special reasons, we suppress names, but give the facts of his report, to awaken the sympathy of God's people to pray for his success.

I stated in my last report, that it was hard to prevail on the people to open their houses for prayer; since that, we have succeeded beyond our expectations in ———. We have a prayer-meeting on Wednesday evening, that moves from house to house, at ———. We have a prayer-meeting conducted in the same way, and very interesting. The Lord has done great things for us, whereof we are glad; about thirty souls are anxious inquirers at the present; about fifteen others have professed a hope of salvation; some are heads of families, and have commenced the duty of family prayer, and take part in our meetings and Sabbath Schools. One of the individuals is a *deacon* in one of our ——— churches, and is much persecuted for his faithfulness to souls. Our meetings are well attended: the work is still advancing.

Preaching of the Word.

On an average, I have preached three times in the week, and visit one of the schools every Sabbath, and address the teachers and children. I have preached as often as five and six times in one week.

Sabbath Schools.

Notwithstanding the difficulties we have to contend with in this country, (where public meetings were held, and resolutions passed against Sabbath schools,) we have succeeded in organizing six schools, which are in a prosperous state, and embrace thirty-four teachers and four hundred pupils, and have six hundred and six volumes in their libraries. In all probability, we shall have one or two more schools in a short time. The school and worship on the Sabbath, are conducted at my house. There are two school-houses in the vicinity, but both barred against meetings for worship and Sabbath schools. An individual has offered us a small piece of ground, and several have promised ten dollars each to erect a house for public worship, and for the Sabbath school. If we can succeed in collecting about two hundred dollars by next spring, we shall commence the erection of a building.

At ———, I was violently opposed by one of the judges of the court, stating that I was sent out by an organization of men in New-York and Philadelphia, who wish to unite church and state. This man is an elder in one of our ——— churches, and was at the head of a public meeting, that was held in this vicinity some years ago, for irreligious purposes. I did not fear this man's influence; I felt that I was engaged in the cause of Christ. The Lord interposed, and sent an indi-

vidual, a brother of the Baptist church, to take charge of a day-school, that was vacant; he took sides with me in defending Sabbath schools. The judge became reconciled, and is endeavouring to collect funds to pay for the books of the school.

The Temperance Cause.

We have no Temperance Societies in this country. The opposition against the cause is great; ministers of the gospel have ardent spirits in their houses; the majority of the elders and deacons of churches are engaged in the traffic of ardent spirits. I have endeavoured to promote the cause of temperance, by the distribution of the Temperance Recorder, "Ox Sermon," and Temperance tracts; also, by reading in my meetings, "*My Mother's Gold Ring.*" A minister in my neighbourhood, on the fourth of July last, delivered an address to a company of soldiers; after leaving his pulpit, invited them to his house, and had prepared for them ardent spirits. I have since held conversation with this minister, and he promised, that in future, he would be friendly to the cause, and use his influence in his congregations: he has *eight* under his care. I have passed on the Sabbath, one of this minister's churches, and my heart was pained to see the church closed, and beside it a tavern and store, filled with young men, drinking, and purchasing goods. About forty were out of doors, playing quoits, ball, &c., and near by, a distillery, manufacturing ardent spirits. I had to ask myself, am I in America, or in some foreign country? "O Lord, how long shall Satan reign here!" In my vicinity, there are three distilleries; the county is full of them.

Bibles and Tracts.

I have supplied twenty-nine families with the sacred scriptures, that were destitute, and distributed eight thousand pages of tracts. Prejudice against tracts is somewhat subsiding. An individual, when tracts were first handed to him, threw them into the fire; he now will read them, and acknowledge their usefulness. A little girl handed a tract to her mother; she threw it into the fire. The little preacher said, "Mother, so you will burn, if you do not repent." Four thousand pages of tracts were handed to me by an individual, in whose possession they had been for some years: there was a society in the village where he resided; it became extinct, and he was afraid to distribute them, on account of the opposition against them. On the first Sabbath in this month, there was a Universalist church "consecrated," at ———; there were about two thousand persons in the town; the house would contain but about six hundred. It was more like the fourth of July than the Sabbath. There was money expended in intemperance, enough to build a convenient house of worship.

I would state to the managers, that all I have received for my labours, from the people, has been thirteen dollars. I have been compelled to take my staff, and walk to my places of appointment, the farthest of which is sixteen miles. I have found it advisable to say little about money, so that I might stop the mouths of the gainsayers.

MISCELLANEOUS.

SYSTEMATIC BENEVOLENCE.

In proportion as the devices of Christian enterprise are multiplied, the number of distinct applications for contributions increase. When the American Bible Society was the only important public charity, the calls on a given congregation for pecuniary donations were few. But as Foreign Missionary, Education, Tract, and Home Missionary Societies, with many others, have come successively before the American Churches, each *demonstrating* its claim for patronage, there have not been wanting loud complaints that the calls were too frequent,—that such a perpetual solicitation by agents, was becoming a burden too heavy to be borne.

To this our benevolent societies have answered—"Well, brethren, take your choice. Raise the funds yourselves, without the presence of agents, or else receive the agents cheerfully, for their work's sake." There is not a benevolent society in the land, but would joyfully lay aside its agencies for raising money,

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2. In no other way than by a *system* of benevolent effort, can a church be *certain* of doing its duty. That it is the duty of churches to do *something* for the spread of the Bible, no Christian will deny. But the Bible Society cannot send an agent *every* year to *each* congregation. Those congregations, therefore, where no provision exists for a regular presentation of this object, will fail of their duty in contributing to it; and so of other societies. Whereas, if the congregations had all a *system* by which the annual exhibition of each great object of benevolence were made certain, they would present to the great Head of the Church the sight never yet beheld, of every one standing in its lot, and doing something for the conversion of the world. On this subject we like the spirit of the following preamble and resolutions, adopted by a church in New-York:

"Whereas, through the effects of sin, large portions of mankind, both in our own and other lands, are sunk in ignorance and vice, from which the Gospel alone can deliver them; and whereas common benevolence requires that those who enjoy a blessing which is capable of being diffused, should impart it to others; and especially as the *spirit and design* of Christianity are benevolent, and a profession of religion is equivalent to enrolling the name as *a promoter of all good objects* —therefore,

"*Resolved*—1. That the claims of humane and pious enterprises to our co-operation and prayers are hereby recognised as binding on this church and congregation; the promotion of such enterprises being, in our view, not merely *praiseworthy*, but *indispensable*, and not to be neglected without incurring great guilt.

"*Resolved*—2. That our convictions of duty do not permit us to leave the cause of benevolence to be only occasionally and incidentally presented, but constrain us to act *systematically*, and to incorporate it as a part of our business and duty as Christians."

In the spirit of the above resolutions that church has gone on, every year increasing its contributions, and to an

amount altogether surprising to many richer societies by which it is surrounded. The secret is, *it has a time for each object, and each object in its time.* For instance, in January, Home Missions is the cause presented. Early in the month, a committee of three persons, who are made responsible for the care of this business, cause the subject to be brought before the congregation, by an agent, if one can be had, if not, by the pastor. They then carry the subscription through the whole congregation, and by the end of the month all is collected and paid over to the Parent Society. As a consequence, there is almost nothing for an agent to do—and whether there be an agent or not, the work is done.

Systematic contribution is beginning to be viewed not only as *desirable*, but as *practicable*. The following extracts are from a correspondent of the Boston Recorder.

"In some of the Connecticut churches the business of periodical collection is carried to an extent which I fear would cause uneasiness among some of our evangelical professors. What would some Christians in Massachusetts say to having a faithful collector call upon them *once in six weeks through the year*, in most instances after a warm-hearted appeal on the preceding Sabbath, from the pastor, concerning the particular branch of charity to be presented that week? Yet in at least one consociation this is done—and done punctually and faithfully—besides the Monthly Concert contribution, and other occasional calls. The result is, that these churches *are to be depended on*, for their proportion of the means of filling the earth with the glory of God. If an auxiliary resolves to double its subscriptions, each association knows its proportion, and each collector his duty,—and the thing is done, instead of evaporating in speeches and pledges. One auxiliary, in a rough and unpromising section of the state, finding their annual contribution for Foreign Missions to be but five hundred dollars, instead of six hundred as usual, determined to make up the lacking hundred and go the next year to seven hundred. Thirty dollars were given on the spot, and the delegates went home, charged with the duty of seeing their proportion of the remaining seventy ready for the treasurer within a week. Another auxiliary resolved a year ago, to double their subscription. They had given seven hundred dollars. The past year they gave sixteen hundred; thus going beyond their pledge by nearly one third of their former amount.

"Nor should I omit to give my testimony to the good spirit and useful example of the ministers in our sister state on this score. Those whom I saw were not generally the pastors of large parishes, or having large salaries. Indeed, the churches in Connecticut, if we except those in the river towns, and in the larger places on the Sound, are generally smaller, and possess less pecuniary ability, than is often supposed—at least than I had supposed. In Tolland and Windham counties, for example, the congregations are almost without exception small. The towns are much subdivided. In one town in Windham county, containing about 2500 inhabitants, I found nine houses of worship, four of which are owned by orthodox Congregationalists. Add to this the disadvantages of a hard soil, and you will readily see that what is done for foreign objects must be done with patient and wise effort. This the dear brethren in the ministry are willing to make, and from their small salaries they give to the Lord sums which might shame the avaricious and the selfish in the church of God. They also preach upon the subject of Christian benevolence in a strain of earnestness, and with a frequency, which causes it to be regarded not as a strange thing, but as an every-day business to the Christian. Said one, (who, as I learned, with a small salary and a *large* family, gives more than many wealthy professors,) at one of the meetings which I attended: 'You have all observed, my brethren, that those heads of families whom God has blessed with numerous children are not less prosperous, and generally more so, than those who have few or none. It may be accounted for in this way: the former, knowing that their *necessary* expenses are large and increasing, avoid *unnecessary* ones; but the latter, being compelled to no such systematic economy, remain poor, while their neighbours, with many mouths to fill, thrive in the world. We may see thus how it is that Christian charity has no tendency to make men poor. Not only has the cheerful giver the promised blessing of God, but by regarding the calls of benevolence as involving *necessary and unavoidable expenses*, he is led to save from unnecessary expenditures the means of meeting the other and higher claims.'"



...OUS STATISTICS.

...tistical statements are from a ...ev. R. S. Storrs, general agent ... New-England, to the general ...ject in the western states. It ...at the writer—probably from ...—speaks only of two or three

...itself, more rich in pri... other spot in America, ...l 450 remnants of once ...ches, or churches in a ...veakness, or waste-places ...l exists. For example: ...ield of New-Hampshire ... between 30,000 and ...bout half the population ...ighty thousand of these ...e or less, by missionaries; ...towns in which there is ... missionary station, and ... Presbyterian or Congre... ng. In one county of ...re is but one minister to ...ese nine are missionaries. ...1,000 souls that have no ...preaching—and in ano...000 living in continuous ...stitute. And if the deso...husetts and Connecticut ..., they are yet appalling; ...e, Vermont, and Rhode ...arrower than those of

... New-Jersey, Pennsyl... ...are, I will only say, in ...gh favoured with much ...ion, and many faithful ...present to the eye wide ...ss.

... population of 117,000 ...byterian and 57 Episco... Many once flourishing ...ally disappeared: many ...uses of worship, have ...olished, and Ichabod ...rs of others.

... Presbyterian and Epis... 1,200,000 souls.

For 740,000, North Carolina has 68 ministers of these two denominations.

South Carolina has 580,000 inhabitants, and 80 ministers of the same denominations.

A missionary in Georgia informs us that in more than 20 counties within his circuit and on its borders, there are, besides himself, but seven Presbyterian clergymen; and of these, two are in charge of large academies, a third is nearly superannuated, and two of the remainder are broken down by disease. Adjoining these are 10 or 12 counties more in which here is no Presbyterian church. Thirty-five Presbyterian and Episcopal ministers form the whole supply for 520,000 souls.

About 30 such ministers occupy the whole state of Alabama, with its population of 310,000.

Florida has a population of 35,000, and but three or four Presbyterian ministers.

With about 400,000 souls, Mississippi and Louisiana have but 87 ministers of *all* Protestant denominations.

In Arkansas Territory, thousands are perishing for lack of knowledge. Exclusive of foreign missionary stations and missionaries, there is but one Presbyterian church and minister for 30,000 souls.

Of Tennessee, Kentucky, Ohio, Indiana, Illinois, Missouri, and Michigan, I will not write. *Their* institutions are before your eyes—your heart bleeds over them, and your lips doubtless often describe them.

Will it be said, that there are ministers of other denominations whose labours are owned of God. Thanks to Heaven that it is so! We rejoice in a fact, which throws, here and there, a ray of light over the deep and extended gloom. But, count up the whole—include *all* evangelical ministers in the enumeration, you cannot make out more than 9000 for the charge of 13,000,0000 of souls. And if you give to each minister 800—a greater number by far than our congregations will average—you will still find 6,000,000 who have none to break to them the bread of life.

the Executive Committee of the American Home ***Missionary*** *Society, from Jan. 15th, to Feb. 15th,* 1834.

...es re-appointed.

...Mount Vernon and Bethlehem

...leans, Paris and Bono, Ind.
...ge, Bedford and Oak-Ridge,

...rden, N. Y.
...Carmel Ch., Ten.
...Be, N. Y.
... Co., O.
...mbus, N. Y.
...n, Pa.
...Central Agency, N. Y.
...range Co., Ind.
..., N. Y.
...and Unionville, N. Y.

Rev. Chandler Bates, Parma Centre, N. Y.
Rev. Ira Smith Nichols, N. Y.
Rev. A... nd... ood, East-Nassau, N. Y.
Rev. Will... Clarke, Rose, N. Y.
Rev. S. W. Rose, one fourth of the time, Hanover, O.
Rev. Asa Brooks, Clarksburg, Va.
Rev. E. Jenney, *Alton*, Ill.
Rev. A. G. Morse, African Ch., Philadelphia.
Rev. M. M. Post, Logansport, Ind.
Rev. E. O. Hovey, Coal Creek and Covington, Ind.

***Missionaries* not in commission last year.**

Rev. James Eells, to labour in Ohio.
Rev. George Paage, Ebenezer Ch., O.
Rev. W. Page, Village Ch., Greenwich, N. Y.
Rev. W. A. M'Campbell, Hopewell and E...

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from **Jan. 15th, to Feb. 15th, 1834.**

Binghamton, N. Y., avails of Ladies' Fair,	240 00
Camden, S. C., C. D., per Rev. Dr. Ely,	10 00
Governeur, N. Y., Ladies' Soc. in Presb. Ch., per Mary H. Smith,	10 00
Grand Blanck, Mich., per O. Baldwin,	2 00
Greenwich, Ct., Rev. Isaac Lewis, D. D.,	40 00
Harford, Pa., coll. in Rev. A. Miller's cong.,	35 00
Jamaica, L. I., mon. con. coll., 23.25; E. Wickes, Esq., 100.00,	123 25
Mackinaw, Mich., Miss. Soc., per H. H. Sibley,	78 00
Massachusetts Miss. Soc., general fund,	235 95
Abington, 3d Parish,	53 00
Brookfield, Ministerial Assoc.,	5 56
Ipswich,	100 00
Lynn, Ladies' Miss. Soc., to const. Rev. David Peabody L. M.,	30 00
Middlesex North and vicinity, Char. Assoc.,	111 52
Millbury, Cong. Ch. and Soc., to const. Rev. Osgood Herrick L. D., in full,	92 00
North Rochester, Ladies, to const. Rev. Samuel Utley L. M.,	30 00
South Hadley Canal,	30 00
Waltham, Miss. Assoc. in Rev. S. Harding's Soc.,	100 00
Westborough, Fem. H. M. S.,	100 00
Westminster and *Princeton* D. M. S.,	150 00
Worcester, Calv. Ch.,	62 03
Milford, Pa., per Rev. E. Allen,	44 00
Montrose, Pa., per J. Lyons, of which 30.00 to const. Rev. Daniel Deruelle L. M., and 30.00 to const. Rev. Timothy Stow L. M.,	90 00
Newark, N. J., 1st Ch., Jesse Baldwin, sen. L. M., 30.00; Jesse Baldwin, jr., L. M., 30.00; subscriptions 129.23,	249 23
Do., 3d Ch., subscription,	97 40
Do., 4th Ch., collection,	6 33
New-Hampshire Miss. Soc., per F. N. Fisk, Treas., general fund,	300 00
Dunbarton, Gent. Benev. Assoc., 18.25; Ladies' do., 19.57,	37 82
Hillsborough, Individuals,	50 00
Keene, Margaret Lamson, L. M.,	30 00
Meredith, Individuals,	8 50
New-York, Allen-st. Ch., 142 subscriptions,	776 30
Bleecker-st. Ch., A. S. Norwood,	20 00
Bowery Ch., per J. A. Davenport, of which 30.00 to const. D. L. Lathrop L. M.,	250 00
Cedar-st. Ch., D. Codwise, 75.00; N. L. Griswold, 10.00; R. W. Buloid, 5; Henry Young, 50.00; W. M. Smith, 50.00; H. Averill, 30,	220 00
Eighth Presb. Ch., per Rev. H. Hunter, Friend, 3.00; G. Wesseu, 2; Friend, 1,	6 00
Laight-st. Ch., W. A. Booth, 100.00; Z. Hyde, 2.00; A. M. Scott, 5.00; A. Lane, 3.00,	110 00
Murray-st. Ch., J. R. Hurd,	20 00
Pearl-st. Ch., B. Strong, 25.00; G. W. Strong, 15.00; G. P. M'Briar, 10.00; D. S., 1.00; Mrs. Scott, 1.00; M. Weed, 2.00; A. S. Weed, 2; W. C. Weed, 1.00; Ann R. Weed, 1.00; Mrs. Gifford, 0.25; the Misses Bleecker, 5.00; Mrs. M. Rich, 1.00; collection, 10.67; L. Atterbury, jr., 10.00; A. Ogilvie, 10; Mrs. M'Mullen, 1.00; Mrs. White, 1.00; Miss H. Kennedy, 1.00; Miss Ann Duffy, 0.75, mon. con. coll., 18,42, per A. Ogilvie,	108 09
Sabbath Sch. No. 63, coll. at teachers' meeting,	4 56
Shipmaster, in part payment to the Lord for insurance on his vessel from Nov. 12, 1833,	20 00
Mr. Welsh,	3 00
Salem, N. Y., Fem. Benev. Soc., per Mrs. Elizabeth Billings, Treas.,	205 00
Vermont Miss. Soc., *Bennington*, subscription, 30.50; Benev. Assoc., 69.50,	100 00
Windham, Miss C. Bliss, 1.00; cong. coll., 6.50; mon. con. coll., 12.50,	20 00
West Greenfield, N. Y., legacy of Mrs. S. Gilbert, per J. H. Gardner, Exr.,	28 00
Home Missionary,	79 83
Friend, left at the office,	1 00
	$4475 41

K. TAYLOR, Treasurer.

Receipts of the Central Agency at Utica, N. Y., from Jan. 16th to Feb. 14th, 1834.

Augusta, Presb. Cong., 36.00; Fem. Benev. Soc., L. Beardsley, Treas., 2.00	
Young Men's H. M. S., 16.62; in part to const. Rev. A. P. Clark L. D.,	61 62
Clinton, Cong. Soc.;	37 98
Fairfield, Presb. Cong., per Rev. E. Barnes,	11 94
Hamilton College, young gentlemen,	14 71
Holland Patent, Presb. Cong.:	11 01
Little Falls, Rev. J. J. Ostrom,	1 00
Mount Vernon, per Rev. H. P. Bogue,	18 00
New-Hartford, Rev. C. Bushnell, 1.00; Presb. Cong., 64 08,	65 08
Norway, Presb Cong., per Mr. Townsend,	8 00
Orville, Presb. Cong., per G. Freeman,	35 07
St. Lawrence Co. D. M. S., per Rev. O. P. Hoyt,	76 00
Utica, Bleeker-st. Ch., in part to const. Rev. A. T. Hopkins L. D.,	20 17
Whitesboro', Presb. Cong.,	56 86
Subscription, in part to const. Rev. Daniel Newell and Mrs. Newell Life Membs.,	10 00
	$447 38

Receipts of the Western Agency at Geneva, N. Y., from Jan. 10th, to Feb. 8th, 1834.

Bath, Ladies' Aux.,	30 00
Bristol, coll. in part,	11 25
Canandaigua, th. coll.,	60 75
East Cayuga, Ladies' Aux., to const. Rev. Octavius Fitch L. M.,	30 00
Hammondsport,	5 00
Hector, Ladies' Aux.,	10 00
Junius, in part,	4 00
Kennedy'sville, coll.,	9 00
Newark, balance,	2 00
Ovid, Presb. Cong.,	100 00
Owego, Rev. C. White's Cong., of which 60.00 to const. S. Jones and C. B. Pixley Life Membs.,	87 00
Palmyra Village, Ladies' Aux., 20.00; coll. in part, 17.78,	37 78
Prattsburgh, Sab. coll.,	79 00
Rochester, 1st Presb. Cong.,	222 19
Romulus, Presb. Cong.,	50 00
Rush, L. Kingsbury,	1 00
Seneca Falls, balance,	7 00
Sodus, Ladies' Aux., 13.00; coll., 7.59,	20 59
Starkey, Fem. Benev. Soc.,	16 00
Wheeler, Presb. Cong.,	9 00
Wolcott, Presb. Cong.,	13 75
	$815 14

THE

ERICAN PASTOR'S JOURNAL,

OR,

SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ISSIONARY'S RECOLLECTIONS OF THE WEST.

cumstances which I am about while they show how strong harden the heart and ruin nd how a Christian can die, mend, I trust, the American ssionary Society to a wider bountiful patronage.

. was a woman of more than ttractions, a member of the urch, tenderly nurtured, near of London. Her husband, been a man of wealth, and e, in his own country, came, rs since, with his wife, and and small estate, to this Eden e then supposed it. Here, he western paradise, and went, suit, with high hopes, to Mi- There, on his first arrival, he l with a Mr. ——, who kept rd's home, and who seemed bottles to have lost his con- In such society, Mr. G. was dled into wretchedness. Re- came too late. Not until he self without means, reduced ss, and abandoned by those been the means of his ruin, ake to the horrors of his situ- work was impossible—bor- uld not—to beg was more ould endure. The cries of ng children, accustomed to m the cradle, and the be- gony of the wife who had and parents to follow him Atlantic, became insupport-

in the afternoon of a dark, y, that we heard a feeble our door. The eldest son of —, a lad about fourteen years maciated, and almost breath- stood before us. His father, ad gone; the children were *and the mother, with an in- t few days old,* was unable to provide for their necessities. He wanted help; and tears flowed in streams down his pale cheeks, as he told his simple, honest tale of wo. It was now evening. The rain poured fast upon our roof; the wild wind howled loud through the forest. The wretched family were nearly two miles from my home, as the path then run, in a small log house, on the bank of the river, away from neighbours, and at a distance from the road. There were swamp, and hill, and wolves, and thickets, and darkness enough on the way. The path too was very obscure, running in one place over the swollen river, on split logs, laid on feeble stands, placed in the very current of the stream. The boy likewise, was already exhausted, wasted as he was with want and the ague. He, therefore, continued with us until morning; but long before the sun arose, the infant sister had perished in its mother's arms. No earthly friend was there, so far as my information extends, to sympathize with that afflicted family; no kind physician came to relieve their miseries; the poverty of that humble dwelling could procure no comforts, no alleviation to its wretchedness.— The mother lay amid the gloom of that death scene, and felt the last struggles of her little one, and heard its feeble gaspings after breath, until the work was finished, and she was left to think of husband, and England, and her dear distant parents. And then she took the infant, and by the glimmering of the coals on the hearth, she closed its eyes, and kissed its cold forehead, and gazed, as mothers only can, on its young features.

The second morning after this death, myself and family went down to attend the funeral; and such a scene of melting wretchedness I never before witnessed. There sat the mother on a chest, in one corner of the room, dressed in her mourning garments,

brought from England, which looked still darker, when contrasted with her pale countenance. There was a richness and elegance about them, which strangely contrasted with the poverty of her dwelling, and which made the scene to us the more affecting, as it reminded us of her former abundance. She wept not, however; she complained not; she made no apologies. There was an imposing dignity, and an attractive sweetness in all her movements. I could have gazed for ever, as I then thought, on the bright brilliancy of her eye, swimming in a tear of joy, as it looked up, forgetting all things else, to where her infant was an angel.

There lay the corpse, dressed in its clean white linen, brought too from the scenes of former plenty, which reminded us of the garments of the redeemed in heaven. It was an infant skeleton, whose sunken eyes, and little attenuated limbs, proclaimed the unnatural famine through which it had passed into eternity; and there were two other children on the naked floor, shivering with the ague. We wept and prayed, and went to the place of burial. The mother, feeble as she was, accompanied us to the grave, and assisted my wife in bearing the corpse, as I drove the horse. Only four of us constituted the funeral procession. There, among the forest oaks, under the eye of God, we placed the little one in the ground, and covered it over for the judgment day. One long deep sigh of suppressed agony, such as nature sometimes makes, when the last tie which binds it to the earth, is burst asunder, is all I remember to have heard from this suffering child of God, as the stones began to rattle on the coffin.

A few months after, I preached her funeral sermon. Her multiplied afflictions on the one hand, and her high holiness on the other, were too much for her strength. She sunk like an overburdened vessel, under the immensity of her load.

But often before she died, did she express her gratitude to God for the consolations afforded her through the ministrations of the A. H. M. S. You visited her through your missionary when sick; relieved her when distressed; made her dying pillow soft; and protected her children when she was gone. They all were well provided for; memorials of her gratitude are left behind. She is a star, we trust, in the crown of your rejoicing above. Who will not aid an institution which thus befriends the afflicted? We see, too, how the Christian dies, and the drunkard pours wormwood into the cup of domestic happiness.

ONE SINNER DESTROYETH MUCH GOOD.

A—— was an infidel, open and rancorous in his treatment of all revealed religion. To the poison of his principles was added the corruption of a vicious life. And yet, though he commanded no *respect* in the village of his residence he had a great deal of *influence*. He had a vast fund of low wit, and could sing bacchanalian songs with such an effect, that sober and sedate men in passing the open window of the bar-room, would often pause to listen, and he must be grave indeed who could pass on without smiling even at the ribaldry which his heart detested.

A—— had several children, whom he brought up in ignorance, maintaining that learning only made people knaves and hypocrites. His only son grew up in person, mind and life, like his father. His daughters——but what could be expected under such parental training? The eye of virtue followed them not long, for they walked in other and devious paths. In the same street with A—— lived three men in humble life, with growing families, and though they were all at first above adopting his habits, or approving his principles, yet he was such a good hand at fishing, and so well knew the resorts of the watery game, that he was always with them in the skiff; and he could so beguile the long evenings in the winter, that they would often send for "a quart," to tempt his stay in their shops, that they might listen to his witticisms, or join in the chorus of his songs. As the result, all three became infidels without knowing why, intemperate without knowing how; and the poison spread through their families, and corrupted their whole influ-

Thus these four households, ·ising between thirty and forty to all appearance were ruined is world and the next. Not one :m, so far as the writer knows, lid well in a worldly point of or gave the faintest evidence of . And where the deadly influ- s to stop, is known only to him nows all things. Verily, "one destroyeth much good."

A STEAM-BOAT SCENE.

[Furnished by a Clergyman.]

'as about ten o'clock at night, I went on board the steam-boat –, on the Alabama river. All red quiet and orderly, excepting bar, richly furnished with liquors, ·isible, and a table spread with at one end of the cabin, was be- g to be surrounded by a group t sort of gentry who are denomi- in the common parle of the west, s. Wearied with the fatigues of ay, I retired immediately to rest, erth remote from the above table, ept soundly, until the bustle of orning awoke me. On rising, I d a large number of passengers spectable, business-like appear- emerging from their berths, or y dressed for the day, and mingled hem was the group of *rowdies* or s, whom I had observed the is evening. They were now easi- inguishable by their "redness of and lounging attitudes, though ffected to be orderly. As my anced over the company, I saw single face which was familiar to All were strangers to myself, if each other, and hardly a word ttered, until a gentleman near hile pulling on his boots, which complished with some difficulty. eming not a little agitated, vented dignant feelings as follows: "I rprised that a boat of so much tion as this will allow, on board, candalous practices. I do think ·ageous that gentlemen who pay money for a quiet and orderly ge, should be so intolerably an- by gamblers. Some of these *nen*," said he, ("I suppose they emselves gentlemen,) have kept onstant *row* during the night, so that I presume no one, in this part of the cabin, has been able to sleep at all. For myself, it has been impossible to rest, and I do think it is insufferable." "Well," said a little mock-gentleman, a young strippling, with swollen eyes, and bloated face, uttering an oath as he raised himself up to reply, "well, *I believe in gambling; and that's about all I do believe in.*" Then he uttered another oath, with an air of swaggering impudence, disgusting in the extreme. Until now, I had felt pained with the petulent manner in which the respectable stranger had administered his reproof, and had begun to tax my ingenuity for some expedient to improve his spirit, without diverting him from the faithfulness of his intentions. But the profane and blustering reply which his remarks had now elicited from the young gambler, irresistibly drew me into sympathy with himself, and kindled an indignation, which, as it appeared to be richly merited, I did not care to restrain. I felt, that one so lost to decency and to shame, required rebuke rather than kindness, and faithfulness rather than caution; yet a sense of my responsibility as a Christian, enabled me to suppress the violence of my feeling, and no sooner had the young man closed the remark above related, than I replied with firmness and decision, "do you not also believe in *drinking, and swearing, and lying, and fighting?* These usually belong to the same category with *gambling*, and cannot well be separated. If you make the latter an article of *faith*, you ought surely to embrace all the rest, and believe in *every thing that is irreligious and vile.* With *gambling alone* your creed is very imperfect, sir!" The emphasis with which I said this, overwhelmed my antagonist with confusion. Every countenance in the cabin was brightened with a smile, save the young gambler and his companions, several of whom grumbled at once, and with oaths, "We have as good a right to our belief as you have to yours." "Doubtless you have," I replied, "and you will take the consequences of your belief, but you will please not to inflict them upon your orderly fellow-passengers, who, I presume, entirely differ from you in opinion." An expression

of approbation was heard from several gentlemen, and the company of gamblers seemed to feel that they were "used up." One after another they slunk away, and accommodated themselves on the forward deck, leaving the orderly passengers in full possession of the cabin. A topic of conversation was thus introduced, on which I was happy to find there was but one opinion. We rapidly made each other's acquaintance, and the pleasure and profit of the passage was much increased by the occurrence which separated us from those who disturbed us, and impressed upon each of our minds the ruinous tendency of habits of gambling and dissipation.

The result of this occurrence has deepened my impressions of the duty of boldly rebuking scandalous practices on all suitable occasions, and though I cannot quite approve of the manner and apparent spirit of my stranger friend, or of myself, in this case, yet I have no doubt that the effect was better than we could have hoped for from the mild and cautious treatment which, in other circumstances, might have been more blessed. Let, then, no array of opposition deter the Christian from the discharge of his duty, and that too at the very time when circumstances favour its performance.

P. C. S.

TREATMENT OF AWAKENED PERSONS.

It is a truth readily acknowledged in reference to the maladies of the body, that great discrimination is needed by the physician, lest for want of rightly discerning the type of the disease, he apply the wrong remedy, and thus injure, instead of healing his patient. The same remark is as true in reference to him who is called to "minister to a mind diseased," and prescribe the remedy of the gospel to a soul convicted of sin. The following incidents in the early religious experience of the writer, are believed to have been the cause of greatly protracting the period of his impenitence, and rebellion against God.

I had for a long time felt deeply solicitous for my eternal welfare. I read the spiritual and searching books of Alleine, Baxter, Doddridge, and others; a dozen times in a day, perhaps, I bowed my knees in prayer, but all without gaining any relief. I *now* perceive the cause of my disappointment was, that the only motive of all these services, was to work out a righteousness of my own—that I might bring a sacrifice, upon which I could "bid the Almighty look and be satisfied." In this state of mind, I applied to a spiritual adviser. After hearing my relation, instead of sifting my motives, or even inquiring very closely into my exercises, he said, "Persevere, my young friend, perhaps God will meet you with a blessing. I believe you are not far from the kingdom of heaven." Ah, how sweet was that flattering word to my proud heart! How sweet, and how fatal, too, to all gracious impressions! The Holy Ghost had been urging me to distrust myself and my own doings, and to despair of every thing but the gratuitous mercy of Christ; but my injudicious friend revived my confidence in the hopefulness of my case, and of course I did not cast myself on the Saviour, nor renounce my sinful works. As a consequence, I lost my seriousness, and passed many years in impenitence.

Again the Spirit of God awakened me to think of eternal things. Deeply distressed, I repaired to the study of a minister, and asked him with real earnestness, what I must do to be saved. "All I can say to you," he replied, "is what the Holy Ghost has said, 'Believe on the Lord Jesus Christ.'" I could not reply, for I knew those were the very words of the Bible. But to me, they conveyed no idea of my duty, notwithstanding all my reading. I had no conception of what it was to 'believe.' Such was the subdued, ready temper of my mind at that time, that I am persuaded I could have been easily induced to cast myself on the Saviour, had the minister told me what kind of an exercise faith is, and given me some illustration of the manner in which the sinner yields to the claims of his Maker. As I turned away from his door, a feeling of despondency came over me, and I mentally exclaimed, "O that I knew what it means; that some one who *has* believed, would explain how it was!" I went away without light. X.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VI. APRIL 1, 1834. No. 12.

MONTHLY CONCERT.

PRAYER FOR HOME MISSIONS.

In articles adapted to the "*Monthly Concert of Prayer*," our attention has usually been directed especially to the interests of Foreign Missions. We meet on these occasions to pray for the conversion of the world, and the wants and miseries and eternal destinies of six hundred millions of heathens irresistibly rush upon the mind. These, in the darkness of their habitations, and the blindness of their devotion to idols, are the farthest removed from the light of life, and their remoteness from all existing centres of sanctifying influence, seems to indicate that they will probably be the last to be subdued by the conquests of grace. When, therefore, we contemplate the conversion of the *whole world*, our minds fasten with peculiar interest and solicitude upon these promised and ultimate trophies of the Redeemer's universal victory. The confidence of our faith is that when he shall have the *heathen for his inheritance*, every part of the earth will be his possession. It is proper, therefore, that the conversion of the heathen should be first in our thoughts when we pray, because this involves the universal accomplishment of the Saviour's purposes of mercy. This is the grand end and aim of the Christian profession. But in execution, or attainment, the *means* must necessarily precede the *end*. That end is glorious, but it is afar off. Mountains are piled and oceans spread between us and its attainment. We cannot, therefore, leap at once, to the conclusion of all the labours involved in our profession. These labours must be *performed*, and that glorious *end*, though it be first and brightest in our thoughts and desires, and though it present the most commanding motive to action, must nevertheless, be *last* in execution, and be reached by a long succession of steps, bringing us nearer and nearer to its attainment. Thus the traveller reaches the end of his journey. It is the *last* step, and that only, which attains his object. Thus the builder erects his edifice, by stone upon stone, and it is only the *top* stone thereof that he can bring forth with rejoicing in the perfection of his work. Thus too the Christian church must build the house of the Lord in all nations. It is only by successive advancements that this glorious end is to be attained; and every stone in the building must be laid by some man, by some agency which God *has appointed*. When we pray, therefore, for the conversion of the world, we should not forget to supplicate the blessing of God upon

all the subordinate agencies by which this is to be effected. Agencies now existing and others that are needed should be brought in review, and warmly urged before the throne. These are the points upon which the whole enterprise rests, and if they fail, the car of salvation will cease to roll.

Not the work of Foreign Missions alone should absorb the mind and move the heart to pray, but the labours of every pastor, and every evangelist, who lifts up his voice in Christendom, and every form of benevolent effort, in whatever part of the earth it is exerted, should be embraced in our supplications, and the more zealously pleaded in proportion to its claims upon our own agency.

Fervent and effectual prayer is not only the expression of earnest desire, but it is essentially connected with a deep feeling of personal responsibility. Our hearts, therefore, should be most deeply interested in objects which claim our present personal efforts. We desire the conversion of the world. But how shall we promote it? How so effectually as by doing, with our might, what our hands find to do? While all should labour for the good of the whole, each individual is bound to assume that portion of the work which is most convenient, and to which his talents and relations are best adapted. And in regard to whatever should engage our labours, it is our duty to pray. It is therefore directly promotive of the high and large design of the Monthly Concert, for Christians to pray for revivals of religion in the churches to which they belong, and the conversion of souls in the land where they dwell. These are the fields upon which a wise Providence has planted them, and which furnish the readiest and the happiest facilities for the exertion of an immediate personal influence upon the advancement of that cause which is destined to subdue the whole world to the obedience of Christ. In the present state of the world and of the church, few comparatively can be spared to labour personally among the heathen. But to the friends of the Redeemer in nominally Christian countries, the field is open and inviting. Here no ocean is to be traversed, no new language to be acquired, but each in his own neighbourhood, in his own city, in his own state or nation, and in his own tongue, may enter at once upon the work.

On considerations like these we found our appeal to the friends of missions, to pray for the blessing of God, and the outpouring of his Spirit, upon nominal Christendom. Jerusalem must be enlarged before she can become the joy of the whole earth. Christendom needs to be *christianized* before the light of her example can be expected to act with desirable effect upon the heathen, and "the spirit of missions must evangelize the church, before the church will be prepared to evangelize the world." The conversion, then, of a nominally Christian country, though it be a less work than that which lies beyond it, the conversion of all nations, may yet present stronger claims to the present exertions and prayers of its Christian inhabitants, because, as a means to an end, it may be indispensable, and while the former is neglected the latter cannot be attained.

In this view of the relations of the church to the world, the importance of *Home* Missions in this country cannot be too highly regarded. And yet in the *usual* exercises of the Monthly Concert, in many places, this interesting topic of

Francis and Washington, een days, and in that time -two sermons, and tem- missionary addresses. I white to the harvest—es- irst of the above named contains perhaps, eight tants.

E GERARDEAU.

situated on the Mississip- ve the mouth of the Ohio, I was informed, a popu- 200—but has no church ation, and few professors nd but little preaching. ed one sermon at night. ball-chamber, one quarter on perhaps present. Rare- y feelings more drawn out perishing people. The at- lemnity were such that I the presence of the Spirit. I found the mother of the I was staying deeply af- individuals were known to tate of mind, and I could at if the preaching of the be faithfully continued successive days, there was expect a precious season from the presence of the the morning with great re- ention this as a specimen ssionary who traverses this tantly experiencing. *Cape vicinity constitute an im- iting field for missionary ght to be occupied imme-* Catholics have purchased 40 and some buildings on the er, and expect to erect a nent.

JACKSON.

ng night I had engaged to sson, the county seat, con- 00 inhabitants; but having ewhat of a warm discussion ne citizens on temperance, best to have it out in a law- o instead of preaching I lec- erance to a very respecta- ve audience. It has become actice to lecture on temper- think I can do more good hing a sermon; and these means rare. It seems al- s undertaking, to preach the a people so *long as they* are *y drinking*. Jackson would *t preaching-place* for the *l be at the Cape*.

APPLE CREEK, AND THE REV. MR COWAN.

The next day (Saturday) and Sabbath I preached for Br. Cowan at Apple Creek, 12 miles farther in the interior. He is sustained by the Assembly's Board of Missions, and has been very much blessed in his labours. His church consists of 200 members; there are not far from 200 children in the different Sabbath schools connected with the church. He had previously given me a warm invitation to spend a Sabbath with him as I passed through that region, and the opportunity I embraced with the greatest pleasure. For *the time being* I laid aside *your* commission, and *he* gave me one to act for the A. B., so I preached to his people on the great principles of benevolence. It was a refreshing season to my own soul, and I hope not entirely without profit to them. A large portion of the agents pass by missionaries located like Br. Cowan, off from the principal travelled routes, and consequently when one calls to sympathize, and converse, and *labour*, he is received with such open arms as to render the visit doubly interesting.

REMARKS ON THE LABOURS OF THE REV. MR. SADD, AT FARMINGTON AND VICINITY.

I spent a Sabbath with Br. Sadd at Farmington, preached five times, and delivered one temperance and one missionary address. He is much encouraged in his labours. He very wisely took strong hold of the temperance cause, and it has made cheering advances. A man, with whom I spent a night on my way there, told me that Farmington was "*the most temperate place he ever saw.*" But in all such places the missionary, at the outset, has to toil on in the midst of so many obstacles and discouragements that he needs all the patience and firmness of nerve that fall to the lot of poor human nature, and then he will sink, without large *measures of the grace of God.*

A MISTAKE CORRECTED.

It is a very great mistake, and one somewhat prevalent too, that in the Valley of the Mississippi, good may de done by the *wholesale, and with very little effort.* Not a few doubtless have supposed that, if they could be once planted here, they should become like so many luminous bodies, and that, *even if they were* to remain stationary, there would be a spontaneous emission of light sufficiently copious to secure the most desirable results. Hence many Christians remove to this country under the impres-

spots too are left uncultivated. Hence the population is exceedingly sparse, and the stated means of grace but seldom enjoyed. There appears now, however, to be a growing desire to enjoy the benefits of a preached Gospel. The possession of this blessing will, from the scattered state of the population, be attained only at considerable expense. There appears to be a wish to enjoy its privileges; and to this end, some few are willing to make great sacrifices. But men qualified in will and intellect to preach Christ and him crucified, cannot be procured. This portion of the Lord's vineyard is mourning over the want of labourers. It was in view of these facts, that the southern section of the state was chosen as my field of labour.

About twelve or thirteen weeks I have spent in the extreme southern section of the state, (St. Mary's and its vicinity.) The population within 30 or 40 miles of St. M. are entirely destitute of the means of grace, excepting an occasional sermon from the circuit rider, whose field of labour is very extensive.

The moral aspect of things has been greatly changed in the southern section of Camden co., within the past two or three years. This is chiefly to be attributed to two causes: a revival of religion, about the commencement of the year 1832, and the successful operation of the Temperance reformation, which though undertaken with unfavourable auspices, has since become popular, and partially triumphant. But there is much yet to be effected in behalf of the last mentioned cause. It has, however, gained the approbation of many influential men; and it is to be hoped, it needs only the enlightened and untiring efforts of its friends to insure its ultimate and complete success.

AFRICAN CHURCHES.

In St. Mary's there are one Presbyterian, one Methodist, and one African church. The latter has no supply, but depends entirely on the gratuitous efforts of the two clergymen of the other churches. While there, I preached to the blacks every Sunday evening, and occasionally met them during the week; and rarely have I had an audience in which I felt more deeply interested. These African churches are multiplying throughout the country, and will no doubt, under God, effect much good. Masters are willing to have their slaves instructed *respecting* the salvation of their souls.

I have never yet encountered any difficulty in getting access to the slaves of a plantation. Most masters are *desirous*, that their slaves should enjoy the benefits of a preached Gospel; and some few are willing to incur the expense of providing them a regular ministry, if a suitable man could be procured.

ALABAMA.

The *Rev. E. O. Martin*, lately commissioned to this state, has arrived, and commenced his labours, with encouraging prospects. The following is from his first report, dated *Greenville, Butler Co., Alabama.*

I labour here one half of my time; the other half thirteen miles above this, where a church was organized last summer, by Rev. Mr. Stratton. It now consists of about twenty-five members, who are comparatively active. They have a Temperance Society in the settlement, of eighty members, a Sabbath school, and since my arrival, I have organized a Bible class of fifteen members.

It is a new settlement, the people just opening their farms, and building, &c., and generally poor, yet they will probably raise about one hundred dollars toward my support. The church in Greenville numbers about forty, but I am sorry to say there is not the same activity as above; still our prospects are encouraging. We have made an appointment for the commencement of a Sabbath school next week. Mrs. M. attended last week the first female prayer-meeting that was ever held here. She has also commenced a small school for young ladies, with encouraging prospects. The means of education have been very limited here; but there is quite an interest manifested at present. Some of her scholars are members of the church, and we hope to bring them forward to be useful. My duties are arduous, but I hope, through the blessing of Him, who has said, "Lo, I am with you alway," to do something for the glory of his name, and the salvation of souls.

MISSOURI.

Several of our missionaries in this state have been signally blessed in their labours the present year. Their reports are highly interesting in general, but have brought us nothing worthy of publication during the last month. The following is from our agent for Missouri and Illinois,

The Rev. Theron Baldwin, Jacksonville, Illinois.

In his report of a late visit to Missouri Mr. B. says, "in the counties of Cape

nat time a little more than

NG FIELDS OF LABOUR.

eter, and Winchester, all in art of this county, are now by the removal of the Rev. Jacksonville. They present, ry important field of labour. et a meeting-house in Naples ring, and are ready to pledge dollars per annum towards a minister. Morgan county ably from 1,600 to 1,800 in- l as yet we have done but lit- ad we the men, a number of night be planted to great ad- his week I expect to assist mcott and Jenney in the a church, fourteen miles lton. They wish brother preach a part of his time I have spent a Sabbath in wn, and by request, lectured e, on Saturday night. A formed of fifty members. gen has since organized a of thirty members, and these rsons who emigrated to Illi- state of New-York last fall, on a prairie. Among their hey selected a spot of ground tage; and they are now pre- ct a house for public worship. uses are not yet built. They n Sangamon town for the they have started a Sabbath , and are making arrange- ve a number in operation in next season. They keep up gularly every Sabbath, and week. I spent a most inte- bath with them. It is a de- tacle to see Christians, who this country, make such a ient. Since my visit, I have rgent request to go and labour v days with them. They need and will be able, probably, to one half his support for the Brother Porter, of Chicago, me that they desired him to you for a minister at Hickory re he preaches a part of his e wished me to raise my voice ne object. It is an inviting ox River, above the rapids of the few devoted Christians (with well acquainted) have formed around which the materials of ll *no doubt rapidly gather.* *week since, I received a letter der county, containing* an urgent request for a minister for a church, which Messrs. Turner and Hardy formed. Collinsville, and Marine settlement, are also now vacant. They will probably be able, *unitedly*, hereafter, with the help of the *parsonage* in Collinsville, to give a minister his entire support. Thus you see how the fields continue to open and brighten in Illinois.

From the Rev. Cyrus L. Watson, Rushville, Illinois.

I have, within a few days past, found three or four persons among the people of my charge, who trust that they have passed from death unto life, and several others, among whom are some of the most interesting young men of the village, are under serious impressions. Our school-house is crowded every Sabbath with deeply attentive hearers, and we are pained from time to time with seeing persons compelled to go away for want of room. If we had a house sufficiently large, I have no doubt that my audience would be doubled. I do hope that we are about to be visited with a time of refreshing from the presence of the Lord. Christians are beginning to awake, and to feel for the interests of Zion. Our prayer meetings are attended better than formerly. Our Sabbath school was never so interesting as at present. It has recently received a large accession of both teachers and scholars, and we shall be compelled to divide it soon, or cease to collect the little wanderers, for our house is already filled to overflowing.

The temperance cause is progressing. The Methodist brethren have recently come forth to our aid, and by their influence given to it a good impulse.

We have determined to build a brick meeting-house, 40 by 50 feet, and one story in height. It will cost at least $1,200; seven hundred of which have been subscribed. If the remainder be raised, some of us must make sacrifices, which we are unable to bear. I feel, however, that it *must be done*. A committee are collecting materials for the building.

INDIANA.

From the Rev. M. H. Wilder, China, Jefferson Co., Ind.

As an evidence that your former assistance has not been lost, I give the following view of the church in this place. Three years ago we had 17 members. The catalogue now numbers 56, of whom

sion that it is *vastly easier* to do good here than in older communities; and when they discover their mistake, they often experience a strong revulsion of feeling. I have no doubt, however, that the same amount of labour bestowed here, when viewed in its present and *remote* results, will accomplish a great deal more than where the state of society is *fixed* and the public character already formed; for we have to deal more with first principles—with the elements of society; and, though a blow here and a blow there, on the scattered materials out of which is to be constructed the great building which we wish to erect, seems of little use; yet, when the structure has risen, we find perhaps that that blow spent its force on the very *corner stone*, and gave character to the whole!

TRIALS AND ENCOURAGEMENTS OF MISSIONARY LABOUR.

It often, not to say *generally*, happens when a missionary *commences* his labours in this country, that the scene is so changed from that to which he had been accustomed, that he finds a chill coming over his feelings, and he can scarcely resist the impression that by coming here he has *actually and greatly narrowed his sphere of usefulness*, and he finds the regret stealing in, that he had chosen this as his field of labour. Instead of a spacious church, filled with worshippers, he makes his first attempt, perhaps in a cabin, surrounded by a mere handful, and there is a mountain upon his spirits, and he exclaims, how contracted are my opportunities for influencing minds! Instead of a field white to the harvest, waving around him, he finds that the very forest must be felled, or, what is worse, the briars and thorns that have been the result of some previous cultivation must be cleared off, and the ground broken up, and the seeds scattered; and then comes the trial of his faith, as to the future harvest! Here is his hope, and hence must be derived his principal consolation! The harvest, however, will come, and it never fails to bring with it an entire revolution of feeling and change of views, with regard to the importance of this field of labour. Hence, no Christian is prepared for successful action here, until he can fasten his eye upon *remote* results, and from them derive motives to present exertion. The truth of these remarks is exemplified in the experience of almost every missionary, and in every field of labour in this country. The impression that *the missionary* has not his obstacles, and *trials*, of serious character, is a very false one. For reasons too obvious to mention, he cannot state them with freedom to the *public;* and hence, they are unknown except by private correspondence and personal observation.

A MISSIONARY NEEDED.

At two of Mr. Sadd's preaching places, White-water and Castor, which are 15 miles apart, an additional missionary is much needed. At White-water alone, he states that there are 100 families and that 400 people would come out to meeting. The population is mostly German.

AN ACKNOWLEDGMENT.

I wish you to acknowledge the receipt of ten dollars from J. B., of B. This old man had never been known, except on one occasion before, to subscribe more than five dollars to any object. But he listened to my sermon with very marked attention, and at the close of the meeting, subscribed ten dollars for the support of Mr. D., and then, of his own accord, handed me the above sum for the A. H. M. S. I had been telling the people, that the spirit of benevolence was not to be hemmed in by town, county, or state lines, but must flow over the world; and as he handed me the note, his countenance lighted up, and he remarked that he was "but a mote in creation, but he wished to do a little, out on the large scale."

PROSPECTS AT POTOSI.

I spent one Sabbath at Potosi, by request, from the Rev. Mr. Allen; preached six sermons, and delivered one temperance and one missionary address. He has a church of about twenty-five members. Three years ago, there was but one Presbyterian professor in the town, and that one a female. They have now a very neat and commodious house for public worship, erected at an expense of $1,600; and though *their minister relies entirely on them for his support*, and they are in debt $700 for their house, they contributed $15 25 to the A. H. M. S. This was done after a fervid appeal from brother Allen in favour of the object. I love to record such examples, as they will show to eastern Christians that the West will not always call on them for aid.

I have rarely laboured in any field where a wider door appeared to be open than in that portion of Missouri. May the Lord of the harvest send forth labourers into that harvest.

ILLINOIS.

From the same.

I reached Jacksonville, after an absence of two months and three days, having

privileges of the East. This has
ıe; and I can say, "*it is more*
› give than to receive." But the
of God has been beyond all this:
een so gracious as to draw nigh
During one week we held prayer
every evening but one. On the
the meetings were solemn and
—they are so now. Two young
a hopefully come out on the side
ord; and a number, who had been
., have united themselves with the
The people have been so prompt,
all call for not half of my allow-
n you this quarter.
› many things to write, which I
er to a future time. Recommend
ests of churches in this region,
›erishing man, and the destiny of
ıtry, and of a world that lies in
ess, as wrapt up in that of this
Vest, to the prayers and the liber-
hat land of gospel privilege where

CANADA.

SOMETHING DONE FOR CANADA.

›wing communication is from the Rev. G.
s, of Montreal, dated Feb. 12, 1834—We
to state that the individuals recommended
onage of the A. H. M. S. have been ap-
› suggested by Mr. Perkins, and it is hoped
oon be on the field. After the first three
trust the Canada Home Mission Society
e to sustain these labourers, and that oth-
found to join them. May the Lord speed
r their work and labour of love.

I saw you in New-York last
nd since the welcome visit of Mr.
'e have been earnestly desirous of
missionaries.—At length, we
›ned the Rev. *A. J. Parker*, of
L. C; who is well acquainted in
ıships, and in New England, to
few weeks in ascertaining the
ility of procuring them.
result he has found *four*, whom,
›wn personal acquaintance, and
ırate investigation, he esteems
ified to become missionaries in
ry, and who are willing to enter
of labour.
stations into which they must
ced are now, the people without
ion or churches, the expense of
ng them, and of sustaining them
d, till the people can become ac-
with them, and willing to sub-
thing for their support, will be
ble. We hardly feel able to de-
at expense with the prospect of
continuing a partial aid after they shall have become permanently located.

To one of these gentlemen, Rev. Mr. Kellogg, of Albany, Vt., we shall forward a commission immediately, and all his expenses we shall defray. There are three others whom we wish to introduce. *Rev. Joseph Curtiss* of Windsor, Vt., to go to Lenoxville and the adjacent towns. *Rev. Orlando G. Thatcher*, Bradford South, New-Hampshire, to go to Stukely and vicinity.

Rev. Jubilee Wellman, of Warner, N. H., to go to Milbourne and vicinity. If they were already on the ground, and with people able to do something, we should not hesitate to assume the responsibility of giving them the remainder of their support. But for the reasons given above, the expense will be more than we can well sustain, without some help.

We calculate, that if we should give each one a commission for three months, and for that time assume the whole responsibility of his support, as we must do, and as you would know that we must do, if you knew the circumstances of the case, the expense for the four would be about $400. We should then, for the first year after their location, be obliged to give them $150 each at least.

My object in writing now is to ascertain if your Society would co-operate with us; and the proposition we have to make is this: Let your Society give these three gentlemen a commission for three months to those places named, with the ordinary allowance for that time; at the end of that time the people will be prepared to take some measures to retain and support them.

Then, if your Society chose to retain them, application could be made to you; If not, application could be made to us, and we will then take them off your hands. Our Sunday school will support one. Perhaps in no way could you more effectually aid us.

We feel that this is a peculiarly favourable time to obtain that ministerial aid which we have been so long seeking.

AND YET THERE IS ROOM.

If these four missionaries come, there will then be *three* more places whose wants are very pressing.

Stanstead.—We have passed by this, because we understand that Mr. Storrs has promised to send a man there. Next to Montreal, it is the most important station in the province.

Hull.—A house of worship built; a church organized. Mr. Nichols laboured there three years with excellent effect. Left on account of ill health. Situated

on the Ottawa, 120 miles above Montreal. We have lately received a most pressing and affecting application for a minister from there.

Rawdon.—About 40 miles from Montreal, north of the St. Lawrence; a new town. The people are just beginning to erect a church, and are very desirous to obtain a minister. The Catholics have built a church, and have drawn some of our people into it.

At these places there must be stanch men, willing to labour among the poor, the wicked, the ignorant, in the midst of the woods. But let them remember they are laying foundations for many generations.

PENNSYLVANIA.

From the Rev. Joel Campbell, Honesdale, Pa., March 3, 1834.

A QUARTERLY REPORT.

Since my last report, we have been favoured with some hopeful conversions to the Saviour. We held a protracted meeting in December; the church was revived, and between twenty and thirty souls were hopefully born into the kingdom of God's dear Son.

Since that meeting our congregation has been full and solemn, and divine truth has appeared to be attended with the influences of the Spirit.

A YEAR'S INCREASE.

During the year past, we have received into our church twenty-three. Seventeen by profession, and six by letter.

Some, who have recently indulged the hope of pardon through Christ, have united with other churches; and there are a number who have not yet united with any church, most of whom will, probably, connect themselves with us.

IT IS ENOUGH.

As the term of my commission expires on the eighth of the present month, I would say, that our congregation will, henceforth, sustain the Gospel here themselves.

A GRATEFUL RETURN.

At a meeting of the male members of our congregation, I was requested to return their hearty thanks to your Society for the aid which has been granted for the support of the Gospel in this new village; and, at the same time, I was requested to say to you, that they would consider themselves bound to make returns for your kindness, and would remunerate, as they had ability, the amount received, and even more than the amount.

In taking my leave of your Society, whose missionary I have been from the day I entered the ministry, I would express my best wishes for your prosperity; nor shall I forget to commend you to the Great Head of the Church in my prayers and supplications.

I am still your servant, to labour for your prosperity, and shall rejoice in your usefulness to immortal souls.

RESULTS OF FIVE YEARS IN HONESDALE.

Your efforts to plant the Gospel in this village have not been in vain. Five years ago I formed, or rather organized this church; five male, and four female members composed the whole number. We, at once, established a Sabbath School, Temperance Society, Tract Society, and Bible Society, all which have increased in numbers and influence from that time till the present. Weekly prayer meetings have also been regularly sustained—and our little church has grown and flourished beyond our expectations.

There have been added within five years, fifty-one by profession, and forty-one by letters from other churches. Our village, for the first two years, remained very small, scarcely a dozen families in the whole congregation; and, as the village increased a little, there were churches of other denominations formed, so that our *particular* society has remained small. When we consider, however, how greatly the Lord has blessed us, in all our efforts for his cause here, we are encouraged to go forward and praise him for his free and sovereign grace.

MISCELLANEOUS.

CATHOLIC SEMINARIES IN MISSOURI.

The following is from a correspondent in Missouri, whose statements are worthy of entire confidence. Surely it is time for Protestants to ponder these things in their hearts, and awake to the spiritual interests of the great West.

"In Perry county, Missouri, is the Catholic seminary, or rather cluster of seminaries, called "*St. Mary's.*" The whole consists of a collegiate department, a department for those who are to enter the priesthood, and a convent about one fourth of a mile from the other buildings. In the college, there are about 130 pupils; in the seminary, about 20; and in the convent and female school, 30 or 35. They have a library of perhaps 10,000 volumes, and a large stone church going up.

Catholicism is certainly taking deep and extensive root in that part of the state. Perry county contains about 3000 inhabitants, about half of whom are Catholics.

They are starting another establishment a few miles from Perryville. Wherever they find an orphan girl about the country, they take her up and educate her;—and, generally, her adherence to them may be considered sure. A lady told me with tears, of the conversion of one sister to the Catholic faith, as the result of her having been sent to the convent, while two others had received such a bias that way, that she now trembles for them. A family in the neighbourhood of the seminary, offer to board a Protestant female teacher gratuitously, for one year, provided any society will make up the remainder of her support, that she may teach a free school.

The Catholic sister said to one of the others, that if she refused to come into the Mother Church, the blood of her soul would fall upon her own head. I was told, that they teach at this seminary, that *it is right to tell a lie in order to make proselytes.* It was also stated, that a large majority of the Protestant females who attend that school become Catholics. Six cases were mentioned, that had occurred within a single year. Before these individuals went there, the declaration was solemnly made, that no influence would be used to make them Catholics; but in the face of this declaration, no means had been left untried to bring them over to that faith.

CATHOLIC MIRACLES.

The priests make pretensions to the power of working miracles; even Mother Benedicta, at this convent, is said to have sprinkled some holy water at night on a bed of peas that had almost been devoured by insects, and in the morning the insects were dead and the peas restored to their natural freshness and vigour; and this is related to the scholars as a miracle.

The following ridiculous story is circulated among the scholars as an undoubted fact: That after Francis Zavier had been seated in a church for some centuries, where the breath left the body, which still retained all the freshness of life, the Pope sent to have that right arm, which had baptized so many, cut off and taken to Rome. But the instruments shrunk back and refused to perform their office. The Pope then sent a letter to the dead body, and it was read in its hearing, when at once it stretched out its right arm, which was then cut off and sent to Rome!

From the Cincinnati Journal.

AN ACRE OF CORN FOR HOME MISSIONS.

Mr. Brainerd,

Some weeks ago, I was travelling among the higher waters of the Big Miami, and met a man of no considerable property, who had just conveyed a full load of corn to town, drawn by six horses, which he contributed to the A. H. M. Soc. He rented two acres of good land last spring to a neighbour, for half the crop, and when it was gathered, transported it to town, and was selling it for thirty-one and a fourth cents per bushel, and told me that he designed to subscribe $5,00 in addition to this donation.

Will you have the goodness to ask your subscribers if there are not some hundreds of farmers in this fertile country, who can devote a few of *their* acres the coming year to the same object, and thus pour thousands into our treasury, next autumn, to aid in the supply of the destitute churches in the West.

The Lord is smiling upon us, and giving us success. One whole church, the other day, subscribed $400, which was about $4,00 each, to this one object. The gold and silver are the Lord's, and blessed be his name, that he is opening the hearts of his people, to contribute it for the furtherance of the Gospel.

Affectionately yours,
H. LITTLE,
Agent of the A. H. M. Soc. for the Western States.

Appointments by the Executive Committee of the American Home Missionary Society, from Feb. 15th, to March 15th, 1834.

Missionaries not in commission last year.

Rev. Roger Adams, Oneida, N. Y.
Rev. Wm M'Cord, to go to the West.
Rev. J. Curtis, to go to Canada.
Rev. O. G. Thatcher, do.
Rev. J. G. Kanouse, to go to Michigan.
Rev. Robert Brotherton, Bethany, Giles Co., Ten.
Rev. Thos. Donnell, Bellevue, Mo.
Rev. Lyman Barrett, 2d Presb. Ch., Howard, N. Y.
Rev. Adams W. Platt, 1st Presb. Ch., Fayette, N. Y.
Rev. —— Powell, Newstead, N. Y.
Rev. O. Johnson, Woodhull, N. Y.
Rev. M. H. Wilder, Versailles, Ind.
Rev. N. H. Harding, Oxford, N. C.
Rev. Ferris Fitch, to go to Ohio.

Re-appointments.

Rev. W. H. Cooper, Wampsville, N. Y.
Rev. Reuel Kimball, West Leyden, N. Y.
Rev. O P. Hoyt, 3d Presb. Ch., Utica, N. Y.
Rev. S. Sweezey, Florence and Williamstown, N.Y.
Rev. Wm. Lewis, Darrtown Ch., Ind.
Rev. Jubilee Wellman, to go to Canada.
Rev. I. Flagler, 1st Cong. Ch., Hopewell, N. Y.
Rev. Asa Johnson, Nunda, N. Y.
Rev. B. B. Drake, Brooklyn, Cuyahoga Co., O.
Rev. David Smith, Wood Co., O.
Rev. Jeremiah Porter, Chicago, Ill.
Rev. Henry Little, Agent at the West.
Rev. Wm. Graham, Mount Pleasant, O.
Rev. Jonathan Kitchell, Essex, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Feb. 15th, to March 15th, 1834.

Bellevue, Mo., J. Rynd, per Rev. T. Baldwin, 10 00
Bloomfield, N. J., coll. in part, 73 04
Brooklyn, N. Y., 1st Presb. Ch. in part of coll. and sub., per D. Wesson, Treas., 105 00
Brunswick, N. Y., sub., 49.50; mon. con. coll., 25 54, 75 04
Cairo, N. Y., Amasa Mattoon, L. M., 30.00; mon. con. coll., 37 25, 67 25
Caldwell, N. J., coll. in part, 43 63
Canada, Friend of Home Missions, 2 00
Catskill, N. Y., donation, 10.00; Charles Sturtevant, L. M., 30 00; Samuel L. Penfield, L. M. in part, 15.00, 55 00
Chester, N. Y., Ch. and Cong., per Mr. Van Tuyl, 2 06
Connecticut Miss. Soc., Rev A. Savage,
New Haven, Fem. Miss. Assoc. of central Sab. Sch., per Miss G. A Daggett, Treas., 50 00
Stonington, Fem. Asx., per Miss Sheffield, Treas., 15 00
Cozzackie, N. Y., Abraham Van Dyck, 50 00
Cutchogue, L. I., Cong. Ch., per Rev. Mr. Young, 6 50
Deposit, N. Y., Eleanor Wheeler, L. M. in full, 20.00; G. Seymour, 5.00; A. Wheeler, 1; Dr. Higgins, 5; S. Wheeler, 1, 32 00
Dover Village, N. J., per Rev. B. King, 11 13
East Nassau, N. Y., Rev. Almon Underwood, L. M., 30 00; Ch. and Cong., 11.00, 41 00
Fort Ann, N. Y., Ch. and Cong., per Mr. Van Tuyl, 5 00
Frankfort, N. J., 1st Presb. Ch., per Rev. E. F. Dayton, 20 00
Greene Co., N. Y., Miss. Soc., per E. Hawley, Treas., 50 00
Ithaca, N. Y., Young Ladies' H. M. Soc., 1st Presb. Ch., per Miss Parker, Treas., 140 00
Jefferson, N. Y., Lydia Boyce, L. M. in full, 20 00
Lawsville, Pa., per Rev. J. M. Rowland, 2 payments, 38 48
Maine Miss. Soc., *Cabot*, Mrs. S. J. Fisher, 1 00
Massachusetts Miss. Soc., viz.:
Amesbury, W. Chase, per. C. Whipple, 10 00
Northampton, from property of a deceased youth, per Hamp. Ch. Dep., 5 00
Uxbridge, Sab. Sch. Con. 4 00
Newark, N. J., 1st Ch., mon. con. coll., 75 00
2d Ch., coll. in Ch. and Cong., 88 41
3d Ch. coll. in part, 33 00
New-Providence, N. J., mon. con. coll., 23 00
New Providence, Ill., Rev. J. C. Campbell, 2 02
New-Rochelle, N. Y., Mrs. H. Brewster, Miss S. Brewster, Mrs. H. M. Lester, and Mrs. S. Lester, 25 00
New York, Beecker-st. Ch., D. W. C. Oliphant, 100 00; Fem. H. M. S., per Mrs. Roosevelt, Treas., 169 00; Young Ladies, per Miss Aspinwall, 74.00; mon. con. coll., per M. Wilbur, 12 35 359 35
Cedar-st. Ch., J. W. Leavitt, 100 00; R. Leavitt, 100 00; C. St. John, 25.00; E. Field, 10 00, 235 00
Chatham st. Chapel, coll., per J. H. Colton, Treas., 21 45
Eighth Presb Ch., A. G. M., 2.00; Rev. H Hunter, 3 00, 5 00
Laight-st. Ch., W. Chauncey, 10.00; W. L. Husted, 1.00, 11 00
Pearl-st. Ch., J. M. Morrison, 1.00; R. Akman, 5 00; the Misses Beecker, 1 00; Miss Johnson, 2.00; W. C. Sparks, 3.00, 12 00
Second Avenue Ch., Ladies, to const. Rev Holis Read. of Ahmednugger, India, L. M., per Rev. J. A. Murray, 30 00
A Lady, left at the office, 3 00
Ohio, per Rev. H. Vandeman, 97 00
Orange, N. J., 1st Ch., collection, 22 71
2d Ch. do. 22 76
Oyster Ponds, L. I., Cong. Ch., per Rev. P. Robinson, 14 00
Philadelphia, 5th Ch., H. M. Assoc., per G. W. M'Clelland, Treas., 84
Pierpont and South Canton, N. Y., per Rev. A. Taylor, 10
Pleasant Grove, Ill., a Methodist brother, 5
Potosi, Mo., coll., per Rev. T. Baldwin, 15
Poughkeepsie, N. Y., mon. con. coll., per J. Bowne, 19
Princeton, N. J., Presb. Cong., per Rev. Dr. Rice, 28
Rockaway, N. J., Fem. Cent Soc., 28
Sandy Hill, N. Y., Mrs. C. Gibson and family, 19
Sing Sing, N. Y., Miss M. M. Prime, Mount Pleasant Sem., 19
South Orange, N. J., mon. con. coll., 14
Stephentown, N. Y., Ladies' H. M. S., 13.56; Presb. Ch. and Cong., 13.50; per S. V. R. Jolls, 26
Vermont D. M. S., viz.,
Sutherland's Falls, West Rutland, mon. con. coll., per Rev. L. L. Tilden, 10
Waterford, N. Y., Ladies' Miss Soc., per Rev. Mr. Brown, 12.00; H. James, savings from New-Year's entertainments, 6 00, 19
Webster, Mich., C. G., in part L. M., 30
Whitehall, N. Y., Ch. and Cong., per Mr. Van Tuyl, 25
Windham, N. Y., Deac. Osborn, L. M. in part, 30
Home Missionary, 25

$2282 0

K. TAYLOR, Treasurer.

Receipts of the Central Agency at Utica, N. Y., from Feb. 14th to March 14th, 1834.

East Coventry, Presb. Soc., per Rev. Mr. Butts, 11
Florence, per Rev. S. Sweezey, 10
Mexico, Presb. Soc., 7
Mexicoville, Presb. Soc., 10
New Haven, do. do., 10
Oswego, do. do., 16.00; Fem. Asx. Soc., Mrs. Brewster, Treas., 4.50, 20
Pulaski, Presb. Soc., 13
Rome, 1st Presb. Soc., J. W. Bloomfield, 37
Sandy Creek, Deac. Duncan, 5
Sherburn, Presb. Soc., 15
Skaneateles, Ladies' Sew. Soc., per Mr. Brace, 9
Vernon Center, Presb. Soc., 30
Whitesboro', Presb. Soc., per Deac. Babbrook, 10
Williamstown, per Rev. S. Sweezey, 7

$227 0

Receipts of the Western Agency at Geneva, N. Y., from Feb. 8th, to March 4th, 1834.

Auburn, 1st Ch. Benev. Assoc., 22
Aurora, Presb. Cong., 22
Berkshire, 11
Canandaigua, Miss Betsey Chapin, 10.00; Th coll., bal., 12.00, 22
Cohocton, Presb. Cong. balance, 16.54; Ladies' Aux., 7.00, 23
Geneseo, Rev. John C. Lord, semi-annual payment to support one missionary in the West, 30
Genoa, 1st Presb Cong., 20
Homer North, mon. con. coll., 12
Leroy, Ladies' Aux., 12.00; coll., bal., 2.00, 14
Livonia, Aux., 21
North Bristol, Presb. Cong., 22
Pittsburgh, to const. Mrs. Frances B. Rudd and Mrs. Eunice Clary Life Membs., 60

$[illegible]

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

"HIS DUST IS PRECIOUS."

[Furnished by a Clergyman.]

"Do you see the end of that coffin, there?" asked the venerable sexton, as we stood by the large opened vault of the —— Presbyterian Church. "It is William H's. I have removed it near the door, that I may always see it when I go down. Precious dust is that."

The partiality of our sexton for William H. is not singular. A large number of the church and congregation remembered him with the same affectionate interest. The whisper often goes round with painful satisfaction, on our repeated visits to the house appointed for all living, "that is *William's* coffin."

It is now almost seven years since William, then a youth of sixteen, became a teacher in our Sabbath School. He had been apprenticed as a mechanic. It was his privilege to have from infancy the prayers and instructions of a pious parent; but as yet he had not learned by the grace of God to appreciate their value, though his amiable manners and good moral character even then evinced that his Christian training was not lost upon him. His connexion with the Sabbath School introduced him to a circle of pious companions, who appear from the first to have enjoyed his affectionate confidence. It was on occasion of a New-Year's lecture, preached to the youth of the congregation, that William received his first permanent religious impressions. The subject of the lecture was David's advice to Solomon, recorded in 1 Chron. xxviii. 9.—which William made up his mind prayerfully to follow. Nor was he left to draw back from this purpose. After a few weeks of painful anxiety to secure his salvation, he began to exhibit good evidence of having experienced the new birth; and after a suitable time, was admitted to make a public profession of his faith in Christ.

William had not received an expensive education. He possessed not the advantages of wealth, or superior talents. It might naturally have been asked, what can this poor boy do, with such slender resources, to benefit his fellow men? But he had a mind to work for God, and the Sabbath School afforded him precisely the field which he desired; he became a regular and active member of the teachers' prayer meeting. Nor was he long in distinguishing himself as a teacher. Always at his post, during the hours of instruction, and in their meetings for business and prayer, he soon acquired a practical knowledge of the system and economy of the school, which rendered him competent to any service. The secret of his success is doubtless to be found in the singleness of heart with which William devoted himself to this department of Christian benevolence. He manifested no apathy to other pious enterprises. I never observed that he was desirous of urging forward this one to the disparagement of any other; but in this he seemed to have found his appropriate sphere for labour, and to have resolved to labour while his day should last.

From the time of his conversion till the spring of 1832, William remained the active friend of the Sabbath School. He had entertained, at one time, some thoughts of seeking an education for the Christian ministry. The distant prospect of such a work evidently accorded with his feelings: he desired it much; but evinced the most cheerful submission to Providence, when he was constrained to forego this desire. In the mean time, God was pleased to pour out his Spirit upon the congregation. Many of the children and youth, and not a few in the Sabbath Schools, were visited by the saving influence. None laboured more faithfully, or with more success, in recommending the Gospel to others, than did William H. It will create no

dissatisfaction among his fellow teachers and professors, to say, that he stood in the very front of the diligent and acceptable laymen, whose privilege it then was to be co-workers with Christ, as well as faithful helpers of their pastor. Among the converts were several that found employment in the same shop with William. Some were his fellow apprentices. There is good reason to believe, that his exemplary deportment and Christian faithfulness to them, had no small agency in this blessed result.

The time was now approaching, when this devoted youth would complete his apprenticeship. His friends entertained high expectations of his success in the world; while those who most valued active piety and zeal for God, saw in him a future ornament and pillar of the church. But the ways of Providence often contradict the wisdom of our calculations. William had enjoyed only one week after completing his minority, before he exhibited symptoms of a fatal disease. For some time hopes were entertained of his recovery; but no means availed to eradicate his complaint, which, after a short time, settled down in a fatal consumption. The grief occasioned among his family and nearest friends, on this unexpected change in his prospects, cannot be easily described. He alone of all remained perfectly calm and cheerful. He had not been slow to understand the nature of his disease; nor did he take any pains to conceal from himself or others the probable result. It seemed but his one desire to improve the time which yet remained to him for doing good unto all. His heart was still in his beloved Sabbath School. To that he resorted every Sabbath while he had strength, and long after his emaciated form and hollow voice excited the most serious apprehensions for the consequence of his efforts.

"There is one thing," said he to his friends, "that must be done. I feel as if I could not die in peace without seeing the room back of the lecture room fitted up for the accommodation of the infant Sabbath School." He *set immediately* about the work; and *in a few days* the consent of the trustees was obtained, the materials purchased, and staging erected according to his wish. It was truly affecting to see the interest with which he watched its completion. Still it remained to perfect the organization of the Infant School. And though unable to set up more than a small portion of the time, he undertook to make out for it a more regular and perfect catalogue of the names. The number was large, but he contrived to husband his strength, so that with much labour and exhaustion he accomplished his design. The catalogue was finished. He said, as he gave it to his sister, "I have now done my last work."

I have stated that William was calm and cheerful in prospect of his death. His religion had from the first partaken largely of the benevolent spirit of doing good. Accordingly, he maintained a walk singularly consistent with his holy profession; and while he was often heard to condemn his unfaithfulness, never *appeared* to lose, in any considerable degree, his zeal for Christ, nor to fall into painful doubts respecting his spiritual state. His course was steadily onward in the way of life. When I made my first inquiries respecting his hope of heaven, in view of his probable decease, he replied, "I feel that I am a great sinner, and destitute of all merits in myself, but he is faithful that has promised; and I think 'I know in whom I have believed.'" He conversed freely with his friends on the subject of his dissolution. No one heard him express any complaint, or let fall a murmuring word. He evidently had no fears of dying. When his last hours arrived, all was peace; so that it can be said of him that he fell asleep in Jesus, and has left the impression on every mind, that where Jesus now is, there is his servant also.

Such is a brief narrative of the Christian course of him whose memory is associated in the mind of many with the prosperity of one of the largest Sabbath Schools in our land. It may serve to illustrate the manner in which humble individuals, without pecuniary means, or other considerable resources, without even the advantages of experience, can render themselves extensively useful to the church and the world. It will fully explain the reason

why he is remembered with so much interest, that William's coffin has been removed to the door of the vault. Many unite with the pious sexton in the feeling, that HIS DUST IS PRECIOUS. E.

INDEPENDENCE IN JUDGING OF RELIGION.

[Furnished by a Clergyman.]

"I should be glad," said an anxious and pious mother to me, "if you would have a conversation with my son on the subject of religion." "Why so?" I inquired. "Because," she replied, "he appears to be getting into a strange and dangerous way. He has always, till now, preserved the character of an industrious, amiable, and moral young man. He has enjoyed good opportunity for learning, and is fond of reading; but of late he has taken to attending infidel meetings, is becoming full of new notions, and very positive in them. Were some one to converse with him, who knows more than himself, it might possibly do him good. His aunt and I have done what we could, but we seem to have little or no influence with him."

Such a request from a mother, seemed to claim my immediate attention. I mentioned the time when I would meet her son, and have, if agreeable to him, the conversation she proposed. The hour arrived, and I was enabled to fulfil my appointment. A short time after my arrival at the house of the good woman, her son came in, with a book in his hand, which he had just procured from a public library. He did not seem in any way averse to the interview. The conversation commenced with the character of the history he had procured, and led, not unnaturally, to some remarks on the value of real, practical knowledge above fiction. Something was also added, respecting the comparative importance of the information afforded us in the sacred volume. At this point, however, the young man evidently began to demur. He was asked whether he had ever read the Bible through, or even so much of it as the New Testament. He answered frankly, that he had not. "Where," I inquired, "*do you attend church on the Sabbath?*" *The reply was no less frank, that he went to no religious* meeting, but had been accustomed for some time back, to visit T——y Hall, and hear *discussions* on the subject of religion. A doubt was expressed whether the meetings he had named were such as became the Sabbath, or accorded well with the subjects which were sometimes attempted to be discussed. He replied, that he wished always to understand both sides of a question before he made up his mind; that, while he did not profess himself an infidel, he had his doubts, and would not take any thing upon trust. "It seems then," I observed, "that your plan is, to follow up these meetings till you have satisfied yourself respecting the claims of Christianity to be of God, and, after that, to act in accordance with your decisions. But, what if, in the mean time, your course should be arrested by death?" "I don't know," he answered, "how that could be helped. It is impossible to believe without evidence; and I must be allowed to judge for myself. "True," it was replied, "you must have evidence that the Scriptures are the word of God, before you receive them in that character. My objection to your course is, that it will not, probably, introduce you to the evidence in question. You acknowledge that you have never read so much as the New Testament through in your life. Now, it seems to me, that instead of acting the part of true independence, and judging for yourself in this case, you are actually giving up your judgment to be determined by these debaters; many of whom, let me tell you, must be poorly qualified for their employment. What would you think, for example, of the judge, who should go to his tribunal without having consulted, or even read the law on which his decisions were to rest, under the impression, that it would be quite sufficient to know what the counsel had to say on both sides? Would this course be safe for him? Would he act with an independence becoming his station?" The bearing of these questions was evidently seen and felt. My young friend acknowledged, that he had never before taken this view of the subject. I accordingly resumed. "My desire is," said I, "that you should be more truly independent, and judge more for

yourself in this matter than you have proposed. I would have you immediately commence the study of the Bible, beginning with the New Testament, with the object of forming your own opinion of its contents. You have no necessity to gather up an opinion upon trust. It is not the method you would pursue in judging of the history which which lies before you, or of any other book. No more should you decide, either for the Bible or against it, upon such uncertain evidence. Rather *investigate* with all care, implore wisdom from God, and decide as becomes a man who is not afraid of the truth. I am aware that infidels and sceptics rarely or never pursue this course. Very few of them have a definite and thorough acquaintance with the claims of revealed religion. But I do very much doubt the honesty of thus condemning what they have never read, and certainly cannot understand. You would not consider yourself warranted in passing such judgments on any book or subject, and I hope will not follow their example."

Such is the substance of a conversation, which appeared to have a good impression on the mind of a respectable and promising young man. It resulted in the assurance, on his part, that he would follow the advice which had been suggested. I have since learned, that his attention has actually been diverted from those discussions by which he was likely to find his perplexities and scepticism increased, to those more appropriate instructions which are connected no less with manly virtue than with true religion. W.

INTOLERANCE.

Said a Protestant to his female servant, who was exhibiting the most extravagant fondness for his infant child, "S——, in case the Catholics should become more numerous and powerful in this country than the Protestants, and should regard it their duty, as they have done in some other countries, to put to death whole families, and even the inhabitants of entire villages, could you find it in your heart to deliver up that dear little babe?" The question was unexpected. For a moment she gazed at the face of the infant with an expression of the deepest affection, which seemed to say, "no, never." It was, however, but for a moment. After a mental struggle, she replied, "*Why, you know it would not be right for me to favour heresy.*"

THE WICKED REPROVED BY THEIR OWN WICKEDNESS.

A useful and laborious Agent of the A. H. M. S. in the West, in describing the condition of a destitute but long inhabited village, makes the following remarks:—

"This town has formerly had a reputation for more than ordinary wickedness, but I saw no evidence that this was its present character, and an extensive desire was manifested for preaching. There is no doubt that both individuals and communities may proceed to such lengths in iniquity as to become *frightened at themselves*. In such cases there sometimes springs up a desire for the very institutions of religion, which, on the whole, they hate, and which they are, as it were, compelled to solicit, from their *known tendency to reform society*."

When villages and neighbourhoods are thus reproved by their own vileness, and have become satiated with the pleasures of sin, that moment is especially favourable to the introduction of the Gospel. If neglected then, there is danger that some new form of infidelity will take its place, and the last state of the people be even worse than the first. Many settlements in our country are, at the present time, in the condition here described. They have arrived at that crisis, when they are ready to be blessed by the Gospel but, neglected now, they will become twice dead, and irretrievably lost. Let then, the voice of their cry pierce the heart of the friends of missions, let ministers and churches feel that this is the time, the set time, to bestow the blessings upon hundreds of places where the foundations of error are broken, and the people are waiting for something new.

THE

HOME MISSIONARY,

AND

AMERICAN

PASTOR'S JOURNAL.

Go,.....PREACH THE GOSPEL..... *Mark* xvi. 16.
How shall they PREACH except they be SENT?...*Rom.* x. 15.

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REV. ABSALOM PETERS,

CORRESPONDING SECRETARY OF THE AMERICAN HOME MISSIONARY SOCIETY.

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THE HOME MISSIONARY.

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INTRODUCTORY REMARKS.

RELIGIOUS periodicals and newspapers have become so numerous, and the matter which they contain is so often gleaned from the same fields, or borrowed from each other, that the most intelligent readers have of late regarded it a waste of time and of means to avail themselves of more than one of each kind. This one, if it be a leading one of its sort, and industriously supplied from the columns of others, is usually found to contain most of the important information furnished by all of the same class. These remarks are applicable to newspapers and other periodicals devoted to the circulation of intelligence of the same general character. In selecting from these, the choice of the judicious reader will be directed to that which contains the largest amount of the most wisely selected general intelligence, and this choice will only be varied by his personal interest in the local information furnished by other publications, nearer at hand, and more conveniently obtained. But there are other periodicals of a less miscellaneous character which occupy exclusively their appropriate fields, and through which alone the full amount of the information which they contain is to be derived. Each of these is devoted to a single specific object, and the lack of it cannot be supplied by other papers, however excellent, devoted to general intelligence. None, therefore, who desire to possess connected histories of these objects, should fail to procure the periodicals which are especially designed to promote them. Here there is no alternative for those who would be duly informed in relation to the objects proposed. Of this description are most of the publications conducted by our national benevolent societies. The "*Missionary Herald*," for example, published by the "*American Board of Commissioners for Foreign Missions*," is a work which should be possessed and read by every friend of the cause to which it is devoted. A part of its contents, it is true, is usually copied into the religious newspapers, but its place is far from being supplied by any of those whose pages are enriched by its various and interesting intelligence. A similar distinction may be claimed for our own publication. The "HOME MISSIONARY AND AMERICAN PASTOR'S JOURNAL," is the only periodical of the kind now published in the United States. Like the "*Missionary Herald*," it is wholly concerned with intelligence derived through the operations and correspondence of a great benevolent society, and to *American* Christians, it would seem that the field from which its pages are supplied, and the object to which it is devoted, can not be less interesting.

As to the ability with which our work has been conducted, we have nothing to boast. We do not hesitate to say, that it has been a faithful and correct intelligencer of the doings of the Society, and of the most important labours and successes of its missionaries; and such we promise it shall be hereafter. As far also as our multiplied and increasing labours will allow, we shall endeavour to bestow more attention on this publication in future, and make it more select and interesting, and this object will be promoted by the progressive enlargement of the field of the Society's operations, and the consequent greater variety of materials. The single design of the work will continue to be, as it has been, to awaken and combine the interests and efforts of the friends of Home Missions, on behalf of the sublime and glorious object for which this Society exists, and in the prosecution of which it has been so signally blessed; and while we pray for increased prosperity to the cause, we pray also for MORE READERS. The price of a subscription for this work, (*one dollar per year*,) is nothing in comparison to the interest which we hope to awaken in the minds of all such as will diligently peruse it.

Much of the zeal, and liberality, and union, with which Christians in every part of our country have come to the help of this Society hitherto, we believe is to be attributed to the information spread before the public in the *seventy-two* numbers of the *Home Missionary*, which compose the *six* preceeding volumes. In entering upon the publication of another volume, our exhortation to the friends of the cause is that they will listen to the appeals of the Society and the voice of its missionaries, through this periodical, from the thousand congregations where they labour. Let every friend, whose eye may fall upon this number, and who is not otherwise furnished with the work, send us his *dollar*, in advance, for the volume. Then in the light of the intelligence which it shall communicate, let him mark the progress of the cause through the coming year. Let him contemplate the present and constantly increasing enlargement of the Society's operations, and the blessings which attend them, and contrast these with its small beginnings only eight years ago. Let him survey the field opening before us, as the work advances, and inviting the labours of the friends of Home Missions. Let him reflect upon its importance to the future millions of this great nation, whose conversion seems an indispensable prerequisite to the conversion of the world, and few, we believe, who shall be thus conversant with the cause, its claims and its prospects, will fail to give it their sympathies, their prayers, and their liberal contributions.

MONTHLY CONCERT.

THE limits of our present number will not allow of an extended selection of intelligence. We therefore present the following extracts from a letter, recently received in New-York, from Rev. H. Read, of the American Mission to the Mahrattas, in India, dated

Ahmednuggur, Aug. 29, 1833.

Since I last wrote you, I have had but little else than a tale of wo to tell. No one sooner than yourself would sit down to listen to the story of a mission-

ary's afflictions, or be more ready to drop the tear of sympathy into the cup of his sorrows. But I will not put your patience to the test. Sheets would not contain, were I to write in detail, the more serious trials which we have recently experienced; such as have arisen from sickness, death, and losses by robbers, fire, and the tempest. Much less would a volume suffice to record the ten thousand petty annoyances, perplexities, and unmentionable trials, which we daily experience on account of the depravity and sordid superstition of the people among whom we live. They lie, cheat, deceive, steal, flatter you grossly to your face, slander you without mercy behind your back; are strangers to gratitude; care for nothing but to get your money; believe any thing but the truth; worship any thing but the true God; in general, show not the least inclination to investigate any subject, either religious or scientific, whether it relate to their shasters, or ours, that they may know from evidence what is true, and what false. With a *very few* individual exceptions, they will not hear us preach after the novelty and curiosity of the thing have worn away, unless they do it as a condition of service, or in the hope of getting service. Our school teachers, our pundits, and indeed all in any way in our service, or connected with us, are required as a condition of service, to attend our place of worship on the Sabbath, and at other specified times. The inmates of the poor-house are virtually, though not formally subject to the same rules. They well understand that we expect them to attend. They are fed from our hands, and of course wish to secure our favour. Several of these poor creatures have, I trust, been savingly benefited by the word of life which they have heard, and are now, we hope, voluntary hearers. This account of the matter materially comports in general with all I have seen and heard of other stations. We generally have more or less occasional hearers present at our religious services. Some, seeing a collection of people, are drawn in from curiosity; others have heard of our new doctrine, and are attracted by novelty. Some will stand at the door five or ten minutes, and after hearing a little, and talking to their fellows more, will cry out, "who knows any thing about such matters?" and will wag their heads, and go away. Others will come within, and if they can get the "highest seat," will sit with a perfect air of indifference, if not contempt, for fifteen or twenty minutes; then walk out as abruptly as they entered. The former are generally of the lower, the latter of the higher castes. Others will sit during the whole discourse, sometimes listening with apparently profound attention; sometimes as listless as the mud walls that surround them. This class of occasional hearers are sometimes seen on the second day. Thus you have an imperfect picture of one of our worshipping assemblies. Those who attend in compliance with our regulations, or as a condition of service, are orderly during worship, and comply with our wishes as to form in worship. They will find excuses for absenting themselves, if possible. The voluntary hearers come and go, stand or sit, and do as they please, provided they do not disturb our worship, or interrupt the discourse. They are, however, allowed to ask questions during the reading or exposition. This frequently leads to interesting discussion.

As an *example of the excuses* which some of these people will make to avoid coming to hear the Gospel preached, take the following: I had a pundit some months ago, a learned Brahmin, a gentleman Hindoo, a priest, who pretended *his* mind *soared above* every thing mean, and who abhorred lying and deceit. This man had racked his brain for weeks to invent excuses for not coming to our place of worship on the Sabbath. At one time, his wife was sick; at another time, a friend from abroad had called on him; and again, some friend was in distress, who must be relieved. Sometimes he succeeded in satisfying me, sometimes I expressed suspicion. At length I told him I believed he was deceiving me, and I should no longer receive excuses of this kind, without some proof of their correctness. The next Sabbath he was absent again. Immediately after the close of the morning service, he came, with a downcast look, and the very image of grief sitting on his countenance. My heart softened into pity as soon as I beheld him, and before he told his tale, I most readily, in my heart, forgave his absence; for, said I, poor man, you now have lost your dearest friend. Though scarcely able to speak for grief, he said his child, his *only child*, his ONLY SON was dead! My conscience accused me of having done violence to the poor man's feelings in this hour of distress; that I had been so rigid as to have him think that he must come to me to render an excuse on the present occasion. But to make amends, if possible, I took my Mahratta Testament, and poured into his wounded spirit the precious balm. He became more composed, acknowledged the superior excellence of the sacred Scriptures in affording comfort in the hour of affliction, and went away apparently calm, and grateful for the consolations I had administered. After the days of *purification* for the dead had past, he again returned to service. I occasionally alluded to his affliction in that delicate manner which the acuteness of his feelings seemed to require. For you know, a Hindoo almost worships his male offspring, especially his *only son*. Months passed away, and the poignancy of his grief somewhat abated. He would, however, frequently refer to the sad catastrophe with much feeling. Judge then, between me and this man, when I tell you, that the child is *still alive and growing* up in the nurture and admonition of his parent!!! The story was all made up, and the grief all feigned, to avoid hearing the Gospel but one day!

CORRESPONDENCE OF THE A. H. M. S.

NORTH CAROLINA.

From the Rev. A. D. Montgomery, Red House, Caswell Co., April 1, 1834.

During the three months from December 13th, 1833, to March 25th, 1834, I have attended 74 meetings, some of which have been very small, many of them very interesting, and I trust profitable. In the 74 meetings there were 41 sermons preached, and at least 20 hopeful conversions.

In February a protracted meeting was held at the Harmony church, and continued eight days. The results were glorious—many were brought to inquire with deep solicitude, "men and brethren, what must we do?" Some, we trust, gave their hearts to the blessed Saviour. Among the converts there were three physicians, men of high standing in society. This meeting has done much good; I trust it will be felt many days, yea years to come. There is more of the spirit of the Gospel among Christians, more brotherly love, more cha-

rity among different denominations. The attention to preaching since has been more serious, more decent; the congregation more orderly. The Rev. Daniel Baker, whose praise is deservedly in all the churches, did the principal part of the preaching and exhortation during the meeting. Other brethren, and very excellent brothers too, were in attendance.

MISSOURI.

From the Rev. Cyrus W. Allen, Potosi.

The following remarks accompany an application for aid to the church of Potosi, which, we need hardly add, has been granted. Mr. Allen, immediately after the close of his education at Andover, was for some one or two years employed in Missouri as Agent of the American Tract Society. In this service he travelled extensively, and became deeply interested in the religious condition and prospects of that state. He left the employment of the T. S. to devote himself to the work of the ministry, as a preacher of the Gospel, and confident of the affections of the people where he was invited to labour, though destitute of property, he resolved, if possible, to sustain himself without the aid of any Missionary Society. Thus, with no other support than the small contributions of the scattered and fluctuating population of a mining district, in the *far west*, he has nobly persevered in his useful labours, until he is at length reduced to the alternative of leaving the field, or of consenting to an application to the A. H. M. S. for aid in his support. Let the Christian reader contemplate this case, and say whether we have done right to grant the aid requested. Let him reflect, too, that we have made this and many other pledges, with an empty treasury, and have no other resource from which to fulfil them, but the contributions of the benevolent. If the heart feels, let the hand bestow the means which we so much need, to carry on this interesting and important labour of love.

"I have laboured in this place a year and two months. I came at the earnest request of the elder of the church, who is a benevolent man, but who is beginning, only, to recover from a stroke of Providence, that stripped him of all his property. He has been a friend, and so much of a support, that were it not for him, I could not have continued. The church is small, and but few of them are able to contribute any thing considerable towards defraying my expenses. I have usually preached twice, often three times a week, and attend prayer meetings. Have generally visited and preached to a destitute church, about twenty miles distant, once a month; and two or three times visited another, between forty and fifty miles distant. Have several Sabbath schools under my eye, and branches of the benevolent societies. The church in this place was formed of *six* members, about six months before I came here. It had ten, when I arrived; it now has thirty, and there have been several additions to the Salem church, which I attend monthly. We have built, not quite completed, a brick meeting-house, fifty-two feet by thirty-two. The whole cost will be about $1600. About half this amount is raised among us, and our friends around us. Our prospects are better than they ever have been; and growing still better. The expenses of the house, and other embarrassments, render our church unable to do but little for me at present. All the members of the church except four families, live out of town, though the sentiments of many of the most intelligent residents here are with us. My expenses, since I came here, have been nearly two hundred dollars out of pocket. You see I cannot live so. And my mind is made up that unless I can get aid, *I must leave Potosi, and the state of Missouri.* I have forborne, because I have been very unwilling thus to write. But the alternative is of a character, I suppose, that ought to be known. I am willing to live, and labour, and die in Missouri, but I am *not* willing to be in debt, without the means or prospect of paying. I love my people, and I believe they love me; and if I should remain, I believe in the course of a very few years, they will not need or ask the aid of the A. H. M. S. or any other society. This place is to be, in my opinion, the centre of a larger mining district than Galena. New mines are opening constantly, of the richest kind.

"Some posts are more expensive than others, and in a community of flint hills, and mineral holes, where there are more consumers than husbandmen, and where every kind of produce brings a higher price, and finds a readier market than in St. Louis, it is not easy to live without some funds."

ILLINOIS.

From the Rev. Asa Turner, Quincy, Adams Co., Ill.

When I came here, three years last fall, there were in the town and vicinity Bap-

tists, Congregationalists, and Presbyterians, in all nine, who would co-operate with us, and unite with five others in forming a church. When I left, in the spring of 1832, for the east, our church numbered forty; since that time the germ of two other churches has been set off. These with those who have removed left twenty-six. Since that time thirteen have united by letter, ten by profession; four stand propounded for our next communion; and some others I think will unite with us.

The temperance cause progresses well. The temperance jubilee was a very interesting day. Many of our citizens who are not professedly pious, manifest a zeal in the cause truly commendable.

When I look and see the change God hath wrought among us, I have great reason to rejoice. The number of inhabitants is about the same now it was two years ago. The Indian war, cholera, &c., have retarded the settlement of the place. The county then had but few inhabitants; it is now filling up fast with an industrious, enterprising class of citizens; and the probability is that the town will greatly increase the coming year. While the number of inhabitants has remained about the same, our congregations on the Sabbath are more than five times as large.

From the Rev. Lucien Farnam, Princeton, Putnam Co., Ill.

A TABLE SPREAD IN THE WILDERNESS.

On the first Sabbath of last month we had a communion season. Brother Kirby assisted me. Our usual place of worship was crowded. Six were admitted to the church on certificate; others would have united, but had not letters. This was the first season of the kind which the little church had enjoyed in this remote land. God indeed spread a table for us in the wilderness; it is not yet three years since this very soil was stained with the life-blood of its occupant, shed by savage foes. The number of communicants was considerable; they were of different denominations, and seemed to be sweetly melted down at the goodness of the compassionate Saviour. It was a precious season to our souls. To see Congregationalists, Presbyterians, Methodists, &c. sitting "together in the heavenly" place "in Christ," and all sealing their vows again, and declaring their faith in a crucified Jesus, by partaking of the sacred emblems of his crucifixion, was a sight upon which angels might look with delight: it was a little semblance of heaven.

WANT OF MEETING-HOUSES IN THE WEST.

With many encouragements, there are some difficulties to be encountered. The scattered state of the population, and the want of means of conveyance, make it extremely difficult for many people to get to meeting, especially in bad weather, and almost entirely precludes our having evening meetings. The want of a house of worship is another serious difficulty. I believe that great good would be done to the cause of Christ, by building convenient houses of worship in destitute places. And, with affection I would say it, the bare *superfluous* expense of an eastern meeting-house would build a church in this western world, that would "make glad the" people "of God."

From the Rev. Aratus Kent, Galena, Ill.

We have frequent occasion to sympathize in the trials, as well as to rejoice in the success and usefulness of this beloved missionary, whose field of labour is the most distant in the north-west yet occupied by this Society. The following is from his last report, dated April 1st, in which, after stating his disappointment by the failure of two ministerial brethren whom he had expected to be present at a protracted meeting which he had appointed there, he remarks:—

It is now five years that I have been here, and in all that time have not had the pleasure of hearing a Presbyterian minister preach in Galena. But I know that the Lord orders all things well; his dealings with me, in comparison with his dealings with some of my brethren, have been very kind, and particularly I may refer to the preservation of my house when it was in flames, and the preservation of my wife and family when others have been bereaved. I have written the last sentence because I felt that silence would be ingratitude.

Mrs. Kent and myself have visited nearly every family together, and most of them several times separately. We have gathered into the Sabbath school every scholar that can be persuaded to attend.

KENTUCKY.

From the Rev. L. W. Dunlap, Green Creek and North Middletown, Ky.

The number received in the North Middletown church since my labours com-

menced among them, is 32 by profession, and 4 by certificate, making in all 36. We have recently formed a Temperance society in this congregation of 60 members, which I trust is doing good.

To the Green Creek church there have been but 4 additions, 3 by profession, and 1 by certificate.

INDIANA.

From the Rev. B. C. Cressy, Agent, Salem, Ind.

LABOURERS WANTED.

Since my last I have visited a number of destitute churches in the adjoining counties. It is by no means difficult to find *places* where ministers are needed; nor is it difficult to secure the means, in part, for their support. Two are imperiously needed in the following places: first, in the church of Livonia, in the west part of this (Washington) county. They have been destitute of preaching one year. The church consists of about one hundred members, and is able to raise about 300 dollars. They have sent far and near for a minister, but can obtain none.

Another minister is much needed in Jackson county, directly north of this. Some time in January there called on me an aged, intelligent, and venerable gentleman, who had formerly enjoyed the rich means of grace, but removed several years ago to the north part of Jackson county. His was indeed a Macedonian call. The amount of his remarks was as follows: "I have come to see if something cannot be done to aid us, who are famishing for the bread of life. The land where I live is rich; the population dense, but we are deprived of the means of grace. A little church was organized in my neighbourhood several years ago, which consists of about twenty members. We had preaching one Sabbath, and the sacrament was administered, but since that time we have had but little or no preaching of our denomination. Errors of the most dangerous tendency are propagated around us. We generally meet on the Sabbath to sing and pray, and read God's word; but we are a little feeble insolated band. We have become quite disheartened. No one seems to care for our souls; and now cannot something be done, that we may at least occasionally hear the precious Gospel?" Since that time I have visited the place, preached six sermons, baptized one child, administered the Lord's supper, and admitted *several persons* into the church. Seldom have I attended more interesting meetings. The place of worship was a large log school-house; it was crowded to overflowing; many had to stand out of doors. It was a feast-day to God's people, not having heard the Gospel before for months, and some of them not having commemorated the love of Christ for years.

I know of no part of Indiana where the land is superior to that in Jackson county. That part where the members of the Drift Wood church are located, is indeed a real Eden. But notwithstanding the exceeding richness of the soil, a number of the members told me that unless they could obtain a minister soon, they certainly would sell their farms, and move to where they could hear the Gospel. In addition to the Drift Wood church, there is in that county the Brownstown church, which contains about *twenty* members. I know of no place where they are so anxious to obtain a preacher as in that county. Although they are in low circumstances, they will raise at least $200 for the support of a missionary, if one can be sent to them; and I doubt not but a judicious man might soon obtain his whole support from that county.

OHIO.

From the Rev. Alvan Nash, Ravena, Ohio, April 1, 1834.

INTERESTING REVIVAL.

The hand of the Lord has been heavy upon me in deserved chastisement; but his mercy has revived me again. I was taken with a lung fever on the 15th of Feb. My disease has been severe, and it came upon me at a time when, it seemed to me, I was most needed amongst my people; but God has done what pleased him, and I am fully satisfied. He has shown me that I need not feel myself of great importance; he can provide means to work with, if I am laid aside. He has been at work in the midst of my people in a glorious manner since I have been confined. I had just commenced a course of evening preaching when I was arrested by disease. As an academic school was kept in our house of worship, we could not hold day meetings there; and I had invited neighbouring ministers to be with me, one at a time, and preach every evening, and visit by day, and hold neighbourhood prayer meetings. These means were pursued for two weeks, were productive of much good to the church, and of the

conversion of some sinners. Three weeks after that meeting closed, during a vacation in the academy, a regular protracted meeting began, and continued 11 days; during which time the Spirit of the Lord has been at work by his mighty power in this wicked village, and has in a silent and still manner spread conviction over the whole place, and brought many, we trust, to submit their hearts to God, and embrace an offered Saviour. The work has advanced without any noise or confusion; there has been the least excitement of the passions that I ever witnessed in a revival. Indeed I could not have desired to see a work of grace prevail *here* in any other way than it has. There has been nothing for opposers to catch at. Even infidels trembled, and Universalists turned pale; and all the wicked seemed for a time to be confounded. And well they might, for stout hearts were bowing before Christ, and high looks were coming down, and the Lord alone was exalted. We did verily hope that this stronghold of the adversary would be utterly broken up. We still hope that the work of the Lord will continue here, and many more sinners be brought to Christ. What number have passed from death unto life we cannot tell. Fifty is probably as many as will immediately profess religion, though more than this have expressed hope. Many of these are members of our Sunday school, but some are aged persons and heads of families, and an interesting class of young men. There are lawyers, merchants, county officers, and mechanics, men of the first talents and influence, found amongst the hopeful converts. I can number 15 or 20 young men, and men in middle life, who profess to be ready to go forth to the service of God without hesitation.

The temperance cause had triumphed in this place, and seemed to have gained almost an entire victory just before this work of grace begun. From 250 to 300 had been enrolled as members; our young men had all taken a decided stand in favour of the cause; and several who had drank very freely renounced the sin, and pledged themselves for entire abstinence. Some of these, we think, are converted. This compensates for all the trials I have endured since I came to this place.

UPPER CANADA.

From the Rev. Edwards Marsh, Hamilton, Gore District, U. C., received April 4, 1834.

The writer of the following, though not a missionary of this Society, is a young clergyman well known to us, whose statements are worthy of all confidence. He has made his way to the Upper Province of Canada without missionary aid, and seems to have been greatly blessed in his labours. He says:—

Nothing was once farther from my thoughts, than that I should ever address you from the land of Canada; but the guiding hand of Providence directed me to this place immediately after I was counted worthy to be put into the ministry. I did not at first design to tarry, but a door of usefulness being opened, I still remain labouring in this field. I have now been in this place nearly two years and six months. Four months after my arrival, I formed a church of about 20 members, which has since been increased to 200, though we have lost about 30 by removals. There are also about 50 others who have been hopefully converted at our meetings, some of whom have united with other denominations, and others are still intending to unite with us. Many also in other towns have been blessed either directly or indirectly through the efforts of this church. But the business of this letter will not allow me to speak much of my own field of labours, though it might be interesting to your Society to learn the state of religion in this part of Canada, and also our need of faithful labourers. But I address you in behalf of other churches, where I have occasionally laboured; and I will copy the lines which I have received from two of them.

Here follow the copies of letters from Esquesing and Oakville, requesting him to apply to the A. H. M. S. for aid in the support of the Rev. Mr. Sessions in those places, and adds:

With regard to Esquesing, I have perfect confidence in the statements above, and believe any assistance which you might give them would tend much to advance the cause of the Redeemer. With Oakville I am well acquainted. One man from that place visited Hamilton, was hopefully converted at our meetings, and returned home to tell what great things the Lord had done for his soul. At his request I visited the place, with others of my brethren, and the Lord was pleased to be with us, and convert a few. We organized a church of 12 members. I continued to visit the place occasionally, until Mr. Sessions came among them. There are a number now intending to unite with the church. The meetings are well attended, and much apparent seriousness tells that the truth of God is making

an impression upon their hearts. The fields look white for the harvest: they need a labourer. The place is new, but very rapidly increasing; and from its situation upon Lake Ontario, and having an excellent harbour, made easy of access by great expense, it appears destined to contain many immortal souls, and to exert an extensive influence through a rich country which surrounds it. If Mr. Sessions should remain in this field, he would labour in this place one half of his time, the other half would be divided between Esquesing and Nassagoneya; and during the week days he would supply Erramossa. At Erramossa there is a little church of about 18 members: their history is short. One man from that place came to Hamilton on business, was hopefully converted in our meetings, and, as we believe, returned home full of the Holy Ghost; and through his instrumentality about 20 of his friends and neighbours were led to turn unto the Lord. At Nassagoneya the people are chiefly Scotch, and from what I can learn, there is hope that much good may be done among them. In all these places I suppose that there will be raised 250 dollars; but this will not meet the expenses of Mr. S.'s family.

AN APPEAL FOR MORE LABOURERS.

And now, dear brother, I know that every feeble destitute church can plead their case before your Society with the eloquence of starving children. I know that their heart-moving cries do awaken the sympathies of the elder churches, and as they ask for bread, they do not receive a stone. But we fear that you will not own us as children. We live in another country, under another government; but we cry like Macedon, and stretch forth our hands for help, knowing that if we fail we can but fail, and it may be that our cry will be heard. We do indeed now feel our poverty; but we hope that those who have and may become fervent in spirit, will be so diligent in business that the means of grace may soon be well sustained among ourselves. Perhaps I misjudge, but it appears to me that if two active missionaries, of apostolic spirit, could come to Canada, and establish a circuit of a hundred miles through our beautiful country, organize churches, ordain them elders, and continue to visit them occasionally, until pastors from among ourselves could be reared up in manual labour schools, *that many immortal souls would be saved from death.* If, therefore, you have a man or two whom you can spare, whose faith can level mountains and raise vallies, we beseech you, send them here; our arms are open to receive them; we would rather have them than ten thousand times their weight in gold.

NEW-YORK.

From the Rev. Azor Smith, Davenport, N. Y., April 1, 1834.

BLESSED RESULTS.

Mr Smith reports, within the year, 3 additions to the church by letter, and 36 by profession, 80 hopeful conversions, and a prosperous state of the Sabbath school and Bible class under his care, and other encouraging facts, and adds:—

In making this report, I feel that both myself and the church and society to which I have the happiness to minister, have abundant cause of gratitude to the Great Head of the church, for the manifestations of his favour to us, and the signal success with which he has been pleased to crown our feeble efforts; and we should certainly be wanting in gratitude, did we not feel and acknowledge the obligations we are under to your Society, to which, under God, this little church is indebted for her present prosperity. PROSPERITY I say; for compared with what she was a year ago, and with her prospects at that time, she is now indeed prosperous. Then, as you saw from my first report, she had but 27 members, 20 of them females, and there was very little property or influence in the church: her enemies were many, and bent on her ruin. Great pains were taken to prejudice the minds of the people against us; and it did seem when I came here as though the hope of sustaining the standard of the cross here was chimerical. Every thing was to be done. I was poor, with a wife and three children; $150 was all that they could raise. The result, thus far, you have above. I would say further, not to boast, or complain, that my study, nearly all the time I have been here, has been the nursery; and this summer, should I remain here, you will probably find my family in a little room 16 feet square, and me under the necessity, and glad of the privilege, of going half a mile to share with a physician his office as a study. An effort is making to procure a piece of ground, and build a house this season; so that I hope for better times. Your Society must say whether I shall remain or not.

From the Rev. Timothy Stillman, Dunkirk, N. Y., April 8, 1834.

Mr. S. reports 15 additions to his church by letter and 22 by profession, and 50 hopeful conversions. He adds:—

The Lord is blessing us some. Within the three and a half years of my missionary labours here, something has been done. Your missionary organized this church in Sept., 1830, consisting of 2 males and 8 females, and though 16 have been dismissed to unite with other churches, and 4 have gone, as we hope, to heaven, yet we now number 73. At first I was almost entirely supported by men of the world, who felt that the institutions of religion were essential to the welfare of society; now *most* of these men are sitting at the feet of Jesus, and reaping the reward of their former kindness to the church of Christ.

From the Rev. G. K. Clark, Preble, N. Y., March 1.

INTERESTING REVIVAL.

Mr. C., after describing a long course of previous labours, with a view to enlist the special attention of his church and people to their spiritual interests, gives the following account of a protracted meeting, held there in October last.

The meeting was interesting from the first. The church felt they must look beyond men and means, and rely on nothing short of the Great Agent in regeneration. Hence, in all their prayers, the importunate cry was, for the Holy Spirit. The promises were pleaded, and much encouragement taken from the words of our Saviour: (Luke xi. 13.) "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give *the Holy Spirit* to them that ask him." The meeting continued fifteen days, with increasing interest till the last. Never has the church in this place enjoyed such a season of refreshing; never has religion had so strong a hold on the consciences of men. Few, if any, were unaffected; all were constrained to acknowledge, "it *is* the Lord's work." The means used were such as have been generally blessed. The scene was sometimes awfully solemn. The fundamental doctrines of the Bible were clearly exhibited. Nearly sixty gave evidence of having passed from death to life. So far as I can learn, the young converts now, three months after the meeting, appear well. It is interesting to be able to state, that some aged men, whose lives had been *spent* in sin, were hopefully born again, and now sit as little children at the feet of Jesus, learning of him. Some have been rescued from the grasp of the insatiate monster intemperance. Their motto now is, *touch not, taste not*, and their prayer is, lead us not into temptation, but deliver us from evil. Our Sabbath school has been greatly increased since the meeting. Nearly all the converts who were not members before, have come into the school. It is delightful to see old and young, parents and children, sitting down together in this nursery of piety, and drawing living water from the wells of salvation. There have been, I should judge, since the work commenced, not far from 70 hopeful conversions; 22 have united with the church by profession. Something more than 40 probably will sooner or later unite with this church; some will doubtless go to other churches. We cannot but exclaim, what hath God wrought? I think we can say, "not unto us; not unto us," &c.

MISCELLANEOUS.

IMPORTANT APPOINTMENT.

We are happy to announce that the Rev. GIDEON N. JUDD, late Pastor of the Presbyterian church in Bloomfield, New-Jersey, has been appointed *Associate Secretary and General Agent* of the American Home Missionary Society for the Middle States, excepting New-York, and that he has accepted the appointment and entered upon its labours. Perhaps no selection could have been made, which the friends of the cause would have more reason to approve. Mr. Judd is extensively known on the field to which he is appointed, while his excellent parochial talents, and his successful experience in the work of the ministry, fit him to be a welcome visiter to the churches as an advocate for benevolent effort. We commend him most cordially and affectionately to the confidence and co-operation of all, who pray for the peace and efficient action of the churches in every good work.

DELEGATES FROM THE LONDON HOME MISSIONARY SOCIETY.

The Rev. ANDREW REED, of London, and the Rev. JAMES MATHESON, of Durham, who have lately arrived in this city, as delegates from the Congregational Union of England and Wales, to be present at the approaching sessions of the General Assembly of the Presbyterian church, and the meetings of other ecclesiastical bodies in this country, have also brought us let-

are from the *London Home Missionary Society*, introducing them to the executive committee of the A. H. M. S. We recognise them, and the Society which they represent, as fellow-labourers in the same great cause of philanthropic beneficence, and welcome them to a participation with us in all that is happy and encouraging in the condition and prospects of our appropriate field. They are expected to be present at the approaching anniversary of our Society, and take part in the exercises of the occasion.

The following is extracted from the official communication of the Rev. W. Henry, Corresponding Secretary of the London H. M. S., by the hands of the above delegates, dated London, March 12th, 1834.

"As a Society we are completely identified with you. With all our Christian brethren throughout the world, we move in sympathy in every effort that is making to spread the Gospel among the perishing heathen; but we feel knit by peculiar ties to the Societies which look with a pitying eye on the perishing heathen at *Home*, and present claims, which are secondary to none on the face of the earth, on Christian zeal, and missionary exertion. Although a vast ocean of dreary water rolls between you and us, and our respective departments of labour, yet we feel that there is a charm and a sacredness in our mutual *Home labours*, that seem to dry up the Atlantic, and place us in affection and in co-operation, in immediate contiguity; and often have we been stimulated and encouraged by the accounts that have been received of your efforts, which far transcend ours, both in *extent* and in *success*. Although we are in what is called the "mother country," yet we see, what often happens, the children far outstripping their parents. In your prosperity we sincerely rejoice, and in the name of our common Lord and Master, say, GO ON. May your means and your success be multiplied a thousand fold. We are assured that to these sentiments and feelings you cordially respond. In several respects you have decided advantages over us, particularly you have more *free* scope for your operations, inasmuch as you have no dominant, jealous ecclesiastical establishment, claiming all souls as her own, and scowling on all who make inroads on her territory, although greviously neglected by thousands who reap her rewards as spiritual instructers. Still, however, we are far below what me might do, were the truly pious and patriotic in our country to do their duty."

REMARKS.

We do most cordially respond to the sentiments and feelings expressed by our British brethren, and sympathize with them in the embarrassments to which they allude, resulting from the ecclesiastical establishment of England, *the unnatural and uncongenial union of church and state.* We praise the God of providence for our superior advantages in this respect, and earnestly desire that the churches which it is our privilege to serve, in the spread of the Gospel, may be saved from the evils which thus afflict the mother country. But with with these expressions of gratitude for the blessings and facilities of usefulness which we enjoy, we have still greater reason, perhaps, than our trans-Atlantic brethren, to confess, with humility and penitence, that we have done so little. We too might witness far greater and more glorious results, "*were all the truly pious and patriotic in our country to do their duty.*"

Appointments by the Executive Committee of the American Home Missionary Society, from March 15th, to April 15th, 1834.

Missionaries not in commission last year.

Rev. N. Gould, to go to Illinois.
Rev. Wm. Wolcott, Norriton and Providence, Pa.
Rev. J. I. Ostrom, Little Falls, N. Y.
Rev. John W. Lawton, South Onondaga, N. Y.
Rev. Cyrus W. Allen, Potosi, Mo.
Rev. J. Crawford, Providence Ch., Ind.
Rev. James Eells, destitute places in Ohio.
Rev. H. N. Brinsmade, Tallahasse, Florida.

Re-appointments.

Rev. Roswell Brooks, Waterloo and Columbia, Monroe Co., Mo.
Rev. C. M. Putnam, Jersey, Licking Co., O.
Rev. Geo. Hornell, Farmington and Plymouth, Mich.
Rev. C. G. Clarke, Webster, Mich.
Rev. Levi White, Gull Prairie, Mich.
Rev. Luther Shaw, Romeo and Ray, Mich.
Rev. A. Rankin, Agent in New-Hampshire.
Rev. O. Brown, North Pitt-town, N. Y.
Rev. Joseph Butler, Richville, &c., N. Y.
Rev. Ahab Jinks, Kingston and Brown, O.
Rev. D. C. Allen, London, O.
Rev. C. W. Shultz, Reamstown and African church in Reading, Pa.
Rev. M. Kimball, Chester, O.
Rev. Wm. Clarke, Oneonta, N. Y.
Rev. D. Van Valkenburg, Richfield, N. Y.
Rev. C. Lewis, Taberg, N. Y.
Rev. Nathaniel Hurd, Fort Ann, N. Y.
Rev. C. Doolittle, Mooers, N. Y.
Rev. J. S. Emory, Sugar Grove and Pine Grove, Warren Co., Pa.
Rev. S. Sessions, Oakville, &c., Gore Dist., U. C.
Rev. F. Tuckerman, Washington Hollow, N. Y.
Rev. E. Holt, Reading, Penn.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from March 15th, to April 15th, 1834.

Annapolis, O., A. Work,	1 00
Reonton, N. J., per Rev. G. N. Judd,	6 00
Caldwell, N. J., coll. and sub., per do,	13 00
Connecticut Miss. Soc., viz:	
Durham, Fem. Benev. Soc. in Rev. H. Gleason's Cong., to const. him L. M.,	30 00
Hartford, A. M. Collins, Esq, to const. Rev. H Bushnell L. D,	100 00
Norfield, Friend, per Rev J. Noyes,	3 00
Stonington, per J. C. Nichols,	10 00
Delhi, N. Y., mon. con. coll., 20 00; Fem. Benev. Soc., to const Mrs. Sarah A. Kirtland and Mrs. Margaret P. Maxwell life members, 60.00, per Rev. O. L. Kirtland,	80 00
Governeur, N. Y., L. B. Parsons,	50 00
Hampden, N. Y., cont. per Rev. O. L. Kirtland,	3 94
Hanover, N J., mon. con. coll., per Rev. G. N. Judd,	2 90
Massachusetts Miss. Soc., viz.:	
Amherst, Young Ladies' Benev. Circle, to const. Mrs. Harriet Washburn and Mrs. Mary Adam life members, per Hannah Shepard,	60 00
Mendham, N. J., Ladies' Miss. Soc., per Rev. D. H. Johnson,	25 00
Mooers, N. Y., R. R. Rood, 12.00; coll. 21.00, per Rev. C. Doolittle,	33 00
Morristown, N. J, mon. con. coll. 50.00; coll. 48.00; I. C. Whitehead, Esq., to const. Ira C. Whitehead, jun. L. M., 30.00, per Rev. G. N. Judd,	128 00
New Hampshire Miss. Soc., viz.:	
Dunbarton, J. Cavis,	1 00
Keene, Miss Newcomb, L. M. in part,	10 00
Milford, Rev. Humphrey Moore, L. M.,	30 00
New-Haven, East. Dist., H. M. A.,	42.25
New-Ipswich, Young Men's Char. Soc.,	36 00
New-Lebanon, N. Y., Sew. Soc, per Rev. S. Churchill,	100 00
New-York, Bleecker-st. Ch., J. Roosevelt, 200.00; Rev. A. Peters, 50.00; mon. con coll., per M. Wilbur, 2 payments, 23.21; Fem. Assoc., per Mrs. Baldwin, 1 00,	274 21
Brick Ch., W. Wallace, 100.00; A. De Forrest, 50.00; S. Cowdry, Esq., 25.00; N. Littlefield, 15.00,	190 00
Cedar-st. Ch., W. M. Halsted, 400.00; Sab. Sch. Assoc, per M. Cummins, 100 00,	500 00
Central Presb. Ch., sub. in part, 68.00; Sab. Sch. No. 26 Benev. Soc., per C. Peloubet, Treas., 3.74,	71 74
Chatham-st. Chapel, coll., in part,	1 00
Eighth Presb. Ch., Joseph Donaldson, 1.00; John Donaldson, 1.00,	2 00
Murray-st. Ch, B. L. Swan,	20 00
Pearl-st. Ch., A. M'Clure, 5.00; W. S. Smith, 2.00; W. Haldon, 2.00; ——, 1.00,	10 00
West Ch. Sab. Sc. Assoc, per C. Kellogg,	75 00
Paterson, N. J., First Presb. Ch. coll., per Rev. Dr. Fisher,	30 00
Philadelphia, Pa., 5th Ch, Aux., per G. W. M'Clelland,	100 00
Quincy, Ill, coll., per Rev. A. Turner,	15 00
Smithfield, Pa., mon. con. coll., per Rev. W. Franklin,	18 50
South Middletown, N. Y., Fem. Benev. Soc., per Cynthia Corwin, Sec,	13 50
South Orange, N. J., mon. con. coll., per Rev. G. N. Judd,	6 00
Springfield, Ga., Rev J. S. Olcott, interest on charity received for a feeble congregation,	10 00
Troy, N. Y., Second Presb. Ch., per J. Raymond, Treas.,	70 00
Watertown, N Y., First Presb. Ch., per L. Bebee, Treas.,	10 00
Home Missionary,	27 00
	$2209 94

K. TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y., from March 4th, to April 17th, 1834.

Albion, Ladies' Aux,	50 00
Amherst, Friend of Missions,	5 00
Bath, coll, 15.00; W. Fowle, 5 00,	20 00
Buffalo, Miss Maria Colton, 5.00; Mrs. S. Johnson, 10 00; Ladies' Aux., 44.50; H. R. Seymour, 10 00; H. Pratt, 10.00; R. B. Heacock, 5.00; O. Allen, 5.00; J. Goodell, 5 00; Rev. S. Eaton, 2.00; Mrs. S. B. Stocking, 2 00; R. Colton, 1.00; Mr. Marsh, 6.00; B. Hodge, 1.00,	106 30
Buchnell's Basin,	18 75
Castleton, Ladies' Aux., 15.82; Gent. sub. 20.00,	35 82
Clarence, Mrs. E. Prince,	1 00
Clarkson, Ladies' Aux., 6.00; J. Waddams, 5.00,	11 00
Fayette, Presb. Cong., 3 99; Ladies' Aux., 5.00,	8 99
Geneva, Rev. H. Dwight, 1000 00; Rev. E. Phelps, 5.00; P. Gordon, 10 00; C. A. Cook, 20.00; Rev. M. P. Squier, 10 00; L. M. Hamlin, 1.50; subscription, 1 75; collection, 26.62; Young Peoples' Aux, 52 40; Mon. con. coll., 4.00; H. H. Seelye, 25 00,	1155 87
Gorham, Ladies' Aux.,	10 25
Hamburgh, 20.00, bal. 00.07,	20 07
Hammondsport, Aux.,	26 00
Ithaca, Presb. Cong,	115 00
Livonia,	47 00
Locke, 1st Ch., per Mr. Kinsley,	11 00
Mayville, Aux.,	25 00
North Penfield,	7 06
Rochester, 1st Ch.,	40 00
Rose,	10 00
Rushville,	45 31
Springville,	22 00
Victor, Ladies' Aux.,	7 00
Warsaw, Ladies' Aux,	16 00
Waterloo, Presb. cong,	50 00
Wolcott, 2d Ch.,	10 00
	$1869 61

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ENCOURAGEMENT TO CHRISTIAN DUTY.

[Furnished by a Clergyman.]

In the spring of 1830, Mr. W. and his wife removed from an adjoining town, and became residents in A. They were in the prime of life. Moving in a private sphere, they were much esteemed; but they were neither of them professors of religion. Mrs. W. had, as she supposed, become a subject of conversion to God a few years previous. By some unfavourable circumstances, however, she was prevented at the time from making a public profession. She felt at length so little of the power of religion in her heart, that she feared to offer herself as a candidate for Christian communion. Indeed, she nearly relinquished the hope of salvation which she had formerly indulged.

In the summer of 1830, seriousness and anxiety on the subject of religion commenced in A. And a pleasant revival was in progress during several months. At an early period of the revival, Mrs. W. was led to search thoroughly her heart, to reflect upon her manner of life, and to inquire anxiously what was her spiritual state. She became convinced of her entire neglect of Christian duty; and could find no peace to her troubled soul till she resolved, by divine grace assisting, to do whatsoever Christ required of her. Desiring to profess her Saviour before the world, she experienced a severe struggle by reason of her conjugal attachment. Her husband, she could not doubt, would be reluctant to have her make a Christian profession. Though he was not an open opposer and scoffer, and was not addicted to any disreputable vice, yet he avowed total indifference in regard to every thing which concerned his immortal welfare. When pressed with religious interrogations, he assumed the character of a complete skeptic. He declared himself quite uncertain, whether there were any truth in the Bible, or not; whether there were any heaven, or hell; whether he possessed a soul which would survive the body. To almost every question on such subjects, his ready answer was, "I don't know." At the same time, he cautiously avoided all discussion. He was industrious, and seemed intent exclusively on this world's gain. To human view, he was not at all susceptible of religious impressions. It was evident that nothing could reach his heart but the sword of the Spirit.

After mature deliberation and prayer, Mrs. W. formed the determination to make known to her husband her convictions of duty, and the desire she felt to unite with the visible church of Christ. She chose what she thought the most favourable moment, disclosed her feelings, and asked his consent that on a particular day of the following week, she might offer herself as a candidate for church privileges. The conflict in his breast was such as to forbid any reply. Endeavouring to suppress and conceal his emotions, he left her in suspense, and went abroad immediately. He afterwards seemed absorbed for days in the deepest contemplation, without communicating to any one the burden of his mind. It was regarded as a pleasing and favourable indication, that when the time for the meeting of the church arrived, he offered to bring her to the appointed place, and returned for her at the close. On the following Sabbath she was propounded for admission to the church. Mr. W. was extremely unhappy. His load was more and more oppressive, till it seemed too much for him to sustain. He found no rest in the house, or in the field, by day or by night. He no longer questioned the reality or the importance of religion: nor did he remain insensible to his own depravity and ruin. He felt himself to be truly a sinful and wretched man, without help or hope, but in the sovereign mercy of the Being against whom he had offended. From

the time that his wife communicated to him her convictions of duty, and her intention to obey Christ, he was awakened to an anxious solicitude for his soul's salvation. On the bright morning of the Sabbath, when she was about to join herself to the Lord and his people in a perpetual covenant, he arose very early after a night of almost insupportable distress, and retired to his barn. There Christ was made known to his soul as a suitable, precious and all-sufficient Saviour. He rejoiced to give up himself wholly to him. The day to which he had looked forward with anguish of spirit, as that which was to produce, by anticipation, an endless separation between himself and his best earthly friend, was turned into a day of inexpressible gladness. It was not a painful, but a joyous spectacle, to behold the wife of his bosom making an open profession of her faith in Jesus; and a full dedication of herself to be henceforth the Lord's. All that he regretted was, that he was not at this time himself to accompany her in so momentous and solemn a transaction. But he felt resolved, by the aids of divine grace, to embrace the earliest opportunity which should present itself to follow her example.

So satisfactory appeared the evidence of a saving change in this man, that in compliance with his earnest request, the church at their next succeeding occasion of communion, received him to their Christian fellowship. More than three years have elapsed, since the union of Mr. W. and his wife with the church. Thus far they have well sustained their religious profession. They have resembled the tree planted by the river. They have been seen to bear, not leaves only, but good fruit, even in a time of general drought. They have exhibited such a uniformity and consistency of Christian character, as is honourable to the Gospel, and suited to convince gainsayers.

Before his conversion, Mr. W. stood aloof from the temperance society. He was addicted to what he deemed the temperate and prudent use of ardent spirit. He even thought it necessary *for* him as the best antidote to a certain *bodily* infirmity with which he was afflicted. But after he had embraced the benevolent and self-denying religion of the Gospel, he did not hesitate to give his whole influence to aid the temperance reformation, by adopting the principle of entire abstinence, and joining the society. He has shown himself also a decided friend to all those benevolent enterprises of the day which have for their ultimate object the universal diffusion of the Gospel, and the establishment of Messiah's kingdom among all nations.

Would not instances like that which has been here narrated, be far more numerous than they are, should every Christian, sustaining the most tender and endearing relations of social life, manifest, in an humble, discreet, and affectionate manner, a firm resolution to obey the Saviour?

ALCOHOL, INFIDELITY, AND DEATH.

In the town of ———, a still was prepared last fall for making cider brandy. One of the partners in this business, while transforming the juice of the apple into alcohol, held his candle in contact with the steam from the still; it took fire, and flashed in his face. He attempted an escape by jumping over the still, hit it with his foot, knocked off the cap and fell down; the boiling liquor on fire poured on him. It was in the evening, and he alone; he made his escape from the still, rolled on the grass and extinguished the flames; and made his way towards the house. He fell,—but was discovered and carried into his boarding house.

Your missionary called on him the next day; he was entirely insensible. The day but one after, he had his reason, and seemed interested in religious conversation and prayer. An hour was agreed upon the next day, (Sabbath,) to repeat the interview. I went and was politely invited to the sick man's chamber by the man of the house. The sick room was soon filled from the bar room to overflowing. His partner, an infidel, began to *rant* at me for my former visit, and because prayer had been offered for the sick. He appeared intoxicated with passion, not with strong drink, which he never uses. He boldly affirmed that the young man would

be cured solely by human means, and that prayer should not be offered in his presence even, at his request; he did not need supplication.

From that day he was not permitted religious conversation or prayer, but was surrounded with those who delight to blaspheme and profane the name of their Maker. He lingered ten days, and died as he had lived, thoughtless, careless, and apparently unprepared for eternity. Who is guilty of his blood? Alas, many more will fall victims to the use of the intoxicating poison of that still, than were destroyed while labouring for the production of poison!

A Missionary.

IMPORTUNATE WIDOWS.

The parable of "the unjust judge and the importunate widow," has stimulated the faith of many a weeping daughter in Israel. Many years ago, in the western part of New-York, were several pious widows, having large families of children, for the most part without hope in Christ. There was no stated ministry from whose salutary influence upon their offspring they might hope for good. Religion was low, the church existed but in name. When they looked around them on their families and their neighbours, and saw the rapid growth of wickedness, and the daily lessening influence of piety, their hearts well nigh died within them. Hope almost departed, and would have taken a final flight, had it not been for the word of God. Looking into the oracles of truth, they read of exigencies as great as their own, and of relief guarantied by a prayer-hearing God. "There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterwards he said within himself, though I fear not God, neither regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

Sustained by such simple but vivid exhibitions of the duty and efficacy of prayer, these pious women resolved to cast all their care upon the Lord. They associated with them as many other females as they could, and established meetings for prayer in behalf of the desolations around them, and particularly their own households. They persevered through many discouragements. Illness, bad weather, distance from place of meeting, and other circumstances commonly fatal to faithfulness in such associations, scarcely interposed any obstacle to these women. And their prayer was not unheard. Four or five persons connected with the families of these importunate wives and mothers, were hopefully converted during the first year. But the blessings did not stop here. Their desire for the salvation of sinners had now been strengthened by indulgence at the throne of grace, and it began to show itself in action. "They that feared the Lord spake often one to another." Other professors were awakened to duty, means were taken to procure a pastor, and as a result, religion was revived, the church greatly increased, and many of the members of families represented in that praying association, hopefully changed from death unto life. In some instances almost whole families, with extensive connexions, seem to have been brought under the influence of religious principle. The stream of blessing has so obviously flowed over the heritage of these good women, that the connexion between their persevering prayers, and the happy result, is a matter of common remark among the pious of that place, and is regarded by them as a monument of the divine faithfulness to the promises implied in the parable of the importunate widow.

A FOOL ANSWERED ACCORDING TO HIS FOLLY.

[From an Agent of the A. H. M. S. in the West.]

Near the Alleghany mountains, an infidel judge was sitting with a circle of his friends, and ridiculing the account of the creation of our race as inspiration gives it, and asserted that we came into existence by chance. Perhaps, said he, some of us existed

while in less perfect organizations, and at length (nature always tending to perfection) we became men, and others sprang into life in other ways, and if we could find a rich country now which had not been injured by the hand of man, I have no doubt that we should see them produced from the trees. Being fluent, self-confident, and in most respects, superior to his audience, he made his doctrines appear very plausible, and asked this and that one of the company what they thought of them. All answered in the affirmative, till he asked a youthful stranger as he sat silent in the corner, what he thought of them. "Indeed, sir," he replied, "I have no doubt at all upon the subject, for I have travelled in the richest part of the Texas, where I saw the forest in its native perfection unsullied by the hand of man, and there I have seen large hogs growing upon the trees. The nose is the end of the stem, as you see by its form, and when ripe I have seen them fall, and proceed directly to eating the acorns that grew upon the same tree." This simple illustration of his principles turned the laugh upon the judge, and was sufficient to counteract the evils he intended.

CONVERSION OF AN ORTHODOX MORALIST.

In the town of A., in the state of Pennsylvania, resided a man who had lived to the age of more than fifty years without an interest in Christ. His talents were of first rate order, his morals unimpeachable, and his views of religious doctrine sound. Indeed, in early life his friends had intended him for the Christian ministry, in case he should give evidence of a change of heart.

A revival of religion which was enjoyed in that town, awakened in the breast of this orthodox moralist very strong opposition. He felt himself fully competent to sit in judgment on many things pertaining to the revival, and particularly complained of the unrighteousness of God, in renewing the heart of a man who he said was far *more wicked* than himself; and even declared that the work was not genuine, because the convictions of the individual had been only of short duration. I pointed him to the cases of Paul and the jailor of Philippi, but without convincing him.

On the next morning, in passing his house, he accosted me, and pressed me to go in. I declined, saying that my time in this harvest of souls was precious, and besides, it was not likely I could be of any service to a man who professed to be well versed in all matters pertaining to religion. But he still urged me to go in, adding, "I will tell you your duty." I immediately consented, and went in, and sat down submissively to learn. This, however, seemed to disturb him very much, for he had probably intended to have a dispute. After some moments' silence, he began to inquire what he must do to be saved. I replied, that I had come in to learn, and not to teach. But he now was become anxious, and pressed his inquiry. I then told him, that the work in that place was evidently the work of the Lord, and that he had taken the ground of an opposer; and that, though he might in words deny that there was any salvation by the deeds of the law, yet he was evidently resting on that foundation alone. I told him, moreover, that if he would be honest with his own soul, and look at the manner in which he treated God, he would be led to tremble in view of the awful enmity of his heart. We then retired to a private room, and while, at his request, I attempted to pray with him, he was so overwhelmed with conviction that he wept and trembled so that the very floor of the apartment shook under us, and he cried out, "O wretched man that I am, who shall deliver me!" Thus he spent the night in extreme anguish of soul; but within twenty-four hours his opposition was changed to meekness and submission, and he made, as it is believed, an entire surrender of his heart unto God. Soon he came forward with ecstacies of joy and wonder, and now admires the goodness of God, in teaching him at length that orthodoxy is not piety, nor good works the ground of a sinner's acceptance with God.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. **JUNE 1, 1834.** **No. 2.**

[THE article usually inserted with reference to the Monthly Concert for Prayer, is omitted, to make room for the Annual Report, and an account of the Anniversary Meeting of the American Home Missionary Society.]

EIGHTH ANNIVERSARY.

THE American Home Missionary Society held its Eighth Anniversary in the Chatham-street Chapel, New-York, on Wednesday evening, May 7, 1834. The Hon. Stephen Van Rensselaer, LL. D., President of the Society, took the chair, and the meeting was opened with prayer by the Rev. John Codman, D. D., of Dorchester, Mass.

The Treasurer's Report was read by Mr. Knowles Taylor, Treasurer.

The Eighth Annual Report of the Society was read by the Rev. Absalom Peters, Corresponding Secretary.

The following resolutions were adopted, viz:—

1. On motion of the Rev. E. Phelps, of Geneva, N. Y., seconded by the Rev. J. D. Paxton, of Danville, Ky.:

Resolved, That the Report be adopted, and printed under the direction of the Executive Committee.

2. On motion of the Rev. Sylvester Eaton, of Buffalo, N. Y., seconded by the Rev. G. N. Judd, of Philadelphia:

Resolved, That the success which has attended Home Missions, encourages us to trust in the promises of God, and to go on with our work till we have obeyed our Master's command: "Preach the Gospel to every creature."

3. On motion of the Rev. G. W. Blagden, of Boston, Mass., seconded by Mr. C. McIntyre, of Charleston, S. C.:

Resolved, That the incidental influence of an evangelical, educated clergy upon the intellectual and political character of the people, presents one of the strongest motives for an efficient and cheerful support of the American Home Missionary Society.

4. The Rev. Andrew Reed, of London, and the Rev. James Matheson, of Durham, England, being introduced to the meeting as delegates from the London Home Missionary Society, presented the following resolution, moved by the former and seconded by the latter:

Resolved, That the operations of this Society, in their important bearings upon the advancement of religion in other countries, should enlist the sympathies of all Christian lands.

5. On motion of the Rev. J. M. Sturtevant, Professor in Illinois College, Illinois, seconded by the Rev. Thomas Mac Auley, D. D. LL. D., of New-York:

Resolved, That while this Society is bound to thank God for what has been already accomplished in the cause of Home Missions in this nation, we are also bound to acknowledge that our efforts have as yet fallen far short of our wants as a nation, and our duty as Christians.

In support of the above resolutions, appropriate addresses were made by the Rev. Messrs. Eaton, Blagden, and Reed, of London, Professor Sturtevant, and Dr. Mac Auley; and the interest of the meeting was enlivened by music interspersed, conducted by Mr. Hastings, closing with the Christian doxology. The congregation was dismissed by the Apostolic benediction by the Rev. Dr. Mathews, of New-York.

The Society proceeded to the election of Officers for the ensuing year, and made choice of the following:—

PRESIDENT,

Hon. Stephen Van Rensselaer, LL. D., Albany.

VICE PRESIDENTS.

Rev. Archibald Alexander, D. D., Prof. Theol. Sem., Princeton, N. J.
Rev. George A. Baxter, D. D., Prof. Theol. Sem., Pr. Edward Co., Va.
Rev. Lyman Beecher, D. D., Prof. Theol. Sem., Cincinnati, Ohio.
Rev. Calvin Chapin, D. D., Rocky Hill, Connecticut.
Rev. Thomas Cleland, D. D., Harrodsburgh, Ky.
Rev. John Codman, D. D., Dorchester, Mass.
Hon. Theodore Frelinghuysen, Newark, N. J.
Rev. Francis Herron, D. D., Pittsburgh, Penn.
Rev. James Hoge, D. D., Columbus, Ohio.

Hon. Samuel M. Hopkins, Geneva, N. Y.
Hon. N. W. Howell, LL. D., Canandaigua, N. Y.
Hon. Samuel Hubbard, Boston, Mass.
Hon. Charles Marsh, Woodstock, Vermont
Rev. Samuel Miller, D. D., Theol. Sem., Princeton, N. J.
Hon. David Lawrence Morrill, Concord, N. H.
Hon. John Murphy, Claiborne, Alabama.
Rev. David Porter, D. D., Cat-kill, N. Y.
Rev. Alexander Proudfit, D. D., Salem, N. Y.
Robert Ralston, Esq., Philadelphia.
Rev. James Richards, D. D., Theol. Sem., Auburn, N. Y.
Rev. Thomas H. Skinner, D. D., Theol. Sem., Andover, Mass.
Hon. John Cotton Smith, Sharon, Conn.
Rev. Nathaniel W. Taylor, D. D., Theol. Prof., New-Haven.
Rev. John Thomson, Crawfordsville, Ind.
Rev. Leonard Woods, D. D., Theol. Sem., Andover, Mass.

DIRECTORS.

Rev. William Allen, D.D., President Bowdoin College, Maine.
Rev. Joshua Bates, D. D, President Middlebury College, Vermont.
Rev. Nathan S. S Beman, D. D, Troy, N. Y.
Rev. Robert H. Bishop, D. D., President Miami University, Ohio.
Rev. Gideon Blackburn, D. D, Versailles, Ky.
Thomas Bradford, Jun., Esq., Philadelphia.
Hon. Benjamin F. Butler, Washington, D. C.
Rev. James Carnahan, D. D., President Princeton College, N. J.
Rev. John H. Church, D. D., Pelham, N. H.
Rev Charles Coffin, D. D., President of College, Tennessee.
Amos M. Collins, Esq., Hartford, Connecticut.
Roswell L. Colt, Esq., Baltimore, Maryland.
Rev. C. C. Cuyler, D. D, Philadelphia.
Rev. Henry Davis, D. D., Clinton, N. Y.
Rev. Jeremiah Day, D. D, President Yale College, Connecticut.
Rev. William R. De Witt, Harrisburgh, Penn.
Rev. Henry Dwight, Geneva, N. Y.
Rev. Justin Edwards, D. D., Boston, Mass.
Rev. E. W. Gilbert, Philadelphia.
Rev. Eliphalet Gillet, D. D., Hallowell, Maine.
Rev. Samuel L. Graham, D. D, North Carolina.
Rev E. D. Griffin, D. D., President Williams College, Mass.
Eurotas P Hastings, Esq, Detroit, Michigan Ter.
Rev. Joel Hawes, D. D, Hartford, Conn.
Rev. Asa Hillyer, D. D., Orange, N. J.
Rev. Heman Humphrey, D. D., President Amherst College, Mass.
Rev. Nathan Lord, D, D., President Dartmouth College, N. H.
Rev. Thomas Mac Auley, D. D., LL D, N. York.
Rev. John M'Dowell, D. D., Philadelphia.
Rev. William A. M'Dowell, D. D, Philadelphia.
Rev. William M'Murray, D. D., N. Y.
Rev. Samuel Merwin, Wilton, Conn.
Rev. David Nelson, Palmyra, Missouri
Rev. Eliphalet Nott, D. D., President Union College, N. Y.
Rev. B M. Palmer, D. D., Charleston, South Car.
Hon. Roger M. Sherman, Fairfield, Conn.
Garret Smith, Esq., Peterborough, N. Y.
Rev. Conrad Speece. D. D, Staunton, Virginia.
Jeremiah Sullivan, Esq., Madison, Indiana.
Rev. Benjamin Tappan, D D., Augusta, Maine.
John Tappan, Esq., Boston, Mass.
John Tillson, Esq., Hillsborough, Illinois.
Rev. Mark Tucker, D D, Troy, N. Y.
Rev. Bendet Tyler, D. D., Portland, Maine.
Rev. Jacob Van Vechten, Schenectady, N. Y.
S. V. S. Wilder, Esq., New York.
Rev. Robert G. Wilson, D. D., President Ohio University, Athens, Ohio.
Rev. B. B. Wisner, D. D., Boston, Mass.
Rev. Andrew Wylie, D. D., President of College, Bloomington, Indiana.
Rev. John C. Young, President Centre College, Ky.

TREASURER,
Mr. Knowles Taylor.

AUDITOR.
Mr. Arthur Tappan.

CORRESPONDING SECRETARY.
Rev. Absalom Peters.

RECORDING SECRETARY.
Mr. Abijah Fisher.

MEETING OF THE BOARD OF DIRECTORS.

The Board of Directors met on Thursday, May 8, at the Society's Office, 150 Nassau-street, and appointed the following gentlemen to constitute the

EXECUTIVE COMMITTEE.

Mr. John D. Keese.
Rev. Thomas Mac Auley, D. D., LL. D.
Rev. Elihu W. Baldwin.
Rev. William Patton.
Rev. Cyrus Mason.
Mr. Eleazar Lord.
Mr. John Ritchie.
Mr. William M. Halsted.
Mr. Jasper Corning.
Mr. John C. Hulsey.

MEMBERS EX OFFICIO.

Mr. Knowles Taylor, Treasurer.
Rev. Absalom Peters, Corresponding Secretary.
Mr. Abijah Fisher, Recording Secretary.

ASSISTANT SECRETARY,
Rev. Charles Hall.

ASSISTANT TREASURER,
Mr. Silas H. Hodges.

ASSOCIATE SECRETARY FOR THE NEW-ENGLAND STATES,
Rev. Richard S. Storrs, Braintree, Mass.

ASSOCIATE SECRETARY FOR THE MIDDLE STATES, EXCEPTING NEW-YORK,
Rev. Gideon N. Judd, Philadelphia.

EIGHTH ANNUAL REPORT,

Presented by the Executive Committee, for the year ending May 7th, 1834.

"THE FIELD IS THE WORLD," and the command of him to whom belongeth the dominion of it is, "Go, PREACH THE GOSPEL TO EVERY CREATURE." "TEACH ALL NATIONS." These brief and intelligible announcements, with the promised presence of the Saviour to the end, furnish to the disciples of Christ their warrant and their encouragement to endeavour the conversion of the world. The purpose and the pledge of such endeavours are the essence of the Christian profession, and must therefore lie at the bottom of the structure of every legitimate plan for the spread of the Gospel.

Such it is believed were the elements of that individual feeling and public impulse which called into being the Society, whose anniversary we now celebrate. It is an AMERICAN and a HOME Society, not because its members and conductors have no sympathy for other nations. The existence of such a sympathy, deeply and devoutly cherished, was the mainspring of its organization, and continues to furnish the most commanding motive to its efforts. The moral map of the peopled earth began to be contemplated. A cry was heard from every land, "*Come over and help us.*" The supplicating voice of want from all pagan nations was addressed to christendom. Yet *christendom* was not *christianized.* The *good soldiers* of the cross were not marshalled in preparation for the conquest of the world, while, even in the midst of the churches, there remained much land yet to be possessed. The conflict between light and darkness, even in the most favoured nations, was fearful. In our own country especially, with a population so young and buoyant, so rapidly increasing, and widely dispersed, and exposed, by the very freedom of its institutions, to bad influences, as well as good, from every part of the world, there seemed to be approaching, a crisis, which would demand much more than all the religious influence which it possessed to save from total wreck its high and delightful promise of distinction among the benefactors of mankind.

In view of this condition of the world, presenting a field so wide, so desolate, so hopeless, (but for the Gospel of Christ,) the hearts of many American Christians were *deeply moved. Fervent supplications went up to the throne for direction. A few of the sons and daughters of our churches, in the ardour of their devotion* to the service of Christ, flew to the most distant nations. Every year added to their number. On the islands of the ocean, in the midst of our western forests, and far hence among the Gentiles, they nobly raised the standard of the cross, and each of them, at his post, was the voice of one crying in the wilderness, "*Prepare ye the way of the Lord.*" *Our* hearts were with them, pledged in principle and in effort to sustain the Foreign Missionary enterprise till it shall have achieved its final victory in the spread of the Gospel to every dwelling of man. But what were all they who had gone, and all who could be spared to go, among so many? And where were the *six hundred thousand* ministers who were required to preach the Gospel to *six hundred millions* of heathens? Vain and hopeless would be the attempt to raise them up from among the worshippers of idols, until floods of light should be poured upon their dark abodes by the faithful ministry of many thousands from Christian lands. The first and largest supply must be furnished from countries already blessed with the light of the Gospel. And upon no other country, in this respect, had the providence of God devolved so great responsibilities as upon our own. Peopled at first by a band of Christian pilgrims, the foundations of its government laid in the pure principles of civil and religious liberty, its population increased with unexampled rapidity in numbers, in wealth, and in general intelligence, its territory extending from ocean to ocean, lying within the most temperate latitudes, and fanned by the most healthful breezes, and embracing in its area a fraction more than one twentieth part of the whole land surface of the globe, no other country concentrated so many of the hopes of the world. Yet we were a sinful nation. In the midst of our prosperity, the virtues on which we rose, as a people, were beginning to be sensibly impaired. Infidelity, extravagance, and vice, were spreading like a leprosy in the older states, while floods of emigrants were pouring over the western mountains, careless of the spiritual blessings left behind, or unable to procure an enlightened ministry to accompany them to their new abodes. Both the bounds of their habitations and the increase of their numbers were rapidly advancing beyond the existing supply of competent religious instruction. The Ro-

mish hierarchy too, was multiplying its abominations in the midst of us, and there was danger that this young country, so intensely interesting in its history, and so full of promise to the church, would soon forsake the guide of her youth, survive her true glory, and disappoint the hopes of the church. The enemy was coming in like a flood, when the founders of this Society, in the name of the Lord, lifted up a standard against him. They were the same men who had put their hands to the work of spreading the Gospel among the heathen. But that work, they perceived, could only be accomplished by the blessing of God upon the united strength of christendom. In this country, especially, whether they considered the extent of its territory, the character and number of its prospective population, the facilities it afforded for unrestrained and efficient action, the dangers which threatened it, or its high bearings upon the destinies of man, they saw that the universal extension and permanent establishment of the Gospel were primarily essential to the universal spread of its blessings among other nations. Here then, if any where on earth, was the field for Home Missions.

Thus originated the *American Home Missionary Society*. It was founded in the spirit of missions, in the largest sense. Disclaiming all narrow views and selfish aims, its patriotism is that which flows from love to God and the souls of men universally. Its object is to bless a great and growing nation, FOR THE SAKE OF THE WORLD, to raise a free people to the distinction of "*the glory of Israel*," that they may also be "*a light to lighten the Gentiles.*"

This ociety was Sorganized under its present constitution on the sixth of May, eight years ago. It assumed the responsibilities of a previous organization in this state, The United Domestic Missionary Society, and had on its books, at the commencement of its operations, 104 missionaries. This number was increased, during the first year of the Society, to 163;—the second year, to 201;—the third, to 306;—the fourth, to 392;—the fifth, to 463;—the sixth, to 509;—the seventh, to 606;—and the eighth, which is the year now terminated, to 676. This constant augmentation of the number of labourers employed has required a proportionate increase of collections and expenditures, and has rendered the business of the Society, every year, more multifarious and arduous. Yet a kind and beneficent Providence has prospered our enterprise beyond the anticipations of the most sanguine.

The Executive Committee, in presenting their present report, have occasion to repeat, with deeper and warmer emotions than ever before, the expressions of gratitude and congratulation, with which they have met the Society at each of its previous anniversaries. We have felt, indeed, with others engaged in kindred efforts, our share of the pecuniary embarrassments of the country. Our receipts have thus been reduced below the demands of the cause. Yet, on the whole, the year has been one of increased prosperity to this department of Christian benevolence. An amount of labour has been performed under the patronage of the Society, and an amount of good accomplished, in view of which we should be ungrateful not to rejoice and be glad.

[The list of missionaries and congregations is omitted in this place, but is given at large in a separate edition of the Report, which may be obtained by application to the Officers and Agents of the Society.]

SUPPLEMENTARY TABLE,

Exhibiting the amount of receipts from each state, the number of congregations and missionary districts aided, and the number of missionaries employed in each during the last year.

	States and Territories.	Receipts.	Cong & Miss. Districts.	Missionaries.
1	New-York,	$25,308 77	235	177
2	Massachusetts,	21,640 91	72	62
3	Connecticut,	9,178 91	36	34
4	Maine,	6,728 82	111	83
5	New-Hampshire,	697 32*	69	63
6	Vermont,	3,967 39	42	42
7	Pennsylvania,	2,513 54	30	20
8	New-Jersey,	1,714 00	5	3
9	Ohio,	1,818 23	97	68
10	Rhode-Island,	583 05	3	3

* This is the sum actually received at New-York. The report of the Treasurer of the H. Miss. Society has not been received.

States and Territories.	Receipts.	Cong. & Miss. Districts.	Missionaries.
11 Illinois,	384 17	35	24
12 Missouri,	367 50	22	13
13 Alabama,	273 50	10	6
14 Delaware,	118 50	3	1
15 Michigan Territory,	108 23	28	16
16 Georgia,	78 00	1	1
17 Indiana,	26 00	47	29
18 Virginia,	23 00	3	3
19 Canada,	25 00	10	6
20 Tennessee,	10 00	22	10
21 South-Carolina,	10 00		
22 Florida,	5 00	1	1
23 Kentucky,	00 00	14	9
24 North-Carolina,	00 00	3	2
Home Missionary,	931 87		
Unknown,	59 50		

RECAPITULATION.

Of the 676 missionaries and agents enumerated in the foregoing tables, 437 are settled as pastors or are employed as stated supplies in single congregations, 210 extend their labours to two or three congregations each, and 29, including agents, are employed on larger fields. The number of congregations, missionary districts, or fields of agency thus supplied, in whole or in part, during the year has been 899.

Of the whole number, 476 were in commission at the commencement of the year, 130 have ceased to require our aid. The remainder have been reappointed, usually with some diminution in the grants for their support, and 200 new appointments have been made.

The amount of ministerial labour reported as having been performed within the year, is 463 years and 5 months.

The number reported as added, within the year, to the churches aided, has been 4055; viz. 1319 by letter, and 2736 by examination, on profession of their faith. 79 of the churches aided have been blessed with special revivals of religion; and the probable number of conversions under the ministry of our missionaries is about 4000.

The number of Sabbath Schools reported embrace not less than 35,000 scholars.

The number of Bible Classes reported embrace about 8,500 pupils of all ages.

The number of subscribers to the principle of entire abstinence from the use of intoxicating liquors as a drink, reported by the missionaries on the fields of their labour, is 62,547.

The following is a brief tabular view of the results of the last year, in several particulars, compared with those of the preceding years.

	First year.	Second year.	Third year.	Fourth year.
Receipts	$18,130 76	$20,035 78	$26,997 31	$33,929 44
Expenditures	13,984 17	17,849 22	26,814 96	42,429 50
Number of Missionaries	169	201	304	392
Congregations & Miss. Districts	196	244	401	500
Sabbath Schools reported	Not rep.	206	289	369
Bible Classes reported	Not rep.	100	134	203
Years of labour performed	110	133	186	274
Additions to Churches reported	Not rep.	1000	1678	1959
Aux. Societies and Associations	Not rep.	189	241	273

	Fifth year.	Sixth year.	Seventh yr.	Eighth year.
Receipts	$48,124 73	$49,422 12	$68,627 17	$78,911 44
Expenditures	47,247 60	52,808 39	66,277 96	80,015 76
Number of Missionaries	463	509	606	676
Congregations & Miss. Districts	577	745	801	899
Sabbath Schools reported	500	544	770	*
Bible Classes reported	200	239	378	*
Years of labour performed	294	361	417	463
Additions to Churches reported.	2532	6126	4284	2736
Aux. Societies and Associations	385	456	489	499

* Reports imperfect.

GENERAL SUMMARY.

We have already stated that at the commencement of the Society's operations, under its present organization, it had in its employment 104 missionaries. These extended their labours, with more or less frequency, to perhaps 130 congregations and missionary districts. From the foregoing *tabular view*, it appears that the number of missionaries has been increased in eight years, to 676, and the number of congregations and districts annually aided in their support, to 899. Within the eight years, the missionaries of the Society have laboured under its commissions the full amount of 2238 years. Under their ministry, upwards of 20,000 souls have been reported as added to the churches on profession of their faith. Add to these the number thus received, during the first year of the Society, not embraced in our *tabular view*, but supposed to be not less than 600, and the whole number received into the churches aided since May 5, 1826, is 20,915. There have been annually instructed in Sabbath Schools, under the care of our missionaries, from 10,000 to 35,000 children and youth, and from 2000 to 10,000 in Bible Classes. They have also been efficient helpers in the cause of temperance, in the support of common schools, in the distribution of Bibles and religious tracts, and in every good work which has presented its claims on the fields of their labour.

AUXILIARY SOCIETIES.

The Executive Committee would by no means arrogate to the influences and agencies exerted in direct connexion with their own office the praise of having accomplished all that they now report. Several Domestic Missionary Societies were in existence and had been in operation a number of years previous to the organization of this. The majority and the most important of these have since become auxiliary to the National Institution, and while they have been strengthened by this connexion, they have, in turn, contributed greatly to augment the doings of the Parent Society. Their missionaries are now generally appointed under commissions from this Committee, though the funds for the support of such as labour within the bounds of each Auxiliary, of the larger class, for the convenience of disbursement, are permitted to remain in its treasury, to be paid out on the order of *its proper* officers. The whole amount *collected*, however, is reported to the *treasury* of the Parent Society, and that portion of it which is not appropriated within the bounds of the Auxiliaries is expended by us on other fields. This arrangement, not only without embarrassment, but with positive advantage to the local operations of Auxiliary Societies, has enabled the Parent Society to avail itself of the strength of the older states to supply the wants of the new. It has also promoted the organization and efficient action of Auxiliaries in several of the new states, which, by the encouragement and aid afforded them by this Committee, have done much for the supply of the destitute within their own bounds.

The following interesting items are gathered from the annual returns of several important Auxiliaries, for the year ending April 1, 1834.

1. MASSACHUSETTS MISSIONARY SOCIETY.

This Society, it will be recollected, bore a conspicuous part in the operations of the year which preceded our last anniversary. Its receipts, during about ten months, ending April 1, 1833, were $9,595 84 which, together with a previous balance of $2,387 in its treasury, made the whole sum at the disposal of that Society during the year, $11,982 76. Since that date its resources and efficiency have been nearly doubled. Its receipts for the year ending April 1, 1834, have been $19,060 80 which, with the balance in its treasury at the beginning of the year, has made the whole amount at its disposal, since the last annual return, $20,665 84. Of this sum, $8,850 91 have been expended in that state, in the support of our agent and 57 missionaries under commissions from this Committee. Of the remainder $8,822 32 have been remitted to the treasury of the Parent Society, and expended on other fields.

Besides the above, the following sums have been received from the state of Massachusetts, viz.

From the HAMPSHIRE MISSIONARY SOCIETY $800, and from various contributions directly to the Parent Society, $1780 11, making in all, from the State of Massachusetts, within the year, $21,640 91.

2. CONNECTICUT MISSIONARY SOCIETY.

Among the New-England states, Connecticut is second only to Massachusetts in the amount of its contributions to the general cause of Domestic Missions, and its Missionary Society auxiliary to the A. H. M. S., is annually increasing in efficiency and in the extent of its operations.

The receipts of its Treasurer for the year ending April 1, 1834, have been $5,718 78. This added to the balance on hand at the time of the last previous annual return, makes the whole sum at the disposal of the Society, within the year, $9,247 09. Of this sum, $4,699 11, including incidental expenses, have been paid for the support of 44 missionaries in that state and Rhode Island. Of the remainder, $2,000 have been paid over to the Parent Society, and expended in the support of missionaries in Missouri, and others in the western states.

The following sums have also been received from the state of Connecticut, viz: from the Home Missionary Association of the Eastern District, New-Haven county, $529. Contributions directly to the Parent Society, $1,117 58. Balance of legacy from the late Thames Wilcox, $1,813 55, making in all from the state of Connecticut, $9,178 91.

3. MAINE MISSIONARY SOCIETY.

The large extent of the state of Maine, the rapid increase of its population, and its prospective wealth and importance, render it a peculiarly interesting field for missionary enterprise. If in comparison with the northern and middle states, the territory beyond the Alleghanies is properly denominated the "*great west*," with equal propriety, in comparison with the rest of New-England, we may speak of Maine, as the *great east*. It is so regarded by the enterprising churches which have begun to occupy it, and no other field of equal extent has more interested the feelings of this Committee. Their aid was accordingly early proferred and extended to the needy in that state, and has been continued until the Maine Missionary Society, strengthened by the blessing of God upon its own action and the co-operation of the Parent Society, has at length become able, without aid from sister states, to sustain all the labourers who are prepared to occupy her waste places. The receipts of this Society have been nearly doubled within the last two years. For the year ending April 1, 1834, they have been $6,607 82. This amount, with the balance of $2,867 22, on hand at the commencement of the year, has constituted a total sum of $9,475 04 at the disposal of that auxiliary since its last annual return. Of this, $8,302 19 have been expended in support of an agent and 78 missionaries in that state.

The Secretary remarks that Bible Classes, Sabbath Schools, Temperance efforts, &c., &c., are connected with our missionary labours, and are uniformly carried forward by these means. Very few, he says, have yet been added to the churches aided, since our last return, and there were almost no revivals of religion till the commencement of the present year, 1834. The face of things now, through the blessing of Heaven, is changing, and present appearances encourage the hope that this will be a year of the "right hand of the Most High."

He adds, there are in the state 173 churches, 123 of which are supplied by 110 pastors and 13 resident ministers; 40 of these aided by our Society. Fifty destitute churches, and twice as many places where there are no churches, constitute our wide field for missionary operations.

NEW-HAMPSHIRE MISSIONARY SOCIETY.

This society is annually advancing in efficiency and in the amount of its aid to the general cause. The Treasurer's return for the first of April has not been received, but its receipts for the year ending October last, as published in its annual report at that time, were $6,808 82. The number of its missionaries has been 56, and their labours attended with usual success.

WESTERN AGENCY IN THE STATE OF NEW-YORK, AT GENEVA.

The cause of Domestic Missions, says the report of this Agency, is yet dear to the hearts of God's people in Western New-York. The amount actually received during the year, has been $4,842 14, which is $466 40 more than the receipts of the previous year, and which, added to several sums transmitted directly to the Parent Society, make the whole amount collected on the field of the Agency, since the last anniversary, more than $5,000. The number of its missionaries has been 51, and seasons of special refreshing from the presence of the Lord have been enjoyed in a number of the congregations under their ministry.

CENTRAL BOARD OF AGENCY FOR THE WESTERN STATES, CINCINNATI, OHIO.

This Agency, heretofore denominated the Central Committee of Agency, &c., is annually increasing in the amount of its operations, and the extent of its usefulness. Its receipts during the last year, ending April 10, 1834, have been $1,348 50, all of which has been appropriated to the support of the Society's Missionaries, under direction of this Com-

mittee. It should be remarked, however, that owing to a succession of embarrassments in years past, our organizations in the West have never been so perfected as to secure the happiest results. The labours of our agents have been interrupted by sickness and death, and it is not until recently that we have been able to extend the living appeals of this Society, excepting to a very limited portion of the Western States. Within the last year, four agents have entered upon their labours in the Western States, which we trust will be permanent, on fields which had been before but partially and very inadequately occupied. These and others of a more temporary character have pursued their work with diligence, wisdom, and zeal, and under their influence, the prospect of a constantly increasing amount of aid from the contributions of the western churches is encouraging in the highest degree.

WESTERN ANNIVERSARIES.

Another measure adopted by our western brethren within the last year, is regarded as highly important. We refer to the anniversary meeting of the friends of Home Missions, held for the first time in the city of Cincinnati, in October last, under direction of the Central Board of Agency for the Western States. Few meetings in our country, it is believed, have been attended with more deep and thrilling interest; and the public impression was such, as we trust, will not soon cease to exert a salutary influence upon the cause. It is unspeakably interesting to contemplate these beginnings of concentrated benevolent efforts in the West. Let them be continued with that spirit which the great Master in heaven approveth, and the time is not far distant, when the amount of labour performed, and of good accomplished by the action of western churches, to be annually reported in western cities to cheer the hearts and encourage the enterprise of western Christians, will greatly surpass what we now witness in the cities of the east; and the reciprocal influence of their anniversaries and of ours, will mingle in the sweetest harmony, and with irresistable power, to rouse the energies of this great nation's strength, in continued and zealous endeavours to answer the claims of the world, and convert every people on earth to the love and service of God.

CENTRAL AGENCY IN THE STATE OF N. YORK.

The report of this agency (at Utica) for the last year is unusually interesting, and its operations have continued to increase both in extent and efficiency. Its receipts have been $3,231 69, besides several small sums which have been paid by the contributors directly to the treasury of the Parent Society. The number of new missionaries appointed through the recommendation of the agency has been 13, and the whole number employed within its bounds, the whole or a part of the year, including the Agent, has been 48. These have performed an amount of labour, under our commissions, equal to 35 years.—Twenty-one congregations have been aided which were not under our patronage the previous year, and most of which were never before favoured with stated preaching. The whole number of congregations which has thus been assisted, during the year, in supplying themselves with the bread of life is 65.

VERMONT DOMESTIC MISSIONARY SOCIETY.

This Society, like most of its sister auxiliaries, is increasing in the amount of its contributions to the general cause.—Its receipts, during the last year, ending April 1, 1834, have been $3,225 45, which is nearly double the amount of the previous year. Its disbursements have been $2,500, leaving a balance in its treasury of $693 75.* The number of its missionaries within the year has been 41, and the congregations which they have supplied in whole or in part, more than 50. The Secretary, in connexion with his annual statistical return, remarks, "Though the number added to the churches aided has been comparatively small, yet the Sabbath School, Bible Class and Temperance cause are reported as having secured a stronger hold on the consciences and affections of the Christian community than ever before."

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY, OHIO.

The annual return from this Society has not been received, and we are unable to give an accurate account of its proceedings, or of the amount of its receipts.

SABBATH SCHOLARS' ASSOCIATIONS.

The aid derived from associations in single congregations, has, in some instances, amounted to between $2,000 and $3,000, within the last year; and among the efficient friends of the cause in several congregations we are happy to number the children and youth associated in Sabbath Schools. The Sabbath Scholars'

*In addition to the above, $741 04 have been received from that state by the treasurer of the Parent Society, making in all from Vermont $3,967 39.

Missionary Association of the Cedar-street Church in this city has been in operation six years, and has been noticed in our former reports. In that time its payments to the Parent Society have been $2,306 75. During the last year its operations have been increasingly prosperous, though its receipts have been less than the previous year. Its number of missionaries is six. A similar association in the South Dutch Church has sustained three missionaries; and one in the West Presbyterian Church, formed within the year, has sustained two, and our young friends in these and other churches, encouraged by the co-operation of their teachers, are putting their hands to this work of benevolence with an efficiency far surpassing our expectations. The enlarged and enlightened views exhibited in their reports, and the ability with which they are written, afford delightful evidence, that while they have watered others, they have themselves been watered.

OTHER SOURCES OF INCOME.

Besides the amounts received through the treasuries of Auxiliary Societies and Agencies, contributions directly to the treasury of the Parent Society have been received, as formerly, from almost every section of the country. Some small legacies have also been collected, the largest of which is the residue of the bequest of the late Thames Wilcox, of Connecticut, $1,813 55, which, together with $1,650 previously received, and reported at our last anniversary, makes the total amount received on that legacy $3,463 55. Examples of individual munificence have also been multiplied, giving evidence that the cause of the Society is taking a deeper hold of the affections of many of its friends than in former years.

OPERATIONS AND INFLUENCE OF AGENTS.

From a review of the preceding statement of receipts from different sources, there is apparent great inequality in the zeal and efficiency with which the work of this Society has advanced on different portions of the great field which it has endeavoured to pervade. The organized and permanent Auxiliary Societies and Agencies have by no means contributed to the general cause in equal proportion to the ability of the churches which they severally embrace. The same is also true of portions of the country not thus organized.

This inequality is doubtless to be attributed in some *degree to the numerous* causes which operate unseen to elevate or depress the religious feeling and action of different portions of the community. But so far as the causes of these results are visible, they may be traced directly and principally to the supply or deficiency of living agents to address the people, exhibit the necessities of the cause, and solicit their contributions. It is deeply to be regretted that a Christian community, in relation to duties so unexceptionable and pressing, and in view of the ample sufficiency of intelligence which is spread before the public through the periodical press, should still wait and need to be moved by the influence of personal persuasion. But much as it is to be lamented, the lessons of our experience have taught us that this is the true state of the case; and while it is so, there is ground of encouragement and congratulation in the fact, that there does exist among the friends of the cause an available influence which is sufficient, if exerted, to resist the prevalent tendency to indolence and neglect, and elicit to a high degree the feeling and interest of the churches on behalf of every enterprise of philanthropy. This influence has been realized in the zealous, discreet, and persevering labours of Agents. Wherever such Agents have gone, with their array of substantial facts gathered from the field of our operations, their warm and living appeals have generally been answered by liberal contributions.

These considerations will explain the reason why the state of Massachusetts, which three years ago did not contribute more than about $8,000 to the cause of Domestic Missions, has, within the last year, contributed $21,640 91. And why have Connecticut, and Maine, and New-Hampshire, during the same period, experienced so great an increase in the amount of their contributions and the efficiency of their action? It is because living and efficient Agents have occupied those fields. To the same cause, in no small degree, may be attributed the fact that the whole of New-England, with a population but little surpassing, either in numbers or wealth, that of the single state of New-York, has so far surpassed it in the amount of its contributions to this Society, during the last year. It is true we have fewer churches in New-York of the denominations which co-operate with us, and many of these have chosen to make their contributions to Home Missions through other channels. Still there is a deficiency to be accounted for. While New-England has brought

to our treasury, within the last year, $47,842 38, New-York, though it embraces the centre of the Society's operations, has contributed $25,308 77. The same reasoning will account, in part, for the increase of receipts from some portions of the latter state and their diminution from others. The former have felt the influence of permanent Agents, while the latter have been neglected in this respect, or but partially occupied. The western and the southern states exhibit a similar contrast. The former have enjoyed the labours of several active and enterprising Agents, and the results have begun to be realized in returns to our treasury; while the latter, more wealthy, and surely not less liberal, have contributed less to the means of this Society, because they have hardly been visited by this important and indispensable influence.

But the importance of the labours of our Agents cannot be measured by the amount of their direct returns to the treasury of the Society. They are all preachers of the Gospel, and their labours as ministers, not less than those of ordinary missionaries, have been instrumental of the conversion of souls. They are also the advocates of other causes of benevolence, as they have opportunity. But their influence is especially felt upon the congregations aided, and the fields yet to be occupied, in giving energy and system to their endeavours to provide for themselves. "How much," says our Agent in Illinois, "the demands from this field on the A. H. M. S. will be lessened by my agency, I cannot say, but I think I can see results from this quarter, not very remote, which will be vastly important." Similar results will doubtless be realized from the labours of others in every portion of the country, but especially in the new and most destitute states.

LIST OF AGENTS.

The following is a list of the permanent Agents of the Society, during the last year, to whose faithfulness, industry, discretion, and usefulness, the Committee are happy to bear their decided testimony, viz.

The Rev. *Richard S. Storrs*, Associate Secretary and General Agent of the A. H. M. S. for the New-England states. Mr. S. is also Secretary of the Massachusetts Missionary Society, and, with occasional visits to other portions of his field, labours principally in that state, where the influence of his agency is delightfully manifested in the extraordinary results which we have already reported. He has also usefully served the Society within the last year, by a tour to Ohio, and in Lower Canada, during which he collected much valuable information which has been given to the public.

The Rev. *Eliphalet Gillett*, D. D., Cor. Sec. of the Maine Missionary Society, has been usefully employed in that state.

The Rev. *Andrew Rankin*, Agent for the state of New-Hampshire, has laboured with encouraging success.

The Rev. *Amos Savage*, having been employed three months in New-Jersey and adjoining portions of New-York, in the early part of the year, has laboured the last quarter very acceptably and usefully in Connecticut, under direction of the C. M. S.

The Rev. *David Porter*, D. D., has served the Society during the year in the counties bordering on the Hudson River, in the state of New-York. He has, at the same time, made collections for the Amer. Bible Society, and the Amer. Board of Commissioners for Foreign Missions, from which he receives a part of his support, yet the results of his efforts have not been inconsiderable in contributions to our treasury.

The Rev. *Abijah Crane*, Secretary of the Central Agency in the State of New-York, has laboured successfully during the year, as is apparent from the report of that agency in the Appendix.

The Rev. *Miles P. Squier*, Secretary of the Western Agency in the State of New-York, though interrupted in his labours a large portion of the year, has continued, at our solicitation, to retain *his* office as Agent, and during the latter part of the year has devoted himself to its duties, with an efficiency which sustains the character which he had acquired by the services of several former years on the same field.

The Rev. *Daniel W. Lathrop*, Cor. Sec. of the Western Reserve Missionary Society, has continued his labours in the northern part of Ohio and Michigan Territory, with increasing results in contributions to the cause.

The Rev. *Henry Little*, Cor. Secretary of the Central Board of Agency for the Western States, has commenced his labours as General Agent within the year. The results thus far have been exceedingly promising, and much is anticipated from the continuance of his zealous and devoted efforts on that important field.

The Rev. B. C. Creasey, in the southern part of Indiana, and the Rev. J. Thomson, in the northern part of the

same state, were appointed in November last, each to labour six months, under direction of the Indiana Missionary Society. Their reports have been encouraging.

The Rev. *Theron Baldwin*, as General Agent for Illinois and Missouri, has been serving the Society with much efficiency and very interesting results during the year.

The Rev. *Gideon N. Judd* has recently been appointed Associate Secretary and General Agent of the Society for the Middle States, excepting New-York, and has entered upon the duties of his appointment with encouraging prospects.

Besides the above, several Agents have been employed for limited periods on different portions of the field, whose names are reported in our general table.

STATE OF THE TREASURY.

The Treasurer's account exhibits a total amount of receipts, since the last anniversary, of $78,911 24. This is $10,284 07 more than the receipts of the previous year. The expenditures of the last year have also exceeded those of the preceding $13,737 80. These items, considered by themselves, exhibit an encouraging advance in the annual increase of the receipts and expenditures of the Society. But they are not in due proportion to each other. The balance against the Society, at the present time is $1,264 25. It should be considered also, that the pledges of the Society for the year to come, are greater than they have been at the commencement of any previous year. With these responsibilities already assumed, and with a field before them to be occupied, increasing in interest as it widens in extent, the Executive Committee will enter upon the labours of another year, under the full impression that its concerns are to be greater and more difficult and trying than those of any previous year. The existing depression of the pecuniary interests of the country has already thrown some embarrassments in the way of this and other kindred enterprises. Our receipts for the last year have doubtless been diminished by this cause, and unless its influence shall be resisted by a deeper tone of religious feeling, there is danger that its consequences may be more extensively felt hereafter. But as the organs of this Society, we act for a community who profess to love the Lord with *all the soul*, and their neighbour as themselves; a community too, who possess *wealth enough, and ten times more than enough, to provide for the onward movement of every branch of* benevolent effort, which adorns and blesses our land. Will *they*, under the pressure of the times, begin their retrenchments at the house of the Lord? Will they not rather, according to their ability, make larger provisions to supply the deficiency occasioned by the influence of the state of the times upon the contributions of those of little faith? It is an adage of the practical agriculturists of our country, that "*It is wise to dig wells in a dry time.*" Let the principles of this maxim be adopted by the friends of Home Missions, and we have nothing to fear. Let the wells of salvation be sunk so low that they shall reach the deep fountain of Christian benevolence in the hearts of the pious, and they will pour forth the waters of life upon a dry and thirsty land. That fountain is inexhaustible as the source from which it is supplied, and encouraged by the promises of Him by whom it is opened, and animated by the signal blessings with which He has crowned the efforts of this Society hitherto, the Committee, whatever may be the embarrassments of the times, do not entertain a doubt that this enterprise is owned of God, and will be sustained.

GENERAL INFLUENCE OF THE SOCIETY.

When the American Home Missionary Society was formed, the whole number of missionaries annually employed by all the Domestic Missionary Societies and Boards of Missions, sustained by the denominations represented in this institution, was less than 300. And many who were then reported as missionaries were employed only for very limited periods, and on a plan less adapted to extensive and permanent usefulness than that which now generally prevails. But in eight years, how rapid and extraordinary has been the change! The impulse which gave origin to this Society inspired new hopes in the public mind, and roused to new efforts the friends of the cause throughout the land. In the progress of the work, most of the important Societies which then existed, have united with us as auxiliaries, and, invigorated by this connexion, have largely contributed to augment the aggregate of the doings of the Parent Society. The extent of these operations, the energy and success with which they have been conducted, appear also to have provoked very many, who have chosen to seek the promotion of the same cause through other organizations, which remain unconnected with this Society. Eight years ago the whole number of missionaries sustained by the Board of Missions of the General

Assembly of the Presbyterian church and the Missionary Society of the Reformed Dutch church, was less than 50. Now their number is, probably, 276, of which 250 are employed by the former, and 26 by the latter. These, together with the probable number supported by several independent Societies in the southern states, amount to about 360, which added to the 676 appointed by this Society, constitute a grand total of 976 missionaries employed in the United States and Canada, during the last year, in connexion with the Presbyterian, Congregational, and Reformed Dutch churches. The number of congregations and destitute places aided in their support and benefited by their stated or occasional labours, is probably not less than 1500. Such are the results, direct and indirect, of the organization and operations of the American Home Missionary Society. It has not only accomplished much by the blessing of God upon its own action, but has roused a spirit in the churches on behalf of the cause which we trust will not slumber. It has taught the destitute the importance and practicability of associating for religious worship, and of securing and sustaining the institutions of the Gospel, waking them to Christian enterprise, and guiding thousands to the mountains, to take thence "every man a beam" for the building of the house of the Lord.

CONCLUSION.

It would be delightful, in concluding our Report, to dwell upon the great variety of incidents which the correspondence of the year has furnished to enlist the sympathies and encourage the faith of the Committee, and to deepen their impressions of the immense importance of the work assigned them by this Society. But the time would fail us to gather all the clusters which have been ripened upon so wide a field, and with the brief narrative, already given, of the operations and influence of the Society, we seal up our testimony to the judgment of the great day. Encouraged by the experience of the past, we would now set our faces towards the labours of another year with the firmness of faith and the cheerfulness of hope. We feel that we are the organs of a mighty influence, which God has provided to hasten the triumphs of his grace, and that the high vantage ground to which this Society has already been advanced is assigned it for the sake of the world. It cannot go backward nor pause in its career. The public confidence which it has secured, the sympathies and prayers which it has enlisted, and the great and glorious end to which it aspires, combine to impel it onward and upward. Like the flight of an angel, its movement must be without rest or weariness, until, in co-operation with all the sister influences which emanate from the church universal, it shall have proclaimed the glorious Gospel of the blessed God to all that dwell upon the earth.

If such an enterprise can be sustained in any country, it is in our own. If there be a people on earth who are bound to sustain it, that people is our own. And if any part of the world presents a field better prepared than all others to receive a moral influence and impulse of sufficient power to convey the saving health of the Gospel round the globe, it is the field which invites the direct and redoubled efforts of this Society; it is this great and free republic, which statesmen tell us is the last hope of liberty, whose commerce is linking it with every country, whose language is flying on the wings of the wind all over the world, and whose influence is fast becoming more commanding than that of any other nation. The single power that can save this influence from entire perversion, and make it a blessing to mankind, is religion. And can it be doubted that God will save such a nation, so marked in his Providence as the hope of the church and of the world? Yet for all this, he will be inquired of by the house of Israel, and served by his people. Difficulties and embarrassments too we may expect to meet. Avarice will continue to hoard its treasures, and dig in the earth, and hide the Lord's money, and an all-pervading spirit of worldliness will resist the claims of philanthropy and love. But what are these to the power of him who presides over the cause of Christian missions? "Strong is his hand, and high is his right hand."

By order of the Executive Committee,
ABSALOM PETERS,
Cor. Sec. A. H. M. S.

ADDRESS OF REV. ANDREW REED.

We hope to obtain copies of the several interesting addresses which were delivered at the late Anniversary Meeting; but for the present number must content ourselves with giving the following as the *substance* of the remarks of Rev. A. Reed, one of the delegates from the London Home Missionary Society.

Mr. President—I must confess I am taken by surprise. I had supposed that

ıould be excused from taking part in the tercises of this meeting, seeing that I n a stranger—a stranger in respect to ıe time I have been in this country, but ot a stranger in feeling. Sir, I have ıis day known what it is to have the art *ache* with pleasure. From what I ave witnessed, and from what I have ard, I have felt that the heart may be tended to repletion with delight—yet a light which elevates and invigorates, hich is sustained and increased by such enes as the present. Since I have been your country, I have witnessed much f the power and influence of godliness, nd this is strikingly exemplified in the ene before me. It has been intimated me since I have been here this evening, at this spacious building was once a eatre; and its *present* occupancy I can-ot but regard as a striking proof of the dvance of godliness. How cheering to ontrast its present with its former use—behold that area and those galleries, nce thronged with the votaries of folly, ow crowded with such an assembly as is, congregated to promote the mighty ause of truth throughout this great coun-y. Sir, I am happy to state that we ave the same order of things in England. here too, theatres are empty, and chapels ill. The drama is declining, and the ospel advancing. I will instance one ase of a theatre in Devonshire, which ame under my knowledge. The inven-ory was something like this—On the age, and belonging to the establishment, irty persons; in the pit seven, in the oxes one, in the galleries none. The eceipts of the evening were £1 3s.; xpenses of the concern, £7 10s. On he present occasion, I cannot help con-ratulating the audience on the cheering ontrast between the present and former se of this building. By the former it as desecrated—by this it is consecrated; onsecrated to the purest feelings of the eart, and the best and noblest work, the romotion of the cause of truth, and the onversion of the world.

Mr. President—I *love* this Society. I ove its name—*the Home Missionary Society!* Home—that English word, *home*—and not the less American because it is English! Never was its meaning im-ressed so strongly on my heart as when, fter tossing on the mighty deep, I landed n weariness on your shores, anticipating hat I should feel like a stranger in a *trange land; but immediately found my-elf surrounded by kind friends, who made e completely at home.*

I also love this Society in its instrumentality. It unites grandeur of operation with economy of means. It is a simple instrumentality. It is like your own woodsman, who goes forth with his axe into the mighty forest, and clears it away, letting in the genial rays of the sun, and fruitful fields and villages emerge from the gloom. You commenced your labours in the neglected portions of the moral wilderness, and already they bud and blossom as the rose. Is it deemed singular that I, a *foreigner*, should speak of a HOME Missionary Society? But, Sir, though I *was* a stranger, you have made me feel that I am no longer so. Here, at least, you have taught me to know that I am entirely at home. And the only thing I can wonder at, is how I can feel myself at the same time so far *from* home, and so much *at* home. I claim, then, to speak, as far as my testimony will go, of a home—of *our* Home Missionary Society.

But, besides all these constructions in my own favour, I feel that through my *country* I possess a claim upon your sympathy which you will not overlook. Just a century ago, Wesley and Whitfield landed on these shores, and by their vivid exhibition of the pure and powerful doctrines of the Gospel, they left an impression which we feel this day, which we feel now in this assembly, and on this platform. But though they were Britons, and I am a Briton, I would not insist on such a claim as this. In such a place, we can only feel that we are not Briton, nor American, but CHRISTIAN. We can only know that "there is neither Greek nor Jew, bond nor free, but that Christ is all, and in all.

It may not be so strongly felt in America as it is by myself, but, sir, there remains a great problem to be solved—whether the church can sustain herself without the aid of the state. In Europe, the church has been at times the vassal, and at times the despot of the state. She has never been left in that part of the world to stand alone. This mighty problem is now to be worked out, and worked out in America, and nowhere else. And feeling its bearing on that question, I could not but be delighted with the statements of the rapid progress of this Society. It is the best thing I have seen in America—not, I trust, the best thing I shall see—for what I have seen and what I have this evening heard teaches me but to enlarge my expectations. I am amazed at the extent of your operations, as set forth in your admirable Report. From what I see in this Society, I begin to realize the character and destiny of the

American people. O America, America, fair is the lot that falls to thee! It is for thee to prove to the world, that liberty can be enjoyed without licentiousness, power without abuse, and that religion can stand by herself on the eternal Rock!

Let me say, Mr. President, that as the resolution* challenges the sympathies of Great Britain, you have them to a greater extent than you have supposed. We in that country, are struggling for the same great objects, and we look to you for example and countenance; and if any mishap should befall your enterprise, we should be thrown back, I will not say a century merely, but for ever. Be grateful, then, for what God has enabled you to do; and be earnest in your endeavours to accomplish what remains to be done. Your 676 missionaries must become as many thousands, and your 80,000 dollars as many pounds sterling, or you cannot meet the expectations of Europe and the world. Providence is giving to Great Britain and America—father and son, mother and daughter, any relation that you please, only let it be the most tender and endearing—a prominence and a power for some glorious purpose. They stand proudest among the nations, the one on the pedestal of the old world, the other on the new, disseminating those everlasting principles of truth which will regenerate mankind. One in origin, one in language, one in character, one in Christ, one in the hopes of eternal life, let fraternal love be exercised by all, in both countries, who bear the Christian name, so that no discord shall hereafter be able to separate us; but both labour together till the knowledge of God shall cover the whole earth as the waters cover the deep.

* The resolution moved by Mr. Reed was—"Resolved, That the operations of this Society, in their important bearings upon the advancement of religion in other countries, should enlist the sympathies of all Christian lands."

CORRESPONDENCE OF THE A. H. M. S.

THE EAST WILL NOT ALWAYS HAVE TO HELP THE WEST.

From an Agent in the Western States.

I learned some facts with regard to ——, in which I have no doubt you will be interested. Four years ago, it scarcely had an existence, but it now contains about 600 inhabitants. Here the principal part of the Presbyterian church reside. They numbered in December last, 24 in all; 11 males, and 13 females. Great harmony exists between the Presbyterian and Baptist churches. The clergymen of these two denominations have been accustomed to preach each Sabbath alternately, in the two places of worship at the same places, and to the same congregations. Some time during the last fall, all the male members of the Presbyterian church, and all, except one or two of the Baptist church, met together, and signed a pledge, that for the ensuing year, the least sum which they would contribute to benevolent objects, should be ten per cent. of their net income. The expect to renew the pledge from year to year. The influence of this measure upon those who adopted it, has been highly salutary. When an agent goes among them, the only question which they have to settle is, how large a proportion belongs to this or that object. They consequently rejoice to see him, and the whole business of giving is to them a delightful work. I could wish that the above course, or something similar, might be pursued by all our churches. It would have a most happy influence on the whole cause of benevolence. The great mass of Christians make no previous calculation about giving, and the consequence is, that they are always unprepared, and the presence of an agent is like the presence of a creditor on pay day, to a debtor when he has nothing to meet the demand. If the course pursued at ——, were universally adopted, who can tell the amount that would flow into the Lord's treasury?

While there, I delivered, by request, an address before the Young Men's Temperance Society, and having suggested that some movements were going forward for the purpose of securing a Temperance agent for the state, they pledged 75 dollars towards his support for the present year.

Three partners in the principal mercantile house in that place have become hopefully pious within a little more than a year; two of whom have already united themselves with the Presbyterian church. The first deed of benevolence which one of them resolved upon, after the love of God was shed abroad in his heart, was to build a house for divine worship. It

be forty-four feet by sixty, and built of stone, and will cost him between $3,500 and $4,000. It is already going up, and will be ready for occupancy by next fall. Their present place of meeting has become altogether too strait for them. The three partners have also, within a few months, pledged a thousand dollars each to Illinois College. When I was last there, between four and five hundred dollars had been subscribed towards the erection of a parsonage, and they were fully resolved to go forward and complete it. They have raised the present year two hundred dollars towards their minister's support, and after the parsonage is completed, they will probably need no farther aid from your Society. They have also raised seventy-five dollars for the Education Society, and in conjunction with the Baptists, fifty dollars for the Bible Society, and one hundred dollars for Sabbath School purposes. Their united Monthly Concert collections will amount to about one hundred dollars the present year. The above items, however, by no means constitute the entire amount of their donations for the past year. Some individuals have given to a large extent in other ways.

These certainly are cheering facts, and a *strong pledge*, I think, *that the east will not always have to help the west.* I suppose our eastern brethren, with all their munificence, will have no objection to being provoked to good works by examples on this side of the Alleghanies!

ENCOURAGEMENT TO GO ON.

I have given these particulars, that you may fix your eye for a little while on a single spot, and behold what God hath wrought, in part at least, through the instrumentality of your society. I recollect going to this place a few years since, not to see what it was, (for there were only a few houses scattered along the river,) but to see whether it could ever be a place of any importance. Now mark the change! and think what there is in prospect! I by no means suppose it to be entirely singular in this respect, and I only allude to it here as one example to show the benefit of "Home Missions." To how many such verdant spots over the vast field of your labours can you point those benevolent spirits, who by their contributions and their prayers, sustain your operations! To how many places could you take them in the west, where a few years since the wild beast had his *home, and the savage yelled,* that are now *vocal with the high praises of our God!* You could select from the records of the past multitudes of examples, which, if held up in all the vivid colours of reality to the gaze of the vast assembly that will doubtless be convened to celebrate your eighth anniversary, would produce a burst of feeling, and cause you to hear a thousand voices exclaiming—Go on!—we will sustain you!

COUNT THE COST.

The following, from a missionary in the West, exhibits *some* of the trials to which the servant of Christ and the Church is subjected. We publish an extract, not to discourage any from entering the field, which, with all its difficulties, is still a field of glorious promise, but to afford our young Missionaries, who are pressing forward to the work, an opportunity to *count the cost* of the undertaking in which they are about to engage.

For several weeks past I have been prevented from preaching by sickness. Severe as is the pain of bodily suffering, it is not this which is the most excruciating. As the missionary lies upon the bed of languishing, his heart is rent by keener pangs than those which diseased nature feels. His thoughts wander abroad, and his attention is fastened on the spiritual interests of the multitudes around him. He sees their undying souls in jeopardy, exposed to the miseries of hell, and yet the stupor of moral death is brooding over them. They are on the brink of ruin, and heed it not. He feels that he is commissioned to sound the note of alarm, but he cannot; disease has fastened its withering grasp upon him. He feels himself to be useless, and can not but inquire wherefore it is that he is afflicted thus. Zion he loves, and she calls for the bread of life. Why is he forbidden to minister to her wants? And it requires the lively exercise of faith, to turn and rest with peaceful satisfaction on the assurance that God doeth all things well, and knows best how his servants can most honour him.

During the week, I have preached in the settlements in the surrounding country. How far God has or will own my labours, as the means of saving souls, I cannot tell. One fact, at least, is deserving of notice. The people will for awhile turn out pretty generally to hear the "learned preacher," if he is but occasional in his efforts to do them good—but, sometimes, the fact that he is a *missionary* will close against him all access to their minds and hearts. In other instances, he may preach with pleasing hopes of success, till an interest is awakened, and the enemy fear that their ranks will be thin-

ned. Then comes the day of trial. He will be charged with aiming at a "union of church and state." The whole church with which he is connected, will be arraigned at the bar of public sentiment for this crime. And the alarm will circulate like electricity from breast to breast. Men who *know better*, but who hate the truth, men who have been reared in New-England, will lend all their influence in support of the falsehood, and their testimony will be quoted as oracular, true as inspiration itself. The people will then be cautious, perhaps refuse to hear the word at his lips. The Sabbath School, and every expedient to do good which the ingenuity of benevolence has devised, suffer. And it is only by persevering efforts, by ardour which nothing can dampen, that this obstacle can be overcome. The man of God must be *thoroughly* furnished unto every good work, or he will falter, and become disheartened amid the difficulties by which he is surrounded.

REVIVAL IN WESTERN MICHIGAN.

From Rev. Luther Humphrey, Cass Co., M. T.

Since my last report, I have been permitted to witness the mighty power of God in the conviction and conversion of sinners. As a new Presbytery was organized on Wednesday, the 5th of February last, in this territory, called the Presbytery of St. Joseph, I trust it will not be altogether uninteresting to detail some facts connected with the meeting of the Presbytery.

MEETING AT GULL PRAIRIE.

By direction of the Western Reserve Synod, we met at Gull Prairie. At this place a Presbyterian church had been in existence about two years; but there had been difficulties in the church almost from its first organization. These difficulties had increased to an alarming degree, and had become so great that there was little or no prospect that they would ever be healed without the special interposition of the great Head of the Church. At a very early period after the Presbytery was instituted, a complaint was presented by some members of the church, against other members, and improper feelings were manifest. The Presbytery felt their own insufficiency to settle the existing difficulties, and calling to mind the Divine declaration, Ja. i, 5, they spent the whole of one half day in prayer to God, for direction, and the guidance of the Holy Spirit.

While they were yet speaking in prayer, God manifested his willingness to hear. This was in the forenoon of the second day of the session of Presbytery, and a sermon was preached in the afternoon, and some reference was had in the discourse to the existing difficulties, and before the close of public worship, it was evident from what was seen, that some individuals in the church were begining to look into their own hearts, to see if there were not something there which needed rectifying.

Public meetings were appointed from day to day, and from the increasing seriousness of professors and others, it was plain the Lord had taken the work into his own hands. The complaint was withdrawn from the Presbytery, and self-reproach and flowing tears took its place. So great, and of so long continuance had been the division among the members of the Presbyterian church, it had spread until it appeared that all classes had been involved in guilt. Public confessions began, and became more general and heartfelt, until Sabbath, the fifth day of the meeting, when a full and satisfactory written confession was exhibited by nearly all present, who had made a profession of religion, of different denominations.

After this, the Lord's supper was administered, and great love was manifested among all the professed followers of the Prince of Peace. As soon as God's people had suitably humbled themselves before him, then he was pleased in a remarkable manner to pour out his Spirit upon impenitent sinners. On Sabbath evening, numbers were anxiously inquiring what they must do to be saved. The time of Presbytery, after this, was principally occupied by day, and sometimes to a late hour at night, in prayer, preaching, and exhortation. God worked like himself, and although he was pleased to make use of the instrumentality of feeble men, yet it was in such a manner as to "stain the pride" of all human glory, for saints and sinners were constrained to acknowledge the work was effected by the mighty power of God. Convictions were deep and pungent, and usually of short duration. The work was remarkably free from disorder from the beginning to the end. The solemn countenance, the deathlike stillness, the falling tear, and the occasional deep sigh, were the principal indications of the operations of the Holy Spirit upon the heart of sinners.

The protracted meeting continued for fifteen days in succession, with increasing interest, and it is supposed, during the time, there were about seventy hopeful con-

ions, among a population of less than e hundred. Although the Presbytery urned from day to day, they found but time to attend to Presbyterial busi-, and did not close their session until last great day of the feast. I have nded many meetings of Presbyteries, ods, and of the General Assembly, and truly say, I never attended the meet- of any ecclesiastical body before, re there was such continued and in- e interest as at this first meeting of Presbytery of St. Joseph.

Vould not more good be accomplished ie necessary meetings of ecclesiastical es, if more time were spent in earnest er to God, and less in long speeches?

MEETING AT WHITE PIGEON.

protracted meeting commenced at ite Pigeon Prairie, on the 5th of ch, and continued twelve days. In place also, God was pleased to display power, and it is hoped about thirty nitted themselves to God. Violent osition was here excited among the nies, and the lives of numbers were ngered by a ball of fire, charged with der, having been thrown through a low into the midst of a large assem- but the Lord preserved us, and but injury was done. Christians loved other more, and were more earnest rayer for sinners. Different denomi- ons of Christians united their efforts romote the cause of the Redeemer.

VAL IN THE WESTERN PART OF N. YORK.

ie following interesting account of a work of , in Allegany County, N. Y., was written some since, but has been detained in its journey to fice.]

n Rev. S. W. May, Washingtonville, N. Y.

he work commenced at Washington- about two months since. Our Sab- School (which has been sustained ng the *whole* of the year past) has richly blessed; and there was added his infant church, a few Sabbaths e, 16 members, 3 by certificate, and 13 n the profession of their faith in Christ. eral were prevented from coming for- d by a severe storm which prevailed, many are anxiously waiting for an rtunity to unite with the church. On next Sabbath after the revival com- ced at Washingtonville, your un- hy missionary *gave to the church congregation at Cuba some* account of what the Lord was doing at Washing- tonville, and then delivered his message, "Prepare ye the way of the Lord." God was evidently present by his Spirit. Deep solemnity reigned. Four that day were hopefully converted. A day of fasting was appointed for the Tuesday following. The day of fasting was such a day as the church had never before witnessed; a day of weeping, mourning, and repenting; and soon the work became powerful. As to the result, there have been already seventy- four additions to our church, and many others are looking forward with joyful anticipations to the approaching commu- nion season, when they shall have the privilege of commemorating a Saviour's dying love. About thirty *professed* Uni- versalists have been hopefully converted, and become praying men.

On the first Monday evening of No- vember, 1833, a temperance meeting was held in Cuba village, (heretofore renowned for its wickedness,) and a Temperance Society was formed, and seventy-six in- dividuals signed the constitution. It was one of the most interesting meetings of the kind I ever witnessed. What will not a revival of religion accomplish? It ap- peared that the patriotic and benevolent spirit of '76 was again revived; and *these* patriotic seventy-six were ready "to pledge their lives, their property, and their sacred honour" to sustain and carry for- ward the cause of temperance. Several of the young men have resolved to lecture once a week, on Monday evenings, in dif- ferent parts of the town. They have commenced, and meet with unexpected success. The society numbers more than one hundred and twenty already, and it aids forward the revival of religion.

My time will not permit me, at present, to relate many interesting circumstances which have already transpired in this re- vival; and the whole amount of good ac- complished can never be calculated in this world. Four physicians and one medical student have become praying men. Four merchants have become hopefully pious. Most of the leading young men are re- joicing in the Lord; and as I write, I can enumerate forty-five newly erected family altars. Several young men of promise are intending to devote their talents and their all to the Lord, and preparing to study for the Gospel ministry; and very many of the young converts would rejoice to have the privilege of becoming mission- aries to teach the poor heathen the way to heaven. Numbers are added to other churches.

PRAY FOR HOME MISSIONARIES.

From a Missionary in a Western State.

There are but about fifteen or twenty members belonging to the ——— church, and this little handful of professors is scattered over a large part of the county. Excepting in one neighbourhood, where there are three families, there are not two Presbyterian families living in the same neighbourhood. Thus the moral strength and influence of the church, as a body, is almost entirely lost; and besides this, it divides the labours of your missionary. Another difficulty which opposes the progress of religion here, is, that the community around ——— is divided into so many different sects that call themselves Christian.

There are not less than seven different sects within the circle of my labours. Some of these, of course, are Anti-Christian, and directly calculated to draw away ignorant and unstable souls, and hinder the progress of truth. The minds of the people, being kept thus vacillating between truth and error, and one form of doctrine and another, they come at length (in many cases at least) to believe nothing; i. e. they become infidels.

And thus we have to contend with infidelity in all its forms. In ———, the principal influence of the place is infidel. Our principal men of business and property, as well as most of our young men, are professed infidels; consequently, we find great opposition to Sabbath Schools, Bible Classes, the temperance cause, &c.

Appointments by the Executive Committee of the American Home Missionary Society, from April 15th to May 15th, 1834.

Missionaries not in Commission last year.

Rev. Jonathan Hovey, East and West Stockholm, N. Y.
Rev. Aaron P. Allen, Warren, Herkimer Co., N. Y.
Rev. William J. Keith, Mars Hill Ch., Tenn.
Rev. Julius Doane, Willsborough, N. Y.
Rev. Thomas Payne, Rye and Sawpitts, N. Y.
Rev. John N. Lewis, Malden, Ulster Co., N. Y.
Rev. Geo. G. M'Afee, Southern States.

Re-appointments.

Rev. Varnum Noyes, Guildford, Medina Co., O.
Rev. Gilbert Fay, Wadsworth, Medina Co., O.
Rev. Xenophon Betts, Wakeman & Clarkesfield, O.
Rev. Wm. Burton, Circleville, O.
Rev. Luke Dewitt Logan, Hocking Co., O.
Rev. Joseph C. Moore, West Milford, N. J.
Rev. E. H. Hazard, Ottowa, La Salle Co., Ill.
Rev. Adolphus Taylor, Norfolk, St. Lawrence Co., N. Y.
Rev. Ludovicus Robbins, Eden, Erie Co., N. Y.
Rev. J. H. Hotchkin, Wheeler, Steuben Co., N. Y.
Rev. B. B. Smith, Pulteney, N. Y.
Rev. O. C. Beardsley, Silver Creek, N. Y.
Rev. Wm. J. Wilcox, Otto and vicinity, Alleghany Co., N. Y.
Rev. Alfred White, Perrinton, N. Y.
Rev. Samuel Hurd, Greensburg, Indiana.
Rev. Moses Jewell, Salem, Pa.
Rev. Azor Smith, Davenport, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from April 15th to May 15th, 1834.

Received previous to the Anniversary.

Albany, N. Y., Gen. S. Van Rensselaer,	500 00
Augusta, N. Y., S. Moss,	2 00
Austerlitz, N. Y., Mrs. J. Smith, L. M. in part, 5.00; sundry collections, 42.00, per Rev. Dr. Porter,	47 00
Bloomfield, N. J., per Rev. G. N. Judd,	3 00
Central Board of Agency for the Western States, paid Missionaries and balance in Treasury,	1355 81
Cherokee Corner, Ga., H. Safford,	1 50
Connecticut Miss. Soc., paid Missionaries, and balance in Treasury,	7247 09
Berlin, Worthington, Fem. Sew. Soc., *New Canaan*, per Rev. T. Smith, of which 30, from Mrs. Minot Ayres, to constitute Rev. Wm. Bonney, L. M.,	114 00
Southbury, Miss Patty Strong, per Rev. Mr Shipman,	1 00
Washington, Col. P. Averill,	3 00
Crown Point, N. Y., Cong. Soc.,	25 00
Durham, N. Y., Phares Chittendon, L. M., 30; Abijah Pratt's legacy, per Rev. Dr. Porter, 100,	130 00
East Nassau, per Rev. A. Underwood,	2 50
Elizabethtown, N. Y., per Rev. O. Miner,	5 00
Farmington, O., Ladies,	10 00
Greene Co., N. Y., Aux., per Rev. Dr. Porter,	50 00
Hanover, N. J., coll., per Rev. G. N. Judd, through Rev. A. Condit,	18 00
Hillsboro', Ill., T. A. Spilman, L. M. part,	9 00
Honesdale, Pa., mon. con. coll. and donation, 15; Fem. H. M. S., Mrs. Kirtland, Treas., per Rev. J. Campbell, 23,63,	38 63
Jacksonville, Ill., mon. con. coll., 50; J. P. Wilkinson, 10; Rev. J. M. Sturtevant, 10; E. Wolcott, 15; Rev. E. Beecher, 13; E. & E. Chandler, 16; D. B. Ayres, 10; M. A. Wilkinson, 10; M. Lockwood, 10; J. G. Edwards, 12; C. H. Leonard, 5; M. Turner, 1; J. Meare, 5; A. Ellis, 2; F. C. Ellis, 2; E. Town, 1; E. S. Edwards, 2; L. Harlan, 5; C. E. Blood, 2,50; B. Gillett, 5; P. W. Janeway, 1; R. M'Cormick, 1; R. Perry, 2; J. S. Graves, 1; C. J. Gibson, 6,50; M. B. Janeway, 1; J. Catlin, 5; J. Beecher, 5; T. Chamberlain, 10; M. M.	

; Cash, 2; Friend, 5; C. Al-
Graves, 10; A. Clark, 5; J.
Mrs. M. L. Roed, 3; C. H.
Abiah Chapin, 5;—214, de-
acknowledged October last, 195 00
L., Fem. H. M. S., per Hannah
Sec., of which 14, in full, to
Rev. O. Brown L. M.,
. Y., Amos Rice, to const.
l Rev. Samuel Shaffer Life
er Rev. Dr. Porter, 60 00
per Rev. D. C. Allen, 2 00
N. Y., coll., per B Jay, 10 00
Soc., paid Missionaries, and
he Treasury, 9475 04
Trustees of Gen. R. Putnam's
w. A. Kingsbury, 23 60
Miss. Soc., paid Mission-
ilance in the Treasury, 11,896 34
A. H. M. S., 284 82
Assoc. for Mutual Assistance,
const. Rev. J. H. Francis 100 00
100 00
idents of Hopkins' Academy,
Sabin, 8; Ladies' H. M. S.,
60 to const. Mrs. Pamela
l Miss Caroline W. Porter
bers, per Miss C. W. Porter,
108 00
Fem. Char. Soc., per Rev. M.
11 13
150 00
rst Parish, 120 18
Betsey Nash, 3 00
Cong. Ch. and Soc., per J.
20 00
Rev. Mr. Miller's Soc., 300 00
ma Strong, to const. Rev.
ogswell, D. D., a Life Mem-
30 00
Riddle, 10 00
ter, 5 00
, First Ch., per Rev. G. N.
22 00
, N. J., avails of Home Miss.
the church, per Rev. J. G.
5 00
, Fem. H. M. S., per Miss
n, Treas.,
ecker-st. Ch., Joseph Brew-
H. & H. Griffin, 10; R.
320 00
Rev. J. C. Brigham, 15 00
Irs. T. W. Patton, 15; Han-
s, 2, 17 00
. Fem. Aux., per Mrs. C.
135; Sab. Sch. Assoc., per
ham, Treas., 100; J. Otis, 50, 285 00
b. Ch., Rev. W. Patton, 25 00
h. Fem. Benev. Soc., 99,31;
0; E. L. Condit, 1, 150 31
., H. Aikman, 15; P. R.
10, 25 00
. coll., per R. I. Thorne, 30 00
on, N. J., mon. con. coll.,
ist Rev. E. R. Fairchild, L.
g. coll. 75, per Rev. G. N.
88 00
n, N. Y., coll., per S. Hitch-
7 31
J., per Rev. G. N Judd, 33 20
Pa., coll., per Rev. G. N.
Ch. mon. con. coll., per G.
lland, 28 22
iberties, Rev. Mr. Patter-
31 01
Ch., W. Davidson, Treas.,
8,50, coll. 63,06; John A.
; James Fassett, 20; Chas.
Thomas Fassett, 20; Am-
, 20; G. W. Toland, 10;
G. W. Forbes, 10; D. Lapsley, 5; R.
Creighton, 5; J. M. Alvord, 5; C.
Tingley, 5; W. M'Kee, 5; T. Biddle,
10; J. M. Van Harlingen, 5; H. Neill,
5; Cash, 3; J. Holmes, 10; J. Rich-
ardsop, 5; J. H. Dallas, 5; J. Dunton,
5; Cash, 40; A. Fullerton, 10; Cash,
1; Do., 5; Do., 5; A. Fullerton, jr.
10; Cash, 1; T. Stewart 5; W. Da-
vidson, 5; J. M'Crea, 5; Cash, 1;
Do., 5; Do., 5; W. Throckmorton, 12;
Cash, 3; Do., 2; Do., 1,50; Sew. Soc.,
80; Ladies' Miss. Soc., 140,25; Mrs.
Ewing, 2, 671 43
Princeton, N. J., bal. of coll., per Rev. Dr.
Rice, 5 00
Rising Sun, Ind., Aux. Soc., per Rev. W.
Lewis, 7 00
St. Louis, Mo., Friend of Missions, per
Rev. E. F. Hatfield, 104; sub. in part,
per Rev. T. Baldwin, 80,25, 184 25
Saugerties, N. Y., Ref Dutch. Ch., coll.,
per P. D. Schoonmaker, 10 08
Southampton, L. I., a Revolutionary Sol-
dier, per Rev. D. Beers, 1 00
Vermont Miss. Soc., paid Missionaries, and
balance in Treasury, 2968 75
Rupert, West, per D. Wilson, 10 00
Wantage, N. J., First Presb. Ch., in part to
const. Rev. Peter Kanouse, L. D., 55 25
Windham, N. Y., John Tuttle, L. M. in
part, per Rev. Dr. Porter, 5 00
X., per Rev. A. Peters, 400 00
Friend, left at the office, 10 00
Home Missionary, 106 64
$38,635 35

Received since the Anniversary.

Bloomfield, N. J., Rev. C. Gildersleeve, 10 00
Brooklyn, N. Y., Fem. Miss. Soc. First
Presb. Ch., 89 17
Interest on legacy of W. Leverich, Esq.,
per A. Van Sinderen, 15 00
Miss E. Nitchie, per Z. Lewis, Esq., 10 00
Canaan, N. Y., Ladies, per C. L. Whi-
ting, 7 00
Canterbury, N. Y., Avails of a Family
mission box, 2,50; Friend, 5, 7 50
Catskill, N. Y., James Miller, L. M., 30;
Mrs. Julia Woodruff, to constitute her
daughter, Fanny Woodruff, L. M., per
Rev. Dr. Porter, 30, 60 00
Choconut and Silver Lake Ch., Pa., per J.
Lyons, 6 68
Clarkson, N. Y., Presb. Ch., bal. of coll., 2 75
Connecticut Miss. Soc., viz—Greenwich
2d Soc. Young Men's H. M. S., per Ed-
ward Mead, Treas., 46 75
East Groton, N. Y., Fem. H. M. S., 24 54
Geneseo, N. Y., Allen Ayrault, L. D., 100 00
Greene Co., N. Y., Aux., per Rev. Dr. Por-
ter, 30 00
Haight, N. Y., Harvey Moore, per Rev. A.
Littlejohn, 2 00
Harpersfield, N. Y., Young Ladies' Sew.
Soc., to const. Mrs. L. S. Boies L. M., 30 00
Hoosick Falls, N. Y., Aux. H. M. S., per
Rev. L. P. Blodget, 40 00
Montrose, Pa., Presb. Ch. coll., per J. Lyons, 8 00
Newark, N. J., 2d Ch., F. S. Thomas, to
const. Luther G. Thomas L M., (in full
of sub. of 50,) 35 00
New-Orleans, La., Rev. J. Parker's Ch.,
per T. Parmelee, 200 00
New-York, Bleecker st. Church, K. Tay-
tor, to const. Rev. Andrew Reed and Rev.
James Matheson Life Directors, 300 00
"One of Zion's Pilgrims," 5 00
North Hardiston, N. J., Cong., 20; mon.
coll., in part to const. Rev. E. R. Fair-
child L. D., 21 00

Salem, Pa., mon. con. coll., per Rev. M. Jewell, 14 26
Troy, N. Y., First Ch., per Rev. N. S. S. Beman, 100 00
West Bloomfield, N. Y., Fem. H. M. S., 15; Individuals, 5; per Mrs. R. Sheldon Sec., 20 00
Westfield, N. J., coll., per Rev. G. N. Judd, 28 75
J. P. F., left at the office, 2 00

$1,115 34

K. TAYLOR, Treasurer.

Receipts of the Western Agency at Geneva, N. Y., From April 17th to May 4th, 1834.

Auburn, Young Ladies' Sew. Soc., of which 90 to const. Mrs. Caroline Richards, Ann Perrine, and Mrs. Maria Mills, Life Members, 100; Gent. sub., 79, 179 00
Busti, per Rev. T. Stillman, 7 00
Canandaigua, W. Hubbell, 20; Rev. A. D. Eddy, 10; sundry subscriptions, 70, 100 00
Centerville, coll., 4 00
Danesville Village, 34 00
Dunkirk, per Rev. T. Stillman, 13 00
Elmira, mon. con. coll., 65,39; Juvenile Miss. Soc., 16,25, 81 64
Franklinville, Coll., 7 00
Fredonia, of which 30 to const. Rev. Wm. Bradley L. M., 45 00
Geneva, bal. of sub., 9,50; avails of cloth sold, 5,63, 15 13
Jamestown, Presb. Cong., of which 30 to const. Rev. E. J. Gillett, L. M., 33,50; Cong. Soc., 12,03, 45 53
Lyons, Ladies' Aux., 30; Coll., 13, 43 00
Orangeville, Ladies' Aux., 6 50
Port Bdy, Ladies' Aux., 6; Gent. do., 7,32, 13 32
Ripley, per Rev. T. Stillman, 13 50
Rochester, Ladies' Aux., 50,40; Brick Ch., J. Seymour, 25; E. T. Smith, 1; Mrs. Booth, 0,25, 76 65
Southport, mon. con. coll., 18 36
Starkey, per Rev. S. White, 9 12
West Bloomfield, Presb. Cong., 16 00
Westfield, per Rev. T. Stillman, 6 25
Wheeler, Aux., 16 00

$750 00

Receipts of the Central Agency at Utica, N. Y., from March 14th to April 21st, 1834.

Clinton, Young Ladies' Benev. Soc. Fem. Dom. Sem. 10 00
Coventry, 2d Cong. Soc, to const. Rev. J. B. Hoyt L. M., 30 00
Georgetown, per Rev. N. Latham, 8 18
Holland Patent, Presb. Corg., 5 00
Lysander, Fem. Home Miss. Soc., to const. Thomas R Townsend L. M., 30 00
Mortisville, Presb. Cong., per Mr. Holmes, 18 20
Nelson, Presb. Cong., per Rev. N. Gillett, 15 62
Orville, Presb. Cong., per Rev. G. Freeman, 21 55
Otisco, Rev. R. S. Corning, 33 12
Peterboro', Pres. Cong., 24,42; Gerrit Smith, 50, 74 42
Preble, Presb Cong., per Mr. Beman, 14 00
Romer, Mrs. Lydia Cowles, bal. to const. Rev. Lemuel Dudy L. M., 5 00
Salisbury Presb. Cong., 5 00
Smyrna, Presb. Cong., 33 00
Trenton, Presb. Cong., per Rev. R. R. Demming, 25 00
Utica, Bleecker-st. Ch., bal. to const. Rev. A. T. Hopkins L. D. 79 83
Fayette-st. Ch., 14 77
First Fem. Benev. Assoc., 30 00

$452 00

The following sums have been received by the W. R. D. M. S., through Rev. D. W. Lathrop, previous to May 16, 1834.

Brooklyn, O., 5 00
Brownhelm, O., 3 00
Cleveland, O., John N. S———, L. M. of W. R. D. M. S., 25; T. P. Handy, do., 15; Rev. John Keep, do., 15; C. L. Lathrop, do., 15; sundry donations, 80, 150 00
Detroit, Mich., Mrs. Brooks, 5; H. Wright, 5; H. D. Hastings, 2; Mrs. P. Hastings, L. M., 30; Judge Fletcher, 10; George F. Porter, L. M. of W. R. D. M. S., 20; Caroline H. Dearborn, L. M., by S. Conant, 50; E. Brooks, 10; Members of Fem. Sem., Detroit, to const Miss Mary Lyon, L. M., per Miss Lucy Tappan, 30, 162 00
Elyria, O., mon. con. coll., 38,76; Rev. J. Monteith, 4, 42 76
Farmington, Mich., Erastus Ingersoll, L. M., 30 00
Hudson, O., Heman Oviatt, L. D., in part, 30; E. Ellsworth, L. M. of W. R. D. M. S., 15; H. Metcalf, do., 15; A. Kilborn, do., 15; Rev. H. Coe, 5; Individuals, 5,50; cont., 33,88, 119 38
Mackinaw, Mich., Wm. Mitchell, 10 00
Richfield, O., 1 13
Ridgeville, O., A Lady, 4 00
Sault St. Marie, John Hurlbut, L. D., 100 00
Stowe, O., 3 00
Tallmadge, O., 7 00
Tecumseh, Mich., 17 25
Ypsilanti, Mich., A. Clarke, L. M., 30 00
Individual, avails of a sleigh, 3 00

$887 58

We are requested to republish, from the Connecticut Observer, the following acknowledgments of receipts, by the Con. M. S., Aux. to the A. H. M. S., from April 21st to May 14th, 1834, Andrew Kingsbury, of Hartford, Treasurer.

Stafford, William Patton, a pensioner, $2 00
Bristol, Ch. and Cong., Concert of Prayer, 63 93 / 31 15
Woodbridge Society, 23; Bethany Soc., 21,56; Oxford Soc., 3, East Haven Ch., 20,83—total, 68,39, of which 10 sent to A. H. M. S., in New-York, 58 39
Bridgeport, 1st Church, 25 43
Do. 2d do. 21 90
Greenfield Soc., 8 25
Greensfarms Soc., 31 00
Fairfield Soc., 60 00
Darien Soc., 50 00
Greenwich, 1st Church, 5 00
Do. 2d do. 85 16
Stanwich Soc., 47 99
Trumbull Soc., 21 00
Huntington Soc., 50 00
Stratford Soc., to const. their pastor, Rev. F. W. Chapman, L. D. of A. H. M. S., 100 00
Norwalk Soc., 221 00
Norwich, 1st Soc., 60
Barkhamsted Soc., 30
Middlefield Soc., 3 individ., 3
Glastenbury, Eastbury Soc., 7
Stafford, East Soc, (of which 30 to const. Mrs. Margaret Church, wife of Rev Moses B Church, L. M. of A. H. M. S.)
New-Fairfield, Rev Geo. Coan, (which completes L Membership of A. H. M. S.,)
Union, Rev. Alvan Underwood,
Tolland Soc., 39; Avails of Gold Beads, 3,72,
Saybrook, 1st Soc. Fem. H. M. S.
East Haddam, 1st Soc.,

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

CONVERSION OF AN UNBELIEVER.

[Forwarded by a Minister.]

By early education, I was taught to revere the Scriptures, and consider them holy above all other books; but the excellent system of Sabbath Schools and Bible Classes, now so generally diffused, was then unknown, at least in the country, and children in general were not so thoroughly instructed in the doctrines of religion as at the present day; consequently early impressions were less deeply seated in the mind, and more liable to fall before objections than is now the case. Though not of a particularly serious turn of mind, my attention, even during childhood, was often drawn towards religious subjects by hearing preaching, though the impressions were not lasting. As soon as I became old enough to read, I grew extremely fond of books; and while I was a mere child read Miss Adams' view of religion; and among all the sects whose belief she describes, there was none so much pleased me as the Universalists. I immediately wished it true; I thought it promised the easiest way to get along. When I was about thirteen or fourteen years of age, I read Winchester's Dialogues, Ballou's Atonement, and several other works on Universalism; and the reasoning, so well adapted to what our depraved hearts desire, operating on so young a mind, partly led me into a belief that what I so ardently wished to be true, was so in reality. About this time, or soon after, I heard several ministers of that denomination preach, and became, as I thought, established in that belief. But the truth is, though I was not then aware of it, that I had not then seriously and candidly examined the opposite side of the question. I ardently wished the doctrine true, and hearing it advocated by able preachers, thought I was thoroughly convinced that it was true; unconscious, alas, that I was receiving for doctrines the commandments of men. After this, I felt but little concern with regard to a future state; I wished to live a correct moral life; but the renovating spirit, which seeks to purify the inmost heart before God was lacking. I had previously read Paine's Age of Reason; but about this time, or soon after, the writings of Volney, together with some extracts from Voltaire and Gibbon, fell into my hands, and it has been justly observed, that "the curious will read as the thirsty will drink, though the cup and the page be polluted." It was so with me. I read—did not believe them; still the superior abilities of some of these men, the splendid histories to which Gibbon has wedded his name, the wit of Voltaire, the travels of Volney, the devotion of Paine to the American revolution, these gave a kind of consequence to their opinions, and added to the effect of the artful sophistry, the specious arguments, and the keen ridicule of their writings. I was far from believing them, still it was like fracturing a few links of a chain, and till its full strength came to be needed, I was unconscious of their loss, and knew not that any lasting impression had been made on my mind, till painfully convinced of it at a later period. I went on, thoughtless and unconcerned for the most part, until I was about twenty-three years old, thinking that if I did my duty to my neighbour it was the most that God required; but, thanks be to his name, the delusion did not last for ever. About this time, I found my feelings more permanently and deeply affected than they ever had been before. Ever an ardent admirer of the works of nature; at this period, when I looked on the glorious sky, and the beautiful earth, I found my mind expanded with a sense of the goodness of God, in pouring forth such a profusion of love-

liness upon the external world, and bestowing so many blessings, and such capacities for enjoyment upon the inhabitants of the world he had so richly endowed. I regretted that mankind were so thoughtless and so ungrateful to their Creator; and felt a spirit of most awful self-condemnation, that I had exercised so little lively gratitude to the Author of all my blessings. I knew not then why I thus felt, or what so irresistibly drew me to such reflections; but, thanks be to God, I now believe it was the influence of his blessed and holy Spirit, which suffers none to go down to perdition unwarned and uninvited. I remained much in the same state of mind for weeks, and then for a short time was more stupid, but shortly my convictions returned with redoubled force. A deep sense of my awful ingratitude to God weighed down my spirits, and became a burthen which I could by no means shake off. I felt, at this time, that I wanted some system of belief on which to rest; but, oh! I had none, no steadfast faith on which to ground my hope. I now felt unwilling that any one should know the state of my mind. I read the Scriptures, but found no special alteration in my feelings. At this period, I obtained Pollok's Course of Time, of which I had heard much, and which I believe, in the hand of God, was the means of deepening my sense of the importance of religion. I commenced its perusal with high expectations of intellectual enjoyment. And much as I admired his "lofty verse," and the high sublimity of his genius, I found in it a still higher claim to my attention. When with a masterly hand, and a spirit that seemed familiar in communing with the higher spheres, he unveiled to my view the invisible things of that mysterious future of which we long to be assured, but which, nevertheless, strikes us with awe, I said, *can these things be truths*, or are they but high-wrought fancies, which took their birth among the midnight musings of the gifted bard? I took the Holy Scriptures with a full purpose to see if these things were so, and was convinced the inferences he had drawn were supported, in every particular, by the words of inspiration. Then the question, if *these things are truths*, "where art thou?" presented itself forcibly to my awakened conscience.

My mind became exceedingly distressed, that I had so long overlooked the dreadful penalty attached to God's law, and the impossibility of escaping from it except by repentance and faith in the atoning blood of the Saviour. I began to read with an earnest desire to be enlightened, and know what I must do to be saved; but then, then it was that I felt the pernicious effects of having read deistical and sceptical writings. No sooner was my heart deeply interested about the great doctrinal truths of the Bible, than every infidel objection I had ever seen, objections which a short time before, I am confident, I could not have called to memory, were brought freshly to my recollection, with a force which, when I read them, I was far from thinking them to possess. I had read the Bible, and thought that I had not a doubt of its authenticity; but now, when I began to feel that my eternal welfare was staked upon my belief of the Scriptures, I was strongly tempted to disbelieve them. Often it would occur to my mind, that the most devoted Christian believed not more firmly in his Bible, than the Mahometan in his Koran; and that the Pagan was as strongly attached to the rites of his idolatry as the Christian to the precepts of the Gospel. But these almost involuntary cavils of my mind, did not deter me from still desiring to know the truth, and I found that the only way to silence and overcome these objections, was sincerely to pray that God would help my unbelief; and I desire humbly to thank him, that after a struggle of some weeks, "my evil heart of unbelief" departed from me, and I then believed, and do now, that the Scriptures are indeed the word of God," the lamp which he in mercy sent from heaven to earth to guide his wandering children home.

After this most distressing objection was removed, many others arose, but for which I have no excuse to plead but the desperate wickedness of my heart, which willingly received and cherished objections which my understanding bade me reject. I strove a great deal

-econcile the existence of moral
with the power and goodness of
l ; and when I dared not dispute
sovereignty, I wished to escape
a a belief of our accountability,
thus tacitly charge the blame of
disobedience upon God. But there
one error to which I clung with a
city which was entirely inexcusa-
I was fully sensible that there
no doctrine more plainly taught in
Bible than the atonement by Christ;
that we have access to the Father
through him, yet I was unwilling
ubmit to be saved for Christ's sake
ne. In my wishes, and even in my
yers, I wished to bring along with
self some good act, which I pur-
ed to perform in future, to recom-
nd me. I truly believed I was a lost
d perishing sinner, but wished to do
nething to relieve myself. I had
t faith and humility to throw myself
the mercy of Jesus, and plead for
rdon without offering one word in ex-
nuation of my guilt. And until with-
a short time, for a year and a half
st, I continued to fluctuate between
pe and fear, between rebellion and
mission. Sometimes flattering my-
f I had given my heart up to God,
l then, when some faithful preacher
l open the hidden workings and de-
t of the heart, or I tried my faith and
ctice by the unerring and unbend-
standard of God's holy word, I
nd my hope unstable, and felt ready
perish. By the mercy of God, his
irit ceased not to strive with me
ing so long a period of obstinacy
l unbelief; and lately, having op-
tunity to hear the truth powerfully
ached, and the duty of immediate
l entire submission to the terms of
Gospel most thrillingly urged, I have
length, as I humbly trust, through
th in the Redeemer, given myself
reservedly into his hands, and rely-
upon his grace, desire to walk in
ordinances of his appointment, and
secrate my life entirely to his ser-
e.

REMINISCENCES OF COLLEGE.

[Furnished by a Clergyman.]

In the winter of 1824-5, there was a y interesting work of grace among the students of Hamilton College. During the winter previous, there had been a very serious disturbance. The members of college at that time, will all remember, during life, the night of the 16th of December, 1823, when several individuals carried to the fourth story of the stone edifice a small piece of cannon, heavily loaded with powder, and plugged with a piece of wood. Having fixed a slow match, they left it to perform its work of destruction. It shortly burst into numerous pieces, rending the windows, doors, and plaster of the hall ; perforating, with its fragments, the floors and roof, and throwing into consternation all who heard it. There followed such a time of unhallowed excitement among the students as cannot well be described. Consequences ensued that cannot be detailed without implicating character now too respectable to be reproached with the errors of college life. During the whole of the two winter sessions, there was little peace in the institution. It seemed almost impossible to pray with the hope of any good beyond that of one's own soul.

The next year opened with prospects of peace. With few exceptions, the spirits of all had become cool, and there appeared a precious tenderness of feeling in the hearts of several of the pious students. These exhorted the others to prayer and efforts for the conversion of the impenitent. Some fasted often, and even *weekly* over the condition of the institution. But before we called, God heard ; and while we were yet speaking, he answered ; and ere we expected it, some of the impenitent were found so deeply convicted of their sin and danger as to be unfitted for study, unable to sleep, and were excused from recitations. The work began like the breaking of a cloud that is charged with a copious shower. It was a time of great solemnity and deep heart searching. Soon not an oath was heard from the lips of the profane. Several of them solemnly agreed together "not to swear any more." In all our places of common resort, in recitations, in our literary societies, in assemblies for public declamation, though formerly they had often been scenes of merriment, for several weeks there

was every where the order, stillness and solemnity of religious meetings. Scarce a smile was seen on any countenance. The height of the revival was just one year from the explosion of the cannon. God's hand was recognised by all. The work continued to the end of the session, when it was ascertained that the number of pious students had increased from forty to sixty, making about twenty who professed to have entertained new hopes, and to have formed new purposes for life and for eternity. Quite a number of these are now useful ministers of the Gospel.

Some of the cases of conversion were peculiarly marked at the time, and their character and circumstances can never be forgotten. One or two of them are worthy of notice in this connexion. I. W. S. was among the first whose hopeful conversion was announced, and the announcement was the instrument of the awakening of two of his classmates. While he was under conviction, he received a letter from his pious mother, who was unapprised of the state of things in college, and of her son's feelings. That letter was full of unusually fervent exhortations and entreaties, that he would immediately attend to the concerns of his soul, and stating that great solicitude had been felt for him, and agonizing prayer offered in his behalf. Here was a striking coincidence—the exhortations and prayers of a distant pious mother, the prayers and entreaties of his fellow students, the power of the Holy Ghost, all at the same time pressing upon him. He immediately gave his heart to God. He sustained a character for eminent piety till his death, which occurred while he was a member of the Princeton Theological Seminary.

I will note another case: J. D. was among the unfortunate malcontents of the previous winter. It is not probable that he was implicated in the affair of the cannon. But in other respects, he partook of the reigning spirit. He was considered so ungovernable as to require the exercise of college discipline, and he was accordingly sent a the country for a short time. He retu ed to college at the commencement c new year. His experience had tau him some lessons of caution, yet he w not radically corrected. He soon di played his feelings of hostility towar the authority of college and towar some of his fellow students. Whe the revival began, J. D. was dispose to ridicule it, and to persecute thos who were active in its promotion. He was proud, for he had talents and great influence among his associates. When many others felt, he determined to "brave it out." But he could not keep away from the students' prayer meetings. I well remember his coming into the Sabbath morning prayer meeting, the second week after the commencement of the revival. There were present some of the converts, and great solemnity rested on all present. Some wept; but J. D. held up his head, determined *not to feel*. At the close of the meeting, as the students were silently retiring, he made a desperate effort to break the solemnity, and to raise a smile, by exclaiming, "Get ye out of this place." The attempt was a failure. For a few days I heard nothing of him, until it was whispered among the pious that J. D. was excused from recitations on account of distress of mind. O, what feelings came over us. J. D. anxious for his soul! Is it possible! On Saturday, it was announced that he was rejoicing in his Saviour. Never was there a change more manifest, more lovely. The lion changed into the lamb, the serpent into the dove. He publicly declared what God had done for him. He stated that "formerly he had no definite object before him. He came to college because his pious friends sent him there. But now he had an object, and he was determined to pursue it;" and till I left college, he was among the most meek and devoted of the converts. He graduated with honour, and he is now known to the public as the Bethel chaplain at Honolulu, in the Sandwich Islands.

M.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

VII. JULY 1, 1834. No. 3.

MONTHLY CONCERT.

S TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

wish to present you, Christian brethren, with several considerations of in relation to the present state of the missionary work.

of these considerations is, that considerable portions of the earth have ithfully explored. In past ages, want of accurate knowledge of the real on of mankind was a main cause of the apathy which prevailed in respect moral condition. Fifty years ago, large portions of Asia and Africa were as unknown as the whole of America was at the beginning of the fifteenth . This fact still constitutes one of the most powerful obstacles to sion of Christianity. Nevertheless a great work has been accomplished. earches of missionaries, the expeditions sent out by several of the princi- ernments,—the explorations of the agents of scientific societies, and the all nations employed in traffic or war,—have within the last half cen- atly added to our stock of information concerning the state of the world. ner fact worthy of consideration is, that an immense population in some the world is crowded together in small territories.

. Proper contains, at the lowest estimate, one hundred and forty-six of inhabitants, or about twelve hundred to a square mile. The most populated portion of the United States is Massachusetts, which has ighty to a square mile. Japan, Birmah, Siam, many portions of Hin- and of Africa, present large masses of human beings in very confined of country. This will doubtless contribute essentially to the rapid dif- Christianity. One reason why Christian missions cannot count a larger of converts to Christ is, that a great amount of effort has been expended gions almost desolate, or upon thinly scattered and wandering tribes. ntains more than one fifth of the human race. All this mighty popula- ak substantially the same language. They are moulded by common ies and associations.

. gratifying fact, that the religion of Mohammed is on the decline. The ent to its observances, partakes more of political than of religious feeling. ia, especially, a free-thinking and irreligious spirit prevails to a great The interested zeal of the Moollahs alone, maintains the falling religion rabian impostor. His followers have been divided, ever since his death, great parties. The difference between the sects is at once rancorous concileable. *In consequence*, a portion of that hatred, which would be *e expended upon the Christian*, is employed upon each other. In *hristians are regarded with* much less aversion than in other Moham-

medan countries. A sect of Mohammedans in Persia, do not observe the laws of the prophet. Stimulated by an ardent curiosity, they eagerly seek an acquaintance with the religious opinions of different nations. The Bible, disseminated by Martyn, Wolfe, and others, has excited within them, a laudable desire for inquiry into the truths of Christianity. They frequently devote themselves to the perusal of the New Testament, and give various constructions to such passages as are considered obscure and difficult. They earnestly desire an entire version of the Scriptures in their own language.

A Christian power has, at length, gained a footing on the Barbary coast. A toleration of religion at Algiers, is already a matter of stipulation, and it seems highly probable that the other Barbary States will be compelled gradually to adopt a more enlightened course than they have hitherto pursued. The British and Foreign Bible Society is making progress in translating the Scriptures in the Berber language—the venacular tongue of the native tribes in immediate contact with the territory of Algiers. Two missionaries are preparing in Paris for those regions.

A circumstance of great interest, is the recent providential distribution of political power. Though but a small proportion of the population of the globe bear the Christian name, yet nearly one half are under Christian governments, and, in some measure, subjected to wholesome laws. Beneath the dominion of the heathen and Mohammedan powers, there is a population of about three hundred and fifty millions. The Christian governments comprise a population of almost four hundred millions, of which the Protestant States embrace about two hundred millions. Upwards of one hundred and fifty millions, which is more than a sixth part of the human race, considerably greater than the population of the ancient Roman empire, exceeding all the subjects of the Roman Pontiff, and nearly twice the population of all the Mohammedan nations, are under the sway of the British empire. A century since, the population of Britain was scarcely thirteen millions. Her authority now extends over two thirds of the globe in reference to longitude; and it is literally true that the sun never sets upon her possessions; for within this vast range, various places have noon and midnight at the same time. Stretching also from the arctic circle to the thirty-third degree of south latitude, the four seasons are experienced within her dominions at the same time.

Another auspicious circumstance, is found in the rapidly growing power of the United States of America. To every benevolent man, it must be a matter for sincere gratitude to God, that if any portion of the world is to be filled with a population, in denseness unequalled in the annals of the human race, that portion is to be these United States. No nation on earth has so rich a legacy in the prayers and noble sacrifices of its founders. None has witnessed more signal manifestations of the goodness of the Great Being who presides over the destinies of the nations. None is partaking so largely in the mercy of the Son and Spirit of God. Upon the United States and upon Great Britain rest the hopes of the world.

For a number of years past, the friends of humanity have combined their efforts in voluntary associations. "A new influence," remarks Mr. James Douglas

nounced. Its object was, however, distinctly stated to be that of evangelizing France; and they have since resolved to prosecute it by every means which God may place at their disposal. It utterly rejects all party spirit or distinction of sects, and every system of discipline. In the words of the president, it "seeks to know nothing but Jesus Christ crucified, and to do nothing but to labour in diffusing that knowledge."

The report, however, speaks of the following means as those already proposed, and more or less employed by the Society, viz. preaching, "Colportage," instruction, and Christian schools. To these may be added Sunday Schools, the board organized at Paris upon Sunday Schools having become united with the Society.

The following extracts will give some idea of what has been already accomplished by this association.

Eleven labourers have been sustained by the Society this first year, viz:—

Three Evangelists (Evangélistes.) 1. M. Major, who preaches salvation by Jesus Christ to an audience of upwards of 400 at Strasburg. Their place of meeting having become too confined, great efforts have been made to obtain a larger one, which will soon be ready. M. Major has also a Sunday School, and several weekly meetings. 2. M. Gerber, who has been settled at Troyes since November last, and preaches there regularly. 3. M. Poulain, who preaches in a chapel constructed for the purpose, and hired at a low rent. It was dedicated the 8th Sept. last, and from 150 to 200 hearers, both Catholics and Protestants, assemble in it.

*Five Colporteurs.** MM. Poulet and Louis Duproix, in the (department of) Aisne, under the direction of M. Colany, pastor of Lemé. Antoine Berrus, who has sold in a few months 583 New Testaments, and 76 Bibles, in the department of Vaucluse and l'Hérault. Derbecq, in the Lower Seine, under the direction of M. Defélice, pastor of Bolbec. Lastly, a Colporteur under the direction of M. Lefoudrey, pastor of Brest, has laboured in Bretagne. He has already visited Quimper, Quimperlé, Rennes, Landernau, Morlaix, Saint Brieux, &c., and has circulated throughout the Word of God. He found almost every where Protestant families wholly destitute of religious aid, and anxious to be visited. The door is open for a preaching evangelist (évangéliste prédicateur) in Bretagne

Three Schoolmasters. M. Crozet, in the church of St. Laurent-du-Croz, (High Alps,) where the labours of Felix Neff were so greatly blessed. M. Clavel (the pastor) is highly gratified with the zeal of M. Crozet, who keeps his school from place to place, visits from house to house, and holds meetings for instruction on the Sabbath. Some fruit has already crowned his labours. Another master has been placed at the head of a school in the department of Deux-Sevres, at the request of the pastor, whose testimony is highly favourable to him. Finally temporary relief has been granted to the teaching evangelist, or missionary instructor, (instituteur évangéliste) of the church of Nérac.

Three Auxiliary Societies are already formed. One at Toulouse is in vigorous action, has published an appeal to the Christians of that vicinity, has made a remittance to the central Society, and will soon, with the Divine aid, have a number of branches. One at Lyons, and one at Nérac, which was represented at the anniversary by M. Hoseman, pastor of N., and which has also made a remittance. Other auxiliaries are forming. The friends of this undertaking have exerted themselves in its behalf in various places. The pastors of la Somme and l'Oise have addressed a circular to the Christians of those departments to give them information of the existence of the Society. A missionary board has been organized at Dijon. The Society has also received from abroad several gratifying testimonials of Christian sympathy, particularly from the Société Evangélique of Geneva, and from our brethren of Guernsey. An auxiliary society has been formed there, which has already sent 900 fr., and which was represented at the meeting by one of its members, M. Hine, pastor, who was delegated for that purpose.

Report of the Treasurer, M. de Pressensé. The receipts of the Society have amounted to 7905 fr. 45 c. Of this, 1500 fr. are the subscriptions of members for life; 6315 fr. 45 c. is derived from donations and ordinary subscriptions; and the remainder, 90 fr., is the interest upon moneys vested in the funds. The expenses have been 3459 fr. 55 c. Of the balance, 1890 fr. already stands pledged, leaving but 2555 fr. 90 c. at our disposal

* The Colporteurs were originally little more than itinerant booksellers, and their business was denominated "Colportage." When it was found that the distribution of Bibles, Tracts, &c., in the interior of France, met with many obstacles, and was resisted and impeded as much as possible by those hostile to such undertakings, recourse was had to the Colporteurs, who were employed to circulate these works. *The ready access which they have to all parts of the country, and the facility with which they are enabled to evade the opposition which has been experienced by other distributors, has been the means of greatly increasing and prospering the efforts of the benevolent in this field.*

AMERICAN HOME MISSIONARY SOCIETY.

CORRESPONDENCE.

LETTER

From a Gentleman, after having travelled in the West.

DEAR SIR—That the western part of our country is destined to exert a powerful influence on the destinies of the whole nation must be evident on a moment's reflection. Already does the Valley of the Mississippi contain one third of our whole population; and such are its capabilities and resources, that in all probability a majority of the inhabitants of these United States will be found in this valley in less than ten years.

What shall be the character of this population? is a question that must come home with thrilling interest to the bosom of every patriot and Christian. Shall temperance and industry—shall purity and religion pervade that living mass of human beings? Shall the word of God be found in every cottage, and the house of God lift its spire from every village? Shall colleges and academies, day schools and Sabbath schools, extend their happy influence to the millions who are soon to decide the destinies of our country? Or shall intemperance and lust, shall infidelity, with all its retinue of vices, spread the pall of death over the fairest, richest, noblest portion of our happy land? This depends very much on another question—

Whether young men of deep piety and good talents are willing to go there in greater numbers than they have done, as teachers and preachers of the Gospel. The remark was once made by the Secretary of the Home Missionary Society, that "the voice of the living minister is what is peculiarly needed there." My own observation has abundantly verified this assertion. Although I have been but a little way to the "far west," enough has fallen under my observation to convince me that the most pressing and urgent call from the west, is *men*. Not Bibles, nor tracts, merely—but MEN: not puny, drivelling, inefficient men, but men that can stand up boldly for the defence of truth; men that can grapple with the infidel, the skeptic, the unbeliever of every grade, that can show the *why and the wherefore* of Christianity, and drive the infidel from the field of argument, if they cannot bring him under the practical influence of the Gospel; men of warm hearts and sound heads, that can think and act for themselves, that have never called any man master on earth, that have not studied theological systems till they have almost forgotten the Bible, and preached themselves "*out*," because they have not replenished their minds at the living and uncorrupted fountains of truth. Such are the men imperiously demanded at the west. Let me show why.

Infidelity meets you there in all its forms. Some will come out boldly, and deny, at the outset, the whole system of Christianity. They will even go so far as to deny human accountability and moral obligation, and, of course, a future state of retribution. A few are not ashamed to deny the existence of a Supreme Creator. Others will deny only parts of the system of revealed truth, the more objectionable features of Christianity, such as total depravity, the necessity of an atonement and of regeneration. And the men who thus disbelieve are not the obscure and ignorant. They are, in many places, men of wealth, talents, and influence. I know of one place in the state of ——, containing a population of more than 2,500 souls, where the Presbyterian church has but four male members, and the churches of other denominations very small and feeble. Here is a decided influence on the side of infidelity. The lawyers, the magistrate, the men who give tone to society, are mostly infidels. Vice

est, blackest forms, flourishes as of course. Gambling, counter- and prostitution, are things so , that they cease to be regarded ers of astonishment. The laws the statute book, the sword of the te rusts in its scabbard; the foun- public morality are corrupted, lic opinion sanctions, or at any not forbid the grossest crimes place exerts a most pernicious on the surrounding country It is f considerable trade; many resort om the country, and inhale the ial atmosphere which soon hur- to destruction. There is not in ce, and has not been for some resbyterian clergyman.

What is to be done? Will you Bible? what good will that do o believe it to be a mere invention rk ages? Will you send tracts? od will they do those who deny foundations of Christianity? I again—*men* re wanted, and I emphasis, they must be *men who nd themselves.* They must not lerstand the leading doctrines of ity, but they must also under- id be able to defend those prin- n which Christianity is based. ly must they be well versed in the inciples of God's moral govern- id of human accountability or not stir a step in combating the Common place harangues and exhortations may pass off tolera- before a New-England audience, ey take for granted the truths of , but they will not do for such I am speaking of; what they solid, clear, and conclusive rea- It must be demonstrated from s universally acknowledged and to be true, that there is a God rcises a moral government over d, that he has revealed a system to be believed and acted upon, *he will dispose of us according to pleasure. Now, if men will go h minds and hearts* properly furnished; able to enter into a discussion of these fundamental points with any one they meet, whether in the stage-coach, the steam-boat, or public-house, they will do good; for it is an easy matter to get people to hear you. If you wish to preach, you can have an audience at any time, and if you will give them solid matter, and not rant, they will give you a respectful attention. There never was a more mistaken idea than that any thing in the shape of a sermon, and any body bearing the name and wearing the garb of a preacher, will do well enough for the west. Such an idea betrays gross ignorance of the character of the population. True, they are generally not as learned in books as they are at the east; yet they can think, they can reason, and judge and they do these often with great shrewdness and power. We must not suppose that because they live in log-houses, they have not that high attribute of human nature, the power of thought, in as full perfection as those who dwell in more enviable habitations. Let men go among them, therefore, who can do something more than deal out a few common-places, or throw out hasty and crude remarks, which can neither instruct the believer, nor convince the infidel. Let him not be afraid to preach written discourses, with the idea that the people are prejudiced against the use of notes. It is against dulness—vapidness—rant—that they are prejudiced, not against written discourses. Let them see that you have investigated the subject; that you consider them as having some understanding, and capable of appreciating solid and substantial thought, and whether you extemporize or not, you will have an attentive audience.

I know we hear much said about the west, but the half is not, and cannot be told. Could the vast resources of that portion of our country be in the hands of enterprising and devoted Christians, what an augmentation of means would there be for converting the world. Instead of the hundred and fifty thousand dollars you give annually for foreign missions,

ready, and have conformed to their habits of living beyond what I expected. The principal inducement to become their minister wholly, is the great door which is opened for usefulness. The settlement is large, and they are nearly all Presbyterians, and very generally anxious to be instructed and led to Christ.

There is no difficulty as it respects the language, except in case of a few old persons, who will, in the course of nature, soon be off the stage. Still it would be preferable to have their minister a German, if such a one could be found of sufficient piety to undertake the charge of a people so ignorant, and at present so generally wicked. A Felix Neff among them is what they need; and O, sir, having just read that blessed man's life, I pant for his piety, his general disposition, and his entire consecration to the work of administering to the wants of such a people. The habits and customs of these Germans approach a little towards those with whom that precious man had to do.

ILLINOIS.

From Rev. N. C. Clark, Du Page, Ill.

In my last report, I mentioned that I had established two Bible Classes in different parts of the settlement. Those have been kept up through the quarter, and with increasing interest. The Bible Classes are so located, that about all the members of the church and their families can generally attend. We endeavour to bring in others, and we are successful in a few cases. With the Bible Classes are connected prayer meetings. We have a stated monthly church conference, at which time, almost always, all the male members are present, and nearly all the female members. These meetings are generally very interesting. Sometimes they have been melting seasons,—"heavenly places in Christ Jesus." Our monthly concert is observed and well attended; generally is a meeting of deep interest to Christians.

A Hint to Churches in New Settlements.

Our church has adopted the monthly distribution of tracts. This seems to be a plan wisely adapted to the circumstances of new settlements. It requires some labour and self-denial, but it promotes a *systematic course of religious visiting*, and when the distribution is carried on by the members of the church, it is a great help to the missionary. The distributors and receivers of the tracts, are mutually benefited. Since the commencement of the monthly distribution, the church, especially those members of it who have been employed as distributors, have been more deeply impressed with a sense of the vast amount of labours requisite in this new country, and of the importance of having that labour performed. We have infidels of almost every character amongst us, who cannot be persuaded, or at least who have not been persuaded to hear the Gospel. I believe only one of them has refused to receive a tract. Our temperance society has raised money sufficient to take one copy of the "Temperance Recorder" for each family in the settlement. When the Recorders shall be received, they are to be distributed every month, one put into each family.

Prayers and Alms.

At the monthly concert, our church takes up a contribution, or rather pay their monthly subscription for Foreign Missions. We observed the first Monday of January, agreeably to request, as a day of fasting and prayer for the conversion of the world. While the church were together praying for the success of missions, it was deeply impressed on their minds, that their excuse for doing nothing for *Foreign Missions* on account of their poverty, and of the demands made on them by the destitute in their immediate vicinity, was groundless. They then agreed that they would pay something each month, and subscribed the sum which they would pay at each monthly concert. The sum is small. The people who pay it are small and poor, and live in a very new country. I have mentioned this circumstance, because it appears to me to be an omen of good. The subscription will amount to about forty dollars a year.

After mentioning a subscription in behalf of the Bible Society, and another for the A. H. M. Society, Mr. C. proceeds:—

The present appearance of the church is more encouraging than it has been. There is apparently more brotherly love existing, than there was some months since. The benevolence of the church is now manifest. There appears to be a growing interest felt by the church in the acquisition of religious knowledge, and also in the dissemination of it among others. There is apparently an increasing

their marriage he began to be perate, and soon became too un- to remain long in a place. They irst in Lewis Co., N. Y., then in o, then in Rochester; thence removed to Indiana. But here found no resting place. They d themselves in Lawrenceburgh, e they removed to C——, where were comfortably situated. As in t every place, they would do well ime, for Mr. W. was a first rate nic. But he could not be con- l. They then removed to Cin- i. Here he left his family, con- of a wife and four small children, vent to New-Orleans. He ob- l great wages, but drank and led them away, till, after a season urned to his poor suffering family, it as penniless as he left them. ongue can describe their suffer- luring these years of wandering, especially during the absence of husband and father at New-Or- . The fall that I commenced my rs in C. the family had just re- l thither, as if drawn by the arm e Lord. It was a small county affording small advantages com- with several places where they previously lived, or where they as easily have gone.

s. W. was an invaluable woman, rong and cultivated intellect, and it piety, and very dear to many r acquaintances. But Mr. W. norose, and when intoxicated was ject of terror. It was truly lament- o see the head of such a family, ally possessing many amiable ies, with a constitution better usually enjoyed, exhibit so many of physical and moral ruin. The ned eye and cheek, the blistered nd the trembling hand, told the es of twelve years' indulgence in He was so lost to shame, that ould go early on Sabbath morning e grocery, and refuse to return to fast, till he was so intoxicated as unable to be up for the remainder e day.

ie first Sabbath, as I was an rn missionary, he kept sober and to meeting. *He was pleased, ame again. I soon heard of the , and called and found myself* al- most an old acquaintance. In particular conversation with him, he listened with marked hardness and indifference, while his wife trembled lest my faithfulness would rouse his proud and malignant temper, and in a rage he would abuse me. He was unruffled. I found his mind was a wilderness. After a short prayer, I gave him my hand and left him.

The next sermon which I preached there was the means of his awakening. His convictions were deep and pungent. His whole life came up in review before him. The manner in which he had been rearing his children filled him with unutterable distress. He shunned his companions. He had now no desire for ardent spirits. Sorrow was consuming his soul: he tried to read his Bible, but he had neglected it so long that he had almost forgotten how to read. He could understand nothing but what was explained to him. Every part condemned him. He wept, and tried to pray, but all was midnight. In this state he continued for about three weeks, when light broke in upon his soul, and he was full of peace in believing. He had no raptures, but he was like the man out of whom the evil spirit had departed, and he was found "clothed and in his right mind." He was now an astonishment to all the men in the town, and to none more than to himself. They saw, and confessed the change, though many expected, and perhaps *hoped* it would be of short continuance. His drunken companions tried many expedients to entice him again to the dram shop; and once, finding him there to obtain wine for the communion table, they hemmed him in, positively declaring that he should not leave without treating the company. But he escaped, assuring them that "he had drank his proportion, and he thought he should drink no more." Here was his safety. His family altar was erected. O how changed the aspect of the domestic circle! how happy the pious wife, and the smiling children. I need not describe their rapid improvement in every respect. In a short time he, with another man of nearly his age, a young convert, asked admission to the church, and I administered the ordinance of

baptism *to the first convert of my ministry.*

He grew rapidly in grace, and was soon esteemed a main pillar in the little church of C., and was subsequently ordained a ruling elder. M.

WHAT THE GRACE OF GOD CAN DO.

[Furnished by a city Missionary.]

An old man, aged about 70 years, I found last fall in the third story of a house, where he and two widowed daughters lived. He was an old Sabbath breaker, a profane swearer, illiterate, and lay on the filthiest couch I ever saw. He had been a very laborious man in his day, in heavy work, of timber, stone, and the like. His form was large and tall, but very much wasted, having been, for the most of his whole life, continually tormented, stung, and poisoned, with those *fiery serpents*, brandy, rum, gin, whiskey, &c. Both of his feet were in a state of mortification. One of his daughters lay on the floor at the foot of his bed, "dead drunk;" and the room, indeed the whole house, from the top to the bottom, was most offensive. I thought I could not stay long enough to converse with him and pray. But when I witnessed his distress, and felt on his sunken countenance the cold sweat, and saw around him no eye to pity, nor friendly hand to relieve, and when I thought of his immortal soul, I forgot those trifling inconveniences to myself, and felt that this child of wo was my brother, and knelt by his low couch, and in the fulness of my heart pleaded in his behalf with the Friend of sinners. I frequently visited him, read the Scriptures to him, prayed with him, urged him to immediate repentance and prayer, and found that his apparent poverty in temporal things was not so much in consequence of the real poverty of the house, as of the vices and neglect of the family, and that the evil could not be very much remedied under the then existing circumstances. He soon became concerned for his soul, and not long after manifested a saving change, and has since given decided evidence of having passed from death unto life; and his feet were so far healed, and health recovered, that he was able to walk about when I saw him last, and is now in comfortable circumstances in the alms-house. Before he left his wicked children, he talked very tenderly to them about their souls, and "begged of them to forsake their wicked ways, and pray for themselves." He said "he wanted to live where there was no whiskey nor swearing;" had "heard that there was no whiskey at the alms-house, and that there were some Christian people there, and praying and singing, and he wanted to get away from that wicked place, and go to the alms-house and die there."

This man is verily a monument of God's patience and redeeming grace. The following are some of his expressions, after he began to hope that he had experienced the new birth. "My heart is no more heavy, but light and happy with love to God. I have been a slave to the devil all the days of my life, but will now serve God as well as I can until I die. My body is in great pain, but my mind is very happy. I love to pray to my Heavenly Father all the time. I give myself away to Jesus Christ for ever. Nothing but the mercy of God can save such an old sinner as I am." One day as I approached his room, he put out his trembling hand, and said, "My dear friend, how glad I am to see you—I am so lonely—I am so sick—this is such a wicked house—I am so tired of staying here—I want a better place." I asked him where he wanted to go? "To heaven," he said, "and be with my Heavenly Father." And he wept aloud for his poor children. To relate all the interesting facts respecting this old man's hopeful escape from the bottomless pit, would fill a volume. S.

When God revealed his gracious name,
And chang'd my mournful state,
The rapture seem'd a pleasing dream—
The grace appeared so great.

"Great is the work!" my neighbours cried,
And own'd thy power divine;
"Great is the work!" my heart replied,
"And be the glory thine."

WATTS.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

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MONTHLY CONCERT.

CONSIDERATIONS ADAPTED TO THE MONTHLY CONCERT OF PRAYER.

[Principally extracted from a Sermon by the late Rev. Dr. Payson, of Portland, Me.]

WITH the Bible before us, and in view of the facts which are every week bringing afresh to our knowledge the condition of the dark places of the earth, can any thing farther be requisite to prove that the religious state of a very large proportion of mankind is such as demands the most active, unremitting concern? If this be not the case, why has the all-wise God lavished such a profusion of care upon us? Why did he send his Son into the world? Why did his Son send forth disciples? Why direct them to pray the Lord of the harvest, that labourers might be sent forth into his harvest? Why was it his last command, "Go into all the world, and preach the Gospel to every creature?" Why, did his first gift, after his ascension to heaven, consist of apostles, prophets, evangelists, pastors, and teachers, sent expressly to care, to watch for the souls of men? Why did those apostles ordain elders in every city? Why charge those to whom they left the care of the churches, to commit the things which they had received to faithful men, who should be able to teach others also?

Has all this provision for the spiritual wants of men ceased to be necessary? Are the enemies which once opposed their salvation dead, or asleep, or converted to friends? Does the broad road no longer lead to destruction? Are the fires of hell extinguished? Are the glories of heaven departed? Or, has the long expected day arrived in which it is no longer necessary to "teach every man his neighbour, and every man his brother, saying, know the Lord?" If not, then by whom shall the requisite care and exertion for their salvation be made? Will you reply, by those whose necessities require them? And is it, then, needful to remind you, that by them it will never be done? Have not observation and experience taught you, that men are never more insensible to their spiritual wants, than when those wants are most numerous and pressing? This, this is the circumstance, which, above all others, renders it necessary to care for the spiritual state of mankind. They will not; no, they will not care for themselves. When would the Son of God have made his appearance in our world, had he waited till its prayers drew him down? When would he have sent his apostles to the heathen, had he waited till they solicited such a favour? And when, O Christian, would the Spirit of God have visited your heart, had he waited till it *became spontaneously desirous of* his presence? Why then should we expect *the present inhabitants of the* world to be more spiritually wise, more concerned

for their eternal interests, than former generations, or than we ourselves have been? Like the merciful God, we must have compassion on those who have no compassion on themselves, and listen to the speechless cry of their necessities.

But why do I insist on this obvious truth? From many of the destitute an imploring cry is already heard. Wakened by the still, small voice of God, or by the occasional warning of some transient messenger of the cross, they are becoming sensible of their wants, and beseech us to care for them. Hundreds and thousands would at this moment receive with gratitude and joy the fragments, the crumbs of your spiritual repasts. They cry for the bread of life, but there is none to break it to them. To provide a supply for themselves is beyond their power. And even if it were not so—if all the destitute in our own country and in the world possessed the disposition and the ability to care effectually for themselves, who is it to care for posterity—for *your* posterity? Who is it to make the *present* exertions which are necessary to preserve them from suffering a famine of the Word of God? Of this, chimerical as the apprehension may appear, there is no small nor doubtful danger. Only suffer things to pursue their present course, and it is certain that your descendants, at no very distant day, will experience the fulfilment of that awful threatening; "Behold the days come, saith the Lord, that I will send a famine upon the land; not a famine of bread, nor a thirst for water, but a famine of hearing the Word of the Lord." You can, in some faint degree, conceive of the miseries attendant upon a famine of bread; but what are these in comparison with the evils occasioned by a famine of the *bread of life?* As far inferior, as is corporeal pain to mental anguish; as is the death of the body, to that of the soul; as are a few days of suffering to an eternity of wretchedness. To witness these evils, is to see the moral wilderness, with all its briars and thorns, its wild beasts and noxious reptiles, rapidly encroaching upon the vineyard of God. It is to see our golden candlesticks successively removed out of their places, and one burning and shining light after another extinguished; while none are set up in their room to dispel the hourly increasing darkness. It is to see the ways of Zion mourn because few come to her solemn feasts; the houses of God decaying, shut up, or desecrated; the temples of vice multiplying; the barriers which protect the sanctity of the Sabbath prostrated; the Bible cast aside and forgotten as a useless book; the exertions of religious and charitable institutions suspended, and even their existence terminated; the few remaining disciples of Jesus, destitute of strength, of activity, and almost of life, constantly diminishing in number; the rising generation growing up without God and without hope; and darkness which may be felt overspreading the land; while an insulted God, looking down from above, commands the clouds to rain no rain upon it, and pronounces it a spot rejected, and nigh unto cursing, whose end is to be burned. Such are some of the effects which result from a famine of the Word of God; such the evils under which a large proportion of our own country and of the world now groans. If we wish either to remove this most terrible of God's judgments from those who are now suffering it, or to avert it from our posterity, immediate and vigorous exertion is indispensably necessary.

Will any one reply, these apprehensions are groundless? It is impossible that in our country, or at least in the most highly favoured parts of it, the gloomy scenes which have been portrayed should ever be realized? My brethren, let no one be too confident of this. Must I remind you that every spot occupied by the Church on earth is a spot which, like the territory of Holland, has been won from an ocean; and that nothing but an adequate mound can prevent that ocean from reclaiming what it has lost? This mound consists, under God, in a faithful and well educated Christian ministry. Remove this, or neglect to repair the breaches which are constantly making in it, and you will soon see the billows, whose rage it even now scarcely restrains, bursting upon you with irresistible violence, and sweeping away the labours of ages in a day.

In view of these considerations, brethren, what will you say? or rather what will you do? The calls upon your sympathy and aid are many and great; but they are calls which it seems impossible to disregard. They are the expiring, agonizing calls of a drowning world: a world deluged by a flood of ignorance and misery, far more terrible than all the waters of Noah. Shall those, then, whom the arm of Omnipotent Grace has snatched from the fatal flood, rest unconcerned while millions are sinking around. "If thou forbear to deliver them that are drawn unto death,—if thou sayest, Behold we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul doth he not know it? and shall not he render to every man according to his works?" My brethern, thousands of your countrymen, and millions of your fellow men are drawn unto death, and you cannot even say, "Behold we knew it not." If, then, we refuse to care for their state, will not he who pondereth the heart consider, and he that keepeth the soul, will not he know it? and as we have refused to deliver the soul of our brother, will he not refuse to keep our souls? Has not the voice of inspiration said, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"

But I will not suppose that you need to be urged by motives of this nature. Appealing to your compassion, rather than to your fears, I will ask if a Saviour had never been provided for the world, and could wealth or suffering procure such a blessing, what, with your present views of the spiritual state of mankind, would you give, what would you suffer, to purchase it for them; to draw down an all-sufficient Saviour from heaven, with pardon, and peace, and salvation, in his hands? Would any sacrifices, any sufferings appear too great for the attainment of such an object? My brethren, without making great sacrifices, without any personal sufferings, you can, in an important sense, do this. The situation of those who are destitute of the Gospel is in effect the same, as if a Saviour had never been revealed. In vain, as it respects them, have the glad tidings of great joy reached our world. In vain have life and immortality been brought to light, and the gates of heaven opened. Of these wonders of redeeming love, of the only name given under heaven whereby men can be saved, they have never heard. He then, who shall send them the Gospel, will instrumentally provide for them a Saviour, snatch them from perdition, and give *them life and immortality.*

O what gifts, what blessings are these to be dispensed with a mortal hand. Who will not spring forward with eagerness to share the privilege of dispensing such treasures? Who will not thank that God, who thus allows us to imitate himself—to share with him the happiness of doing infinite good?

AMERICAN HOME MISSIONARY SOCIETY.

CORRESPONDENCE.

NORTH CAROLINA.

From the Rev. A. D. Montgomery, Caswell Co., N. C., July 7, 1834.

Since my last report, I have attended fifty-five meetings, at which I have taken an active part, and preached at a majority of them. Some of the above meetings were of a deeply interesting character, because of the presence of the Lord to convict, and, I trust, convert immortal souls. I have administered the communion once in each of the congregations of Harmony and Red House, and received fifteen to the communion on profession, and two others on certificate, making the number of new members seventeen. There are others who will join soon, unless something prevents.

We have three flourishing Sunday Schools in the two congregations, at which one hundred children attend: some of the pupils are quite grown, having never learned to read before.

I feel much encouraged to press forward, hoping and trusting in the Lord, who is able to work by feeble instruments.

We need labourers. "The harvest is great, the labourers are few."

GEORGIA.

From the Rev. J. H. Fowles, Wayne Co., Ga.

EXTENT OF A SOUTHERN PARISH.

During the last quarter, I have resided in Waynesville, (Wayne co.,) situated about midway between St. Mary's and Darien. A church has been instituted there, within three years, by the Rev. Joseph Stiles. Its present number of members is *sixteen*. It labours yet under many disadvantages. The extremes of the parish are separated from each other between thirty and forty miles. Hence, it is but seldom, or never, that the *whole* congregation assemble. They are now, however, erecting a building in a more central part of the parish; and thus this difficulty will be in a measure obviated. The members of the congregation very seldom see each other; and, many of them entertaining but little respect for the Sabbath, the hours before and between worship are spent chiefly in conversation on secular affairs, (agriculture, politics, &c.) Their minds, thus pre-occupied with the world, regard as fanatical those doctrines which require them to render the world subservient, and to count *all things* but loss for the knowledge of Christ. There are, too, in the neighbourhood, many men of liberal education, men of property, whose influence is extensive, who openly avow infidelity. It would be easy to specify numerous other obstacles to the success of the Gospel, which are peculiar to that vicinity—the wonder is not there are *so few Christians*, but that there are *so many*, who, in such a state of society, are brought under the saving influence of the Gospel. We can attribute it to nought else but the omnipotent, all subduing *grace of God*.

As regards the immediate results of my labours in Wayne co., and vicinity, but little has been apparently done. No revival of religion has taken place. The church has, however, been aroused, in a measure, to its duty. More brotherly love pervades the followers of Christ; and there is, I think, more prayer in behalf of Zion; a greater desire now than for a year or two past, that the Lord would appear and revive his work. I have not preached constantly in one place, but have laboured in various parts of Camden, Wayne, and Glynn counties. In some instances, I have preached to assemblies of only ten or twelve, who seldom hear the Gospel, and who are very ignorant of the fundamental doctrines of our holy religion.

AN INSTANCE OF GREAT IGNORANCE.

As an instance of the gross ignorance which pervades the lower classes of *whites*, allow me to mention the following anecdote: An eminently pious lady induced several young females to attend her on the Sabbath, in order to impart to them religious instruction. She soon ascertained that she must begin with the very rudiments. A girl of about fifteen years of age, of ordinary capacity, avowed *total ignorance of the story of the cross.* When told of the death of Jesus, she replied: "Is Jesus dead? I never heard that before." Unless the friends of Christ bestir themselves, ere the millenial day arrives, nominally Christian lands will be enveloped in Pagan darkness, and need missionary influence to evangelize them.

Agents of the Bible Society would find an abundant field for the distribution of the Word of God in this destitute portion of the state.

CAUSE OF TEMPERANCE.

There is, in Wayne and Glynn counties, a very flourishing Temperance Society, of about 160 members. There have been some few additions to it of late. Some influential men entered into the measure, and it is hoped, and believed, that this society will soon rival in numbers any in the vicinity.

MISSISSIPPI.

AN APPEAL REITTERATED.

[In our last, page 46, we published an affecting appeal from a correspondent in Mississippi. The following is from the same hand, under a later date, and written by direction of the Presbytery, and dated Columbus, Miss.]

Two of our most useful ministers, brothers Kingsbury and Byington, have closed their labours in this region, and are about to leave for the West. Mr. Kingsbury may return, but it will be only to remove his family, and locate ultimately among the Choctaws west of the Mississippi.

There are but three members of our Presbytery remaining to take charge of nine churches and establish new ones; and two of them are confined in schools, and can do but little except preach on the Sabbath.

A REQUEST.

We have, dear brother, one urgent request to *make, and hope that a kind Providence may so open the way that* it may *be complied with. It is, that* you would send us a devoted, intelligent, interesting, humble, zealous, revival preacher, expressly for this town.

Columbus has a population of about twelve hundred, and is rapidly increasing. We have a small church of about thirty members, and if we had an individual, such as is described above, we have reason to believe that it would very soon be much increased. Columbus is in the midst of an extensive, country, which is becoming thickly settled, and which, undoubtedly, will partake, in a greater or less degree, of its state of moral and religious feeling.

Our church is very poor, and there are but few individuals who are able to contribute much. We would, however, engage to give two hundred dollars to help ourselves; and if the Society could furnish us with a suitable man, we could hope that in a year or two the church will be able entirely to support itself.

Will your Society, dear brother, lend us some aid?

MISSOURI.

From the Rev. Amos P. Brown, Agent in Missouri, dated Potosi, June 26, 1834.

[Mr. B. left his former field of labour, in Western New-York, in April last, and after labouring on the way, in a useful manner, arrived in Missouri, June 18th. He represents his reception as "full of consolation and encouragement." We trust he will pursue his work with the blessing of God.]

THE FIRST IMPRESSIONS OF THE CLAIMS OF MISSOURI.

Could I convey to Christians at the East the full impression of what I have seen, and heard, and felt, even in the few weeks I have spent in the "great valley of the West," they must, they would, double and treble, yea, they would add tenfold to their alms and prayers for our salvation. After all that has been said, and written, and published, the immense interests involved in the moral condition of the West are not duly estimated. Missouri especially, occupying, as it does, a central position in the territory covered by the United States government, and possessing physical advantages which will one day give it an influence, a power that will be felt from Maine to the Pacific, seems to be comparatively overlooked. Missouri is rich in fertility of soil, in exhaustless mineral wealth, and in mighty navigable rivers, and needs only to be enriched with the healing waters of the sanctuary, to make it send a healthful pulse

through the Union. Let the East and the South pour into this state unsparingly their pious emigrants, and devoted ministers, their alms, and their prayers, and it may become, sooner than they are aware, the glorious radiating centre of saving influence to the nation. Many, very many, because Missouri is a slave state, "pass by on the other side." To know this, one need only, as I have done, pass through the great thoroughfares of the United States. But this should not be so. The Gospel, breathing "good will," and bearing "glad tidings to all people," embodies, beyond controversy, the sole influence which is to modify, ameliorate, and eradicate the evil: and those who neglect to apply that influence where the evil exists, in effect say, unwittingly, "let it still exist."

ILLINOIS.

From the Rev. Cyrus L. Watson, Rushville, Ill., June 3, 1834.

WANT OF MEETING-HOUSES.

Between seven hundred and eight hundred dollars have been subscribed here towards building a house of worship. Contracts have been made for some of the materials, and we expect the house to be enclosed during the summer. We shall not be able to finish it for some time, yet we hope to have it sufficiently comfortable to answer our purpose. Sacrifices have been made already, and greater sacrifices must yet be made, by a few of us, before it can be so far finished as to be at all comfortable.

I often think that if some of the rich churches in the East could behold us in our deep poverty, struggling for existence, in the midst of those stronger than we; and above all, if they could see the fearful tide of infidelity and error which are setting in upon us, in our shelterless condition, and threatening to sweep us away, they would be willing, at least, to dispense with some of the useless ornaments which adorn their sanctuaries, that they might help us to erect a plain covert for our congregations, and a place into which we could invite the wandering children on the Sabbath, that we might teach them the fear of the Lord. But they know not our condition; and, if they did, many of them, doubtless, like the Priest and the Levite, would pass us by unrelieved. We must, therefore, make the greater sacrifices, and try to help ourselves. The want of meeting-houses, in this country, is one of the greatest obstacles to the spread of the Gospel, and yet one which the benevolence of the opulent could, with a slight effort, remove. I wish the attention of the Christian public could be turned to this subject.

A TOUR TO GALENA.

On the 23d of April I left home and proceeded to Canton, where I had promised to aid in a protrated meeting, commencing the next day. Here I met Messrs. Baldwin and Hale, and after two days thinking, there were enough ministers present to carry on the meeting. I proceeded to Peoria, a new and rapidly improving village on the Illinois river, but exceedingly destitute of the means of grace. Here I spent a Sabbath, and preached three times to a constantly increasing and deeply attentive audience. I trust good was done.

PRINCE'S GROVE.

From Peoria I shaped my course for Prince's Grove, twenty miles distant, where I had been informed there was a Presbyterian settlement. There I found sixteen members of the Presbyterian church, principally from Indiana, destitute of the ordinances of the Gospel, and likely to continue so. Their little grove, in the vast prairie, is like a small island in the midst of the ocean, and can sustain but a small population.

A SINGULAR OCCURRENCE.

In my sermon, I described the characters, and pointed out the destiny of the righteous and the wicked. An old man, directly before me, gave signs of great uneasiness, until, at length, I quoted, somewhat emphatically, the words, He that believeth shall be saved, &c., when, springing up in great wrath, he cried, "*I don't believe it*," and hastened out of the door. I called after him to stop and hear me out, but in vain. He mounted his horse, and rode off at full speed. After preaching, I baptized two children.

BUREAU CREEK.

The next morning I set out for the settlement on Bureau Creek, forty miles distant. Here is a good mill stream, and a beautiful region of country. The settlement is new, but contains many valuable citizens. The "Hampshire Colony," which emigrated thither some three years ago, form the nucleus. Brother Farnam has determined to locate there, and will have a fine field for usefulness.

RECEPTION AT GALENA.

Though a sparcely settled country, consisting of immense prairies, with small groves thinly interspersed, I now made my way to Galena, where, on the afternoon of the third day, I arrived, and was most cordially welcomed by brother Kent and his interesting family. This excellent brother has been toiling with great assiduity and patience, in that far remote and most difficult field, for more than five years, without ever being cheered by the aid of any of his ministerial brethren. But he had not laboured in vain. A church, consisting of twenty-five members, had been gathered principally from the world, and the state of society much improved. Brother Kent seems to be well adapted to the important station which he occupies. He has the affection and confidence of his people, and since his visit to Brooklyn, two years ago, his place in their affection, and his usefulness among them, have been doubled.

PROTRACTED MEETING.

Two days after my arrival, brother Turner came, and a protracted meeting was commenced, which continued with but little interruption for ten days. The audience was large, attentive, and solemn. I never preached to a more interesting people. The audience was principally composed of intelligent, enterprising young men. Of the results of the meeting, brother Kent will be better able to inform you than I am. Seven persons were added to the church, five of them on profession; and the Spirit of the Lord was evidently at work among the impenitent. I was much pleased with the harmony subsisting between the Presbyterian and the Methodist churches, and with the Christian politeness and ready co-operation of the Rev. Mr. Mitchell, the stationed preacher of the latter denomination.

DU BUQUE'S MINES, AN IMPORTANT FIELD.

I visited Du Buque's Mines, on the west side of the Mississippi, and found an important field for usefulness. It is but about a year since government gave permission to work these mines, and the influx of emigrants, in that short period, has been wonderful. The principal business is done at two points, Du Buque and Peru. Du Buque is pleasantly situated on the western bank of the Mississippi, on a strip of table *land, between the river* and the *high bluffs, about two hundred* to three *hundred yards wide, and perhaps* a mile *and a half in length.* The first cabin was built there last June, and now it contains a population of near four hundred. The place was very sickly last season, owing, partly, no doubt, to its location, but principally to a variety of other causes. It must, necessarily, become a place of great business. The mines in its vicinity are equal, in richness, to any that have yet been opened in all that region; and a few miles back from the river, the land is fertile, and well adapted to purposes of agriculture.

Peru is a charming spot, situated on the southern bank of the Mahquauquetoise, a beautiful little river, which, in pursuing its serpentine course towards the great "Father of Waters," leaves on one side the base of romantic bluffs, and on the other the edge of a gently swelling plain, extending back, perhaps, half a mile, and forming one of the finest town sites I ever saw. This river is always navigable, when there is such a stage of water in the Mississippi as to allow boats to cross the rapids. A mile and three quarters above the village, a mill is being built, at a fall which forms an admirable site. This village I think must be healthy; it is situated more than a mile from the Mississippi, and there are no marshy bottoms or stagnant ponds near it. Its population is about 100. This country is yet without law, and wickedness of course abounds; nevertheless, I found, mingled with the general mass, a few pious souls, who were mourning over the scandals of the times, and ardently desiring the ministrations of the Gospel. I preached at Du Buque to a full house of attentive hearers. Brother Kent has visited these places a few times, and an itinerant Methodist preacher visits them occasionally; but his circuit is so extensive, that his calls are necessarily few and far between. I know not of any missionary field that more claims the attention of your Society than this. The tide of emigration is setting in with astonishing rapidity, bearing upon it a small portion of piety, which needs to be fostered and sustained, and an immense amount of vice, which ought to be crushed or repelled. A man of the right stamp could here have ample scope for active effort in the cause of Christ, and excellent opportunities for the exercise of patience and self-denial. He ought to be a man of good talent, ready utterance, conciliating manner, untiring perseverance, and, above all, deeply imbued with the spirit of the Gospel. Such a man might be greatly useful in arresting the progress of vice, and in promoting the cause of piety.

"THE DIGGINGS" NORTH OF GALENA.

Another missionary might be usefully employed among the villages and "diggings" north and east of Galena. The points where preaching is most needed, are Dodgeville, Plattsville, Gratiot's Grove, Collett's Grove, Hard Scrabble, Buncombe, and the "New Diggings." Some of these may yet be places of great importance; and even now, they would, together, form a very interesting field of labour.

HENDERSON RIVER—RETURN.

On my return, I spent a Sabbath in one of the settlements on Henderson River, where I found a little cluster of Presbyterians, in very destitute circumstance, as it regards the privileges of the Gospel. That region is principally inhabited by seceders. After preaching twice on the Sabbath, I was urged to remain and preach again on Monday, and messengers were despatched distances of eight or ten miles to give information to families desirous of hearing the Gospel. I preached twice more, and the Spirit of the Lord was evidently present. In the afternoon, I rode fifteen miles, to another settlement, but was prevented from preaching by a heavy fall of rain. In two days more I found myself at home, and the next day after my arrival was taken sick of lung fever, and for a few days was very ill; but, by the blessing of God on the prompt efforts of a skilful physician, my disease was soon arrested, and I am now so far recovered that I hope to be able to preach to-morrow.

REVIVALS.

A revival was the result of the protracted meeting at Canton. Twelve souls were hopefully converted. A glorious revival has been in progress, in Springfield, for some weeks past. The converts were estimated at twenty, the last account, and the work still going forward. Some of the principal men of the place are subjects of the work.

From the Rev. Theron Baldwin, Agent in Illinois, dated, Jacksonville, June 14th, 1834.

It is now some time since I entered on the labours of another year, and I trust it has been done with a determination to live with more entire consecration to the cause of my Master than I did the last year. Certainly I never felt the responsibilities of the agency pressing so heavily as they now do. If there is a station on earth where it is important that a man should be wise as a serpent, and harmless as a dove, it is one like that which I occupy. O, to be baptized with the Holy Ghost!

PROTRACTED MEETINGS AND REVIVALS.

Since the commencement of the current year of my agency, I have attended six protracted meetings, and there are six more *already appointed* which I expect to attend. The meetings attended were held in Canton, Bloomington, Springfield, Pisgah church, six miles east of Jacksonville, Jacksonville, and Marine settlement. In four of these places, viz. Canton, Springfield, Pisgah, and Jacksonville, the Lord poured out his Spirit, and souls were converted to God. I cannot give you particulars now, but will hereafter, when I can better understand the real results. Brother Hale was with me at all these meetings. At Pisgah and Jacksonville, Dr. Blackburn was present; also brother Burrows, who spent a part of the last winter with brother Parker, in New-Orleans. In Springfield, the work has been of a highly interesting character; you may expect an account of it hereafter. At the close of the meeting in Canton, I preached to the people on Home Missions, and they pledged $200 for the current year, towards the support of the Rev. Robert Stewart, who has been called to that place.

From the Rev. Thomas A. Spilman, Hillsboro', Ill., June 6, 1834.

About a month since we had a sacramental meeting, of three days continuance. It was a pleasant, and, I trust, a profitable season. It was our happy privilege, on that occasion, to add nine members to the church, and two to the session.

INDIANA.

From the Rev. James Thomson, Crawfordsville, Ind., June 19, 1834.

AGENCY IN INDIANA.

[The Rev. Mr. Thomson was appointed in January last, half the time for six months, to labour as Agent for this Society in the northern part of Indiana. Ill health and other engagements have prevented his spending as much time for us as was hoped, and he now regards it his duty to resign his useful labours in this department, that some one may be appointed to devote his whole time to the work. Indiana presents a field of sufficient extent and importance to demand the labours of a permanent Agent, and we are happy to state that the

diana Missionary Society have appointed an individual to this service, whose selection the Executive Committee of the parent Society approve, and whose acceptance we hope soon to announce. Mr. T. writes as follows:]

Since my appointment, I have spent a little more than five weeks in the service of the Society directly, besides some other services rendered incidentally, whilst about other engagements. In this service I have attended four protracted meetings; and, besides rendering the usual services on such occasions, I sought opportunity to impress upon the people their obligations to make efforts to sustain the Gospel and its institutions amongst them—to make special arrangements for supplying the temporal wants of their minister—to make even sacrifices for providing themselves with suitable houses for public worship; (for in this country we lose more for the want of churches, than, perhaps, from any other source;) and to do according as God had prospered them, in aiding your Society directly by contributions.—More may often be done in this last way, than by merely attempting to increase the subscription for their minister. This kind of service was considered very important by the brethren, and, as far as I could judge, was well received by the people. Indeed, I feel satisfied that there is a good share of willingness on the part of the people in these new settlements, to listen to instructions, with regard to their duty on these, as well as other subjects; and I think it is a general impression, that an agency of this kind, properly rendered amongst the churches, would effect more with them, as well as in exploring unorganized districts, than the same amount of labour could in any other way. So important is this agency for the interest of the churches and of the state generally, as well as for your Society, that I have for some time been impressed with the idea, that we should have a man who would devote his whole time to the business. You are, no doubt, aware, that it will require a *prudent*, as well as faithful man, to accomplish what is to be effected by this agency; and from what little I have seen, I have do doubt but that a man of proper qualifications will be the means of collecting as much more, at least, for the Society, as his agency will cost; so that it will not be an additional expense, whilst the gain to the churches will be great.

Postscript.

ANNIVERSARIES AT CRAWFORDSVILLE.

Anniversaries of several benevolent societies were held at Crawfordsville, about the middle of June. Mr. T. adds, in a postscript,—

The anniversaries are over. Brother Bullard, brother Little, and brother Bingham, were here from Ohio. The meetings were interesting beyond our most sanguine expectations. A more particular description of them you will see in the Cincinnati Journal. The Indiana Missionary Society appointed brother Bingham agent for the Society in this state; it is not yet decided whether he will accept.

OHIO.

From the Rev. Henry Little, Cincinnati, Ohio, June 30th, 1834.

ADDITIONAL NOTICE OF ANNIVERSARIES AT CRAWFORDSVILLE, INDIANA.

I have just returned from the anniversaries at Crawfordsville, of eight of the benevolent societies, and I think that I have not attended so interesting a meeting this side of the mountains. They were a new thing, in a new country, and most deeply interesting. About 25 ministers were present, young ministers, of most harmonious and excellent spirit. Indiana has the advantage of all the other states, from its state societies, which are to meet each year at a different place from the Synod, so as to give the ministers but one *long ride* in a year. There is a great deal of power and much argument in such a meeting as we have just held. The Christian spirit awakened, and the facts communicated, must do much to advance the cause of Christ in this region.

From the Rev. Jonathan Cable, Jackson, Licking Co., Ohio.

AN INTERESTING FIELD OF LABOUR.

The field of my labour lies between Zanesville and Columbus, east and west, and Newark and Lancaster, north and south. Here is a region of country of more than a thousand square miles, rich in soil, thickly inhabited, (every acre taken up,) near the centre of Ohio, without a Presbyterian church until March last, when one was organized at Hebron, with eleven members. The national road runs through this region east and west, and the Ohio Canal north and south, crossing at Hebron. Little villages and towns are springing up all along the road and canal, every four or five miles; some of these, owing to the richness of the soil around,

and the advantages afforded by the road and canal, will doubtless become towns of some consequence.

CHARACTER OF THE INHABITANTS.

The inhabitants are emigrants from all parts of the world nearly, most of them, however, are from Pennsylvania and Virginia, some from the New-England states and New-York. The character of the people, of course, is different in different places; but there are some traits which they have in common. They may be called an industrious, enterprising people, fond of making money, and not very particular as to the manner of spending it. They are not very ambitious about their manner of living, or their houses, or schools; good farmers frequently live in log cabins, and rich neighbourhoods frequently have most miserable schools. But in these respects society is fast improving. There is a Female Seminary now established in Granville, equal to the eastern schools, which promises fair to raise the character of schools in this region. There are but few in this region who may be called reading men; but there is a great deal of common sense. They may be called a practical, rather than a theoretical community.

DIFFERENT SECTS.

There are *Methodists*, *Baptists*, *New-Lights*, *Menonites*, *Tunkers*, *Catholics*, and a few *United Brethren*, *Seceders*, and *Presbyterians*, scattered through this region. The Catholics are very numerous in our county, (Perry;) they have five chapels in this county. All of these nearly, except the Methodists and Presbyterians, oppose the Temperance Society, and all the benevolent institutions of the day.

PROSPECT OF DOING GOOD.

The prospect of building up the church of Christ in this region, notwithstanding all the obstacles, is flattering. These different errorists are not formidable; they are not very active, and their teachers are such that the people have too much good sense to go to hear them when they can get any thing better. Infidelity has not yet organized itself; and the Catholics lead such a life, for the most part, that they cannot make many proselytes. The people are very anxious to have preaching amongst them that has some sense, and is agreeable to the Word of God; they are tired of listening to so much jargon. During the winter and spring, people have sometimes come three or four miles through the mud, on foot, and then had to sit in an open log cabin, or in the open air, to learn the way to eternal life. Last week four females, and an old man of between 60 and 70 years old, travelled fifteen miles on foot, for the purpose of hearing what Christ had done for dying sinners.

SUCCESS OF THE GOSPEL.

In the six months that I have been here I have spent the greater part of my time on the national road. I have, in the same time, attended eight protracted meetings; assisted in organizing two churches, one of ten, and the other of eleven members. For the latter, I labour as a supply about one half of my time. The first ten months the number of this little church was doubled, and we hope it will be tripled the next two months. We have a communion every two months. The protracted meetings have all been attended with a blessing, and the most of them followed by a revival; and I can see no reason why all of them should not have been, if there had been any one to follow up the serious impression. Many were inquiring, and some hoping that they had passed from death unto life. Those that indulged a hope, generally held out, and are waiting for an opportunity to join some church; but those who were only in an inquiring state of mind, were generally cold and careless before I could come to them again. The birds of the air picked up the good seed before it took root. A part of the fruit of one of the protracted meetings was gathered in last Sabbath. Fifty-one came forward, and took upon themselves the vows of the Lord, and for the first time commemorated the dying love of their Saviour. This little church borders on the region above mentioned—numbered two years ago, 37, now about 180. In three of these meetings, between 20 and 30 indulged a hope in each; and in one, 55 professed to have found him of whom "Moses and the prophets did write." The temperance cause is prospering finely amongst us. I have delivered five temperance addresses. At these several meetings there were 13, 20, 85, 52, 39—in all, 202 new members.

LIBERAL SUBSCRIPTIONS.

In addition to the amount raised towards my support at our last meeting, the ladies of the Bethel church proposed to make the Rev. Francis Bartlett a life member of the A. H. M. Society; and those ladies who walked fifteen miles, determined on making me also a life member. This will be $60. At this meeting I spoke of the desolations around us, and five

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own denomination. I found others, who were born in the church, but removed to this country before making a profession in it. Here it is hoped that they have found the Saviour, and would own him before the world;—and they would do it, according to their views of the doctrine and government of the church; but no Presbyterian church is near. Brother Poage and I have made an arrangement to dispense the Lord's supper in that region the last Sabbath of this month—may Heaven's blessing accompany its solemnities! Will not some Christian at the east, who loves the Saviour, and to whom God has committed a portion of this world's goods, for the purpose of helping the church, make a special donation of $200, to be appropriated towards sustaining, for one year, a preacher, whom this Presbytery should select, in that region? I believe, if a donation were thus made, the good people there, few and poor as they are, would make up the deficiency. Under the blessing of God, there is reason to hope that that spiritual wilderness might thus be made to rejoice, and that moral desert to bud and blossom as the rose.

From the Rev. E. Hebard, Amesville, Athens Co., Ohio.

INTERESTING RESULTS.

[Mr. Hebard has been labouring in Gallia co., as a missionary, for several months past, but has recently accepted a call for settlement at Amesville, a place formerly aided by this Society, and has entered on his labours there with happy prospects. His generous relinquishment is gratefully acknowledged.]

I hereby relinquish all claims on the funds of your Society, for services performed under authority of my last commission; and please, dear sir, for yourself and your beloved and worthy associates, to accept my most sincere expressions of gratitude; and be assured, as far as in my power, I shall ever feel a pleasure in rendering to your Society my aid and influence. The church in this place, of which I am now constituted the pastor, consists of, I believe, sixty-one members, and, at present, is in great harmony. Last evening, one of the brethren observed to me, that he did not think there was a *wry* feeling in the heart of any member in the church toward another. We have a large and flourishing Sabbath School, and a growing Bible Class, and a very respectable and efficient Female Distributing Tract

Society. The last distillery in this place dried up last winter, and the owners are, perhaps, too poor to put it in operation again. I know of no ardent spirits to be had in the settlement, except, at one store, a little brandy and wine are kept to be disposed of purely as a medicine, and the wine also for sacramental use. The church session have unanimously resolved to receive no person to sealing ordinances who will not give the pledge of total abstinence from the use of ardent spirits, except as a medicine.

LABOURERS NEEDED.

I am the only Presbyterian minister settled or now labouring in the county of Athens, except Dr. Wilson, the president of the Ohio University. In Meigs county there is now no Presbyterian minister. In Jackson county, none. In Galia county, one, and one a part of the time. A gentleman of high standing in the church at Chester, the seat of justice for Meigs county, earnestly requests me to solicit the aid of the Home Missionary Society for the feeble church in that place. He thinks the people would raise two hundred dollars towards the support of a minister.

From a respected correspondent at Marietta, Ohio.

AN APPEAL FOR THE DESTITUTE.

I take the liberty to address you in behalf of that part of Monroe county immediately above this county, on the Ohio river, and perhaps I ought to add the contiguous parts of Virginia. Having recently visited that section of country, I think there is a field of uncommon promise, if uncommon destitution can render it such. An aged gentleman, Mr. Bridgman, told me that he had been in the county about twenty years, and he had not heard twenty Gospel sermons. I could not learn that there was, generally, any particular prejudice either for or against any one denomination of Christians. Nor could much be obtained for any till the man *is on the ground*. Mr. Bridgman is confident that if a suitable person were there, the people would contribute liberally, according to their means. It is by his particular request that I write to you. Can the Home Missionary Society do any thing for them? There is not a Presbyterian clergyman in all the county. Can you not send over and help them?

From the Rev. E. Judson, Milan, Huron Co., Ohio.

A GRATEFUL RETURN.

As my people have decided to sustain me without any further contributions from abroad, we shall no longer ask aid from you. I was about to say that our connexion with your Society, which has been so beneficial to us, was now dissolved; but I recall it—we only intend the relation shall be *changed*. Instead of being your *beneficiaries*, we hope to change our attitude, and *aid* you, by our funds, as liberally as you have aided us in the days of our infancy.

Let me say, that we hope not to be so ungrateful as to forget the benefactions of the churches, received through you, for many years to come.

The church in Milan, which embraced only thirty-two when I arrived there, two and a half years since, now numbers one hundred and twenty; nor has it increased less in efficiency than in numbers.

PENNSYLVANIA.

From the Rev. Albert Judson, Southwark, Philadelphia.

The year for which I was commissioned has now expired. During this period, I have attended between seventy and eighty funerals in this district, have repeatedly visited the sick and dying, who belong to the very dregs of society, and have preached nearly two hundred times. You are aware that we are located amid a most wretched population; but, we find that they are improving, and that we are gradually gaining in pecuniary and numerical strength.

From the Rev. E. D. Wills, Lawrenceville, Tioga Co., Pa., July 8, 1834.

A HOUSE OF WORSHIP BUILT.

Our house of worship, except the painting of it, is completed. This has been a work of great difficulty, owing, principally, to the indifference of the people to divine things. The plan of the building was made, and the timber out, when I commenced labouring here, two years ago last October; but, in order to its completion, I have found it necessary, during the whole time, to give it my attention, and to pursue it with unwearied bodily and mental efforts. It is a neat and substantial wood building, containing fifty pews on the ground floor, and eighteen in the galleries. It will stand, I trust, as a

means of honouring God and saving souls; and its erection may be ascribed to the instrumentality of the A. H. M. S.

CONVERSION OF SOULS.

We have been permitted to witness the conversion of sinners. We held, during the last winter, a special weekly meeting, to pray for a revival, which, together with several meetings of the church, for the purpose of presenting Christian duty, were productive of a deeper religious interest than usual.

Early in April, having invited the Rev. J. Barton, of Painted Post, to assist us, and having made an appointment for only one evening, we commenced preaching, designing to be governed entirely, in continuing the meeting, by the indications of Divine Providence. At first, the attendance of the impenitent was limited, and, although some minds were solemn, no deep impressions were known to exist. But after a few days, the church awoke, and humbled themselves, and renewed their covenant with the Lord, and more than ever I saw them before, began to exercises real faith in God. They now came from their closets to the sanctuary, having very little concern about appearances; and their business in the house of God was not to be gratified in the hearing of the Word, but to pray and travail in birth for souls. The meeting was continued for more than two weeks; the preaching to sinners being done principally in the evening, the mornings and afternoons being spent either in prayer, preaching, visiting, or meetings for conversation. About twenty were hopefully converted, most of them heads of families, and a number of them males. The attention of the church seemed to be directed, during the whole time, to these, and especially the latter, and God gave them their request. We have received seventeen persons into the church on profession of their faith, six of them males, and twelve heads of families.

GERMANS IN THE UNITED STATES.

Under this head, we made some remarks in the last number of the Missionary, (page 47.) Since that time, we are happy to state, we have appointed two missionaries, well recommended for piety and talents, to labour among the Germans, viz: the Rev. Mr. Birkey, in Berks co., Pennsylvania, and the Rev. Mr. Raschig, *in Cincinnati, Ohio.* The *former is of German descent, and the latter a native of Saxony, but educated in this country.* Both *speak the German language.*

NEW HELPERS IN A NEW FIELD.

The appointment of Mr. Raschig to Cincinnati has been made under circumstances of peculiar interest and promise. Our attention has been directed to this mission by the Rev. B. C. Wolff, pastor of the German Reformed Church, in Easton, Pa., and a valuable portion of the aid which may be necessary in his support, is pledged by a Young Men's Missionary Society recently formed in that place. The following is extracted from the application to the A. H. M. S.:—

FROM THE YOUNG MEN'S MISSIONARY SOCIETY OF EASTON, PA.

The managers of the Young Men's Missionary Society, of Easton, Pa., represent, that there is, at this time, in the city of Cincinnati, a large number of German emigrants, who have settled and established themselves in the various occupations and employments of life, but are without an opportunity of hearing the Gospel, or of attending upon the other ordinances of divine worship in their own language.

In the heart of our happy country, abounding as it does in religious privileges to those who speak the prevailing language, are our German brethren; but there is none to break to them the bread of life. In a land flowing with milk and honey they are ready to perish. Within sight of our beautiful temples they are living without God and without hope in the world. They are there with no other means of grace than their Bibles, and such preaching as they may receive from the occasional visit of some irresponsible ecclesiastical adventurer; and, moreover, exposed to all the proselyting influence of the Catholics, by whom they are surrounded. They represent, also, that the society of which they are the officers, are desirous to send out a missionary to Cincinnati, in the hope that he will be able to establish a church among them, and to settle himself as their pastor.

The services of a young minister, well qualified for this important undertaking, by his learning, talents, zeal, and piety, they are able to procure. He is willing to engage in it immedintely, but the society, which is just in its infancy, are unable to guaranty to him an adequate support.

Having been informed by their pastor, the Rev. B. C. Wolff, that your Society would aid them, they venture, respectfully, to solicit it. In the hope, then, that this enterprise will result in the enlargement of the blessed Redeemer's kingdom, they ask you for such a donation as will enable them, with what they themselves can

raise, to support a single man comfortably in Cincinnati for one year. They hope that their own funds, in the course of the year, will amount to at least one hundred and fifty dollars, but, at present, they cannot calculate upon more than one hundred dollars.

The Society propose to commission Mr. Raschig for six months, renewable for six months longer, if it should be necessary. This, however, they do not think will be the case, as, with his talents and zeal, they hope he will be able to effect a settlement among them in a very short time.

ADDITIONAL INTELLIGENCE.

[We extract the following from the copy of a letter forwarded us by Mr. Wolff, from a highly intelligent gentleman in Cincinnati, relating to the importance of the above mission.]

I should think that such a man as you describe might be highly useful here, and, although much success might not be realized immediately, the foundation would be laid, upon which a valuable superstructure might be hereafter built, that would prove a blessing to the emigrating Germans for many years to come, and save them from the blighting influence of papacy.

N. B. The Catholics are now putting up, expressly for the Germans, a house 65 by 126 feet, the largest building for worship in the West.

PROGRESS OF GERMAN EMIGRATION.

Extract of a Letter from the Rev. B. C. Wolff, of Easton, Pa., to the Rev. Thomas De Witt, D. D., of this city.

You, my dear sir, are acquainted with the condition of the German emigrants in the West. You know that thousands are flocking to this country annually. They come from the new provinces of Bavaria, where the Protestant inhabitants are not satisfied with the regulations of a Catholic king. They come from the dominions of the king of Prussia, where the people have but little to complain of, either as it respects their civil or religious privileges; but a spirit of emigration has got among them there, and the visionary project of forming a state in our confederacy, in which the German language shall prevail, leads men of wealth and intelligence to sell all that they have, to come to our western world.

They come from the upper circles of the Rhine and the Swiss Cantons, where they are poor and mostly Catholics, to better their worldly condition; and when they come among us, as it respects spiritual things, they are poor and miserable, troubled and blind, &c.

Many land now at N. Orleans, and pass up the Mississippi to Arkansas. I was told, recently, by a gentleman whose opportunities of information are good, that, it is supposed, there are 14,000 Germans in that territory. Munich Von Zutingen, it is said, has settled there with three hundred followers; and a gentleman of great wealth, from the neighbourhood of Magdeburg, is preparing to follow. They, it is said, bring ministers and schoolmasters with them.

Now these people's spiritual necessities must be provided for. The Catholics are now far ahead of us. They have already possession of the field. Whilst we slumbered and slept they entered, and whilst we are but rubbing our eyes, they are among them and acting. I do hope and trust that your church and ours will feel it a duty, for which they must give account, to engage in this work. No others can engage in it with the hope of success. *We must do it.*

LOWER CANADA.

[Our readers are aware that the attention of the A. H. M. S. has been drawn to the destitute in Canada, and that, in co-operation with the Canada Education and Home Missionary Society, we have appointed several missionaries in that province. Some of these, however, have only been for a few months, principally with a view of exploring the field, and ascertaining with accuracy its necessities and capabilities. The results have been of a gratifying and encouraging character.]

The Rev. G. W. Perkins, of Montreal, in a letter dated July 3, states—

There are now, in this province, the following missionaries of the Presbyterian and Congregational denominations: Mr. Parker, of Shipton, Mr. Curtis, of Compton, Messrs. Clapp and White, who have lately come to spend two or three months in the province, Mr. Gilbert, of Philipsburgh and Henryville, and Mr. Nall, of Russelltown, (brother Nall, however, has just left Russelltown, and has taken a commission from our Society to go to Hull, on the Ottawa,) and Mr. M'Killian, of New-Glasgow.

From the Rev. H. A. Merrill.

REPORT OF HIS MISSION IN COMPTON, L. C.

During my absence from home, I preached publicly fifty-four times, and was fou

r five times prevented from fulfilling my ppointments, by unfavourable weather nd other circumstances, but never disap- ointed an audience.

I laboured under some peculiar embar- assments. My health was, most of the me, poor. Part of the time I had no oarding place where I could enjoy a oom and fire by myself. The people, enerally, have not been in the habit of iving much attention to public worship, nd I often found it difficult to get ap- ointments notified. Indeed, I often ound, going myself from house to house, istributing tracts, reading the Scriptures, onversing and praying, and leaving notice f a lecture, the most profitable method f getting the people together. For a long me the people seemed to regard me as a ranger; and it was not surprising that ey wished to have an opportunity to see hether I should prove like many others ho have wandered among them in the rb of religious teachers. But during the tter part of my stay in Canada, my alth improved, the interest in public orship increased, I found the people far ore accessible; a considerable number emed disposed to converse seriously and fectionately about the salvation of their uls, and one seemed to have "entered in the strait gate."

The cause of temperance has wrought onders at Compton. There is very little toxicating liquor drank in the town, i. e. comparison with what has been, and is ill drank in many other places. It is nded only in two public houses.

I have witnessed much to convince me the necessity of missionary labour in nada, and that a more favourable time r commencing it cannot reasonably be pected than the present. Not a few ex- essed a wish that I might return, or that me other man might be sent to occupy e same ground. Some are feeling deeply r the spiritual interests of themselves, eir children, and neighbours. The ice ems to be broken, and I feel extremely willing that it should be suffered to se again.

TICE OF THE MISSION OF MR. CURTIS TO COMPTON.

We are happy to state, that the Rev. Joseph rtis has succeeded Mr. Merrill at Compton, by pointment of this Society, and reports his pros- cts of usefulness to be favourable.

NEW-YORK.

From many communications from missionaries in state of New-York, we have only room for the wing:—

From the Rev. S. Stevens, China, Genesee Co., N. Y.

REVIVALS.

We have been blessed with an interesting revival in Java, recently, where I labour one quarter of the time. A protracted meeting closed in that place about a week since, and from forty to fifty are rejoicing in hope, and quite a number are inquiring what they must do to be saved. At our last communion in this place, thirty-five were admitted to the church, who were fruits of the late revival in this place, (China.) This makes sixty who have been received since my labours commenced in September last. We have a prospect of an addition of several more the next Sabbath. "Hitherto, you see, the Lord has prospered us."

A VISIT TO MAINE.

From the Rev. R. S. Storrs, Associate Secretary of the A. H. M. S., for the New-England States.

[The interesting letter, from which we have taken the following extracts, was dated May 24th, and duly received; but the publication of it was necessarily deferred. Many of its statements, however, lose none of their interest by delay.]

Since my last, I have been permitted to spend four weeks in Maine. The pledge of $10,000, given by the General Conference of the state, in June, 1833, to the Maine Missionary Society, yet remained in part to be redeemed; and it was at the earnest request of the venerable secretary of that Society, that I left my own vineyard, to enter that of others for a short time.

SPIRIT OF HOME MISSIONS IN MAINE.

It is less than two years ago that the state of Maine relied on the A. H. M. S. for aid in sustaining its missionaries; and when, in 1832, they resolved, by the help of God, to loose their bonds, and stand and move alone, and raise $6,000 for home supply, it was an exercise of faith not unlike that of Peter, when he descended from the ship to walk on the water to meet his Lord; only their faith proved stronger than his, or the winds blew not so high, and the waves roared not so loud. The end of that year brought them more than $7,000, instead of $6,000, and they took courage, and ventured still further on the good providence of God. Nor will the result disappoint their expectations. It is true, there are difficulties existing now, which did not exist a year ago; there is pressure—there is fear—there is a drain-

ing of resources, such as is every where felt throughout the country, and no where more heavily than in a *lumbering* state. But Maine is sound at heart. A large proportion of her churches are missionary churches, "hewn out of the rock" by missionary labour, and placed in their present erect position by missionary perseverance; they will not hold back at such a time as this.

TOIL, AND PLEASURE.

For three weeks before leaving home, the east winds had dealt roughly with me—stifled my lungs, and shut me up to my house; and it was in much feebleness that I entered on the duty of fulfilling the previous engagement. But the promise was verified—"as thy day is, so thy strength shall be." Thirty days carried me over 650 miles, and gave opportunity to visit thirty-four congregations, and preach thirty-seven sermons. Many of them were days of rich enjoyment—some of them were crowded with anxiety—a *few* only brought disappointment and pain.

PROSPECTS OF MAINE.

Maine embraces half the territory of New-England; and, though not half as large as some of the western states, resembles them in her gently undulating surface, her rich soil, and proudly waving forests, more than any other eastern state. She is certainly destined to greatness.—Her extended sea coasts—the capacious harbours nature has provided, though hitherto much neglected by man—her internal resources, various and abundant—her moral and enterprising population—her literary and religious institutions—all mark her out as ultimately to take precedence of her sister states in this section of our country. She is yet in her infancy; but, as has been said of some of our western states, she is "an infant giant;" and though rocked in her cradle by Euroclydon, she will grow up in fair proportions, and fling her strength abroad, in defence of truth and righteousness, if fed abundantly "with the sincere milk of the Word." Let evangelical Christianity have charge of her in these younger years, and let the duties of the "nursing mother" be faithfully discharged, and there is no fear that the maturity of the giant will bring aught but good to the American Zion.

DESTITUTION, AND SOUND POLICY.

More than seventy missionaries are now employed by the Maine Missionary Society, and these are widely dispersed through the state—good men, "faithful and true." Still, there are wide regions of wasteness, where towns and villages are growing up rapidly—where a heterogeneous population is assembling—where religion, in some form, will be sustained—and where it is of the last importance that the first impressions on the moulding character of the people, be distinct, deep, and hallowed. Besides, there are *ancient* towns, not a few, where no Congregational or Presbyterian church is established—where no able and evangelical ministry of any denomination is enjoyed—and where, of course, infidelity and all evil works abound. One county, in the heart of the state, having twenty-five towns, and a population of 30,000, still has but two ministers of our denomination, and they located on the outskirts of the county. I passed through it—a more beautiful tract of country never met the eye of man;—fertile, healthful, lovely as Eden. And yet desolation reigns in gloomy solitude, having Universalism, and the devotees of the rum bottle, for his courtiers. None of the older counties of the state, I believe, are equally destitute as this; but a few of them approximate too nearly to the same condition. Facts like these evince the wisdom of that policy which directs the main energies of the Congregational churches at this time, to the support of Home Missions in preference, though not to the neglect of other objects of benevolent enterprise.

FRUITS OF MISSIONARY CULTURE.

Many of the younger churches of the state have grown up rapidly; I met but few of them, and therefore cannot enter into details at length, in confirmation of the remark. Allow me to say, however, that one church, organized in 1826, and then consisting of one male and ten females, has now eighty members; and that church, sustained for two or three years by the A. H. M. S., now returns not less than $300 a year into the treasury of the Lord. Were not Home Mission funds well applied there? Another church, whose first pastor was settled in 1828, and has never eat missionary bread, but lived by faith alone, gives this year to the M. M. S. $100, and holds nothing back from other objects of benevolence. It is under Home Missionary culture, that churches of such a spirit are multiplying in Maine, and through New-England.

SACRIFICE AND SELF-DENIAL.

Individual instances of liberality, occurring amid the depths of poverty, are sometimes worthy of distinct notice.—And when an aged Christian, who has long been accustomed to labour, and lay aside the fruit of labours, to enrich the monthly concert collection, and every occasional missionary contribution, on his dying bed requests that the last dollar left to him may be devoted to the spread of the Gospel;—and when a female nurse, who sometimes obtains a dollar, or a dollar and a half a week, and sometimes nothing, devotes ten dollars a year to missionary purposes, at the expense of many personal conveniences, who will not admire and love their spirit, though their *names* be not revealed till the judgment? A poor Irishman, lately a Catholic, now a penitent at the feet of Jesus, sends up his shilling, with the message, "it is all I have in the world—I wish it were an hundred times as much;" and a poor widow—no, a woman, with a husband, who has dragged her and seven or eight lovely babes down to poverty by intemperance, sends up another shilling, "all that she has," and will not be denied the luxury of aiding, with her mite, the diffusion of that Gospel that has brought peace and joy so often to her own distracted mind; and two blooming girls, of 11 and 13 years, sisters by nature, and, I hope, daughters of the Lord God Almighty by grace, bring each their dollar, a fifth part of their annual saving, by abstinence from meat, and lay it on the altar, with emotions of pleasure that thousands of the rich may envy, but will never know.

SPECIFIC APPROPRIATIONS.

A few of the abler churches of Maine have pledged themselves to the support of one or more of those that are feeble. The strong bear the infirmities of the weak. I love to see this, it is so family-like, Christ-like, and heaven-like, that I admire the plan. And yet there are difficulties attending it. Sometimes a feeble church lingers, till the patience of her abler sister becomes exhausted; sometimes she dies—or, at least, sleeps so soundly, that it *seems* like death; and sometimes she is fretful and ungrateful, and turns away from the physician sent to her. So it was with the church of S. A sister church sustained her minister (in part) for a year; but she would retain him no longer, *and he left her to take charge of another church that more valued* the Gospel. The consequence was, that the zeal of the *assisting* church grew cold, and she *contemplated* the withdrawal of the pledged amount from the cause; I believe she will not do it, but will throw it into the treasury for general distribution, or to sustain some other church. Nor is this altogether a singular case; a few others like it have occurred, not, however, in sufficient numbers to render the policy of such specific appropriations questionable, whenever they are desired.

HOME MISSIONS LOVED IN REALITY.

Give me one Mary, with her alabaster box in hand, as an assistant in collections for Home Missions, and any other of your agents shall be welcome to all the success they can find in richly endowed churches! Such a female disciple I met when on a similar errand to Maine, in July, 1832.—Her influence chiefly secured $300 from a parish, where $100 would have satisfied the reasonable expectations of any agent. When there, a fortnight since, I cast my eye around the congregation, to find the countenance that once beamed so brightly on our cause—it was not there. I inquired the reason; said her pastor—"she is languishing, and about to die." "Is it so? Let us hasten to her bed-side." We went. The hectic raged; the lungs moved as if a mountain's weight were upon them. She gave me her hand—she lifted her glistening eye to Heaven—God heard the prayer; it was a dying petition for Home Missions. "I'm going home," she exclaimed—"soon I shall be safe in my Father's house;—may the Lord go with you." We joined in prayer—we parted, no more to meet, till that world be reached where we may converse of sinners saved by Home Missionary instrumentality, and unite in ceaseless songs of praise to Him, who was Heaven's first born missionary to this revolted world.

ESSEX COUNTY, N. Y.

The Rev. Ovid Miner, who has just concluded his useful labours at Elizabethtown, in the above county, and entered upon another field, writes as follows:

Religion has prospered through the past season in Essex county. Many churches have enjoyed a refreshing, particularly Keene, Jay, Lewis, Essex, Westport, Moriah, Elizabethtown, and, I believe, Wilmington. But there is considerable difficulty in maintaining a stable ministry in this county; it is poor, and the people of almost every town are nearly equally divided between two or three different denominations.

Appointments by the Executive Committee of the American Home Missionary Society, from June 15th to July 15th, 1834.

Missionaries not in commission last year.

Rev. P. W. Warriner, White Pigeon, Michigan.
Rev. John R. Dodge, West Kensington, Philadelphia, Pa.
Rev. Isaac Foster, Norway and West Brunswick, N. Y.
Rev. John Cross, Oriskany Falls, N. Y.
Rev. William M'Cord, Plattekill, N. Y.
Rev. John G. Thompson, Centreville, Durham, N. Y.
Rev. Edwin Bronson, Springwater, Livingston Co., N. Y.
Rev. Richard De Forest, North Penfield, N. Y.
Rev. Charles Goodrich, Yates Co., N. Y.
Rev. Robert Stuart, Canton, Ill.
Rev. F. M. Raschig, Germans in Cincinnati, O.
Rev. Jonathan Cable, Jackson Licking Co., O.
Rev. John Platts, Mount Holly, N. J.
Rev. —— Birkey, Hamburgh, Pa.

Re-appointments.

Rev. Charles Bowles, Hopkinton, St. Lawrence Co., N. Y.
Rev. Evan Evans, Oppenheim and Southam, N. Y.
Rev. Jedidiah Post, Lebanon, N. Y.
Rev. Charles Brown, Whitesborough, Del.
Rev. H. R. Howe, Wilkesville, O.
Rev. Joseph Simms, Sweet Hollow, L. I.
Rev. C. N. Ransom, Union, O.
Rev. John Forbush, Mount Leigh, O.
Rev. James R. Wilson, Sherman, N. Y.
Rev. Abel Caldwell, Hunt's Hollow, N. Y.
Rev. J. W. Fariss, Warrensburgh and Chester, N. Y.
Rev. Alvah Day, Port Ann, N. Y.
Rev. J. W. Eastman, Rocky Spring, O.
Rev. C. L. Watson, Rushville, Ill.
Rev. Thomas Brown, Mount Zion Ch., Tenn.
Rev. Thomas Crafty, Marion, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from June 15th to July 15th, 1834.

Brooklyn, N. Y., First Presb. Ch. Sab. Sch. per H. Taylor, Treasurer,	$200 00
Cairo, N. Y., Presb. Ch., per Rev. Dr. Porter,	7 50
Canaan, O., per Rev. H. Shedd,	11 50
Catskill, N. Y., Miss Henrietta Day, L. M., per Rev. Dr. Porter,	30 00
Center, O., per Rev. H. Shedd,	7 75
Connecticut Mem. Soc.,	2500 00
New-Haven, Central Ch. coll.,	128 00
Do. North Ch. coll.,	67 00
Salisbury, Maternal Assoc.,	2 50
Stonington, Fem. Aux., per L. A. Sheffield, Treas.,	16 00
Westminster, Dorcas Soc., per Miss E. King,	8 00
Grand Prairie, Mo., Benev. Soc.,	5 00
Hudson, N. Y., First Presb. Ch. coll., of which 30.00 to const. Rev. J. B. Waterbury, L. M.,	72 00
Jefferson, N. Y., Horatio Waldo, L. M. in part, 10.00; Mrs. Lydia Boise, L. M. in part, 5 00, per Rev. Dr. Porter,	15 00
Marion Co., O., per Rev. T. Crafty,	1 00
Massachusetts Miss. Soc.,	837 27
Berkley, Rev. T. Andrew's Soc.,	101 34
Braintree, Rev. Lyman Matthews' Soc., to const. him L. M.,	30 00
Concord, Ladies' Sewing Soc., to const. Rev. John Wilder, jr., L. M.,	30 00
Dighton,	1 00
Fall River Ch. and Soc., to const. Rev. O. Fowler, L. M.,	30 00
Greenwich, to const. Rev. J. H. Patrick, L. M.,	30 00
Lee, mon. con. coll.,	17 28
Northampton, Young Men's D. M. S.,	100 00
Pepperell, Ladies' H. M. S.,	100 00
South Reading, in part to const. Rev. Aaron Pickett, L. M.,	23 14
Williamstown, Fem. Char. Soc., per Mrs. M. E. Smedley,	15 00
Milan, O., Rev. E. Judson, donation,	25 00
Mowrin, O., per Rev. H. Shedd,	7 00
New Lebanon, N. Y., subscription, per P. Roberts,	2 00
New-York, Bleecker-st. Ch., Ladies, per Mrs. Aspinwall,	100 00
W. L. Booth, 10.00; J. Aspinwall, 10.00; mon. con. coll., per M. Wilbur, 7.25,	27 25
Central Ch., John North, 50.00; Miss J. Keyser, 1.00,	51 00
Chatham st. Chapel, coll.,	6 34
Laight-st. Ch., A. R. Wetmore, 25.00; W. A. Tomlinson, 25.00; J. Wilbur, 10.00,	60 00
Second Avenue Ch., per Rev. J. A. Murray,	36 75
N. T. Jennings,	10 00
Enclosed in an anonymous letter,	5 00
North Granville, N. Y., Fem. Dom. Miss. Soc., per Mrs. M. Oliphant,	20 00
Patterson, N. Y., Fem. Pray. Soc., per Miss E. Hoyt, Secretary,	20 00
Pendleton, S. C., Cent Soc., per A. T. Hamlin,	5 00
Philadelphia, per Rev. G. N. Judd—	
First Ch., J. Smith, 5.00; Cash, 5.00; Do. 2.00; Do., 5.00; Do. 1.00, Fem. Miss. Soc., 35.00,	53 00
Fifth Ch., I. W. Throckmorton,	20 00
Rev. Dr. Ely,	10 00
Quincy, Ill., per Rev. T. Lippincott,	4 00
Reading, Pa., Friend of Missions,	50 00
Sag Harbour, N. Y., For. and Dom. Miss. Soc., per H. T. Deering,	20 00
Ulster Co., N. Y., Mrs. Dolly Cardiff, L. M., in part, per Dr. Porter,	15 00
Home Missionary,	79 00
	$5,138 92

K. TAYLOR, Treasurer.

The Treasurer also acknowledges the receipt of $9.50 from the Sabbath School in Edwards' Church, and $40.50 from the Young Ladies' Benev. Soc., Northampton, Mass., towards building a house of worship at Greensburgh, Ind.; also, $15 from the above mentioned Sabbath School, [illegible] the Sabbath School Library at the same place.

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

A PASTORAL VISIT,

OR,

THE CONVERSION OF JOHN DE LONG.

[Furnished by a Clergyman in Pennsylvania.]

As the writer of the following pages was sitting one day in his study, ruminating over the affairs of Zion, he was much dejected, because she seemed to lay in the dust, and few came to her solemn feasts. The anguish of his mind became almost insupportable, and he arose hastily from his seat, and determined to take a solitary ride of a few miles on horseback, to relieve his spirits, and to call upon a few pious friends, hoping that a little conversation with them might dissipate the gloom which oppressed him. He ascended an elevation of ground, which, in some places, would be called a mountain, upon the top of which was a cluster of cottages, most of which had an air of decency and cleanliness, but still were the abodes of poverty. In one of them, at which he alighted, resided an aged couple, an old man and his wife, whose reputation for piety had spread through all that country. Like Zechariah and Elizabeth, they were "both righteous before God, walking in all the ordinances and commandments of the Lord blameless." Here the morning and the evening sacrifice of praise and thanksgiving was daily offered around their family altar; and here the neighbouring villagers came together, from time to time, to present to their Creator the humble homage of their hearts, and to unite their supplications before his throne. Poverty was there, but there, too, was contentment. Their animated and cheerful countenances bespoke the inward peace of their minds; a peace which the vicissitudes of life had, in a great measure, ceased to disturb; a peace which *nothing but a sense of the Divine approbation could afford, and which seemed daily to acquire* strength and permanency as they felt life receding, and eternity, with its solemnities, drawing nigh.

The old man, in former days, had been an excellent singer, and there was still something in his voice and manner which seldom failed to awaken a kind of sacred enthusiasm in all who heard him. In former years, he had stored his memory with many obscene and filthy songs with which he used to amuse the young and thoughtless; but since his return to God, he had been as diligent in committing to memory a variety of delightful hymns, for his own edification, and that of others, and much of his time, from day to day, was spent in rehearsing them. As I entered the door of his dwelling, he met me with a pleasant look and a cordial shake of the hand, and gave me an honest welcome. Having seated myself, and knowing, from long experience, that the readiest way to make a profitable religious visit was to enter at once upon some religious topic, without first complimenting the world with transient remarks upon its business or its changes, I addressed him, and said, Well, uncle John, (this being the familiar style in which he was usually addressed,) I suppose you are one of those favoured few who feel always heaven born and heaven bound; you hardly know, I suppose, those ups and downs and changes of feeling which oftentimes distress us weaker Christians. Blessed be God, said he, I do feel that I walk in the light, and that Jesus is constantly precious to my soul; still, there are seasons, when I have not that full enjoyment with which God pleases to favour me at other times. Not that I have doubts and fears as to the final issue, for I can truly say, "*I know in whom I have believed*," and am confident that he will keep that which I committed to his care; but the infirmities of nature come in, and render the body dull and heavy, and seem, for a season, to cloud the

soul, and interrupt the Spirit's communications. Upon the whole, however, I have reason for unceasing thankfulness, that it is with me as well as it is. It is but a few years since I set my face heavenward, and, during that time, I can truly testify, I have served a faithful Master, one who has said, "I will never leave nor forsake thee," and who keepeth covenant for ever. Well, said I, friend John, the saints of old often spoke to each other on the great concerns of the soul, and delighted to rehearse the dealings of Divine Providence, for the encouragement of others. Suppose you give us a brief statement of the Spirit's operations with yourself, in bringing you out from nature's darkness into God's marvellous light. I have heard it said you was once a faithful ally of the powers of darkness, and it may be interesting and profitable to hear something of that process by which your views have been altered, and your mind disciplined in the obedience of Christ. I have no objections, sir, he replied, to gratify you in this respect, for I am often called upon to speak of these matters to neighbours and friends; yet it is seldom I can do it with a suitable command of feeling, or without making my heart bleed afresh for sins and follies I would joyfully, if possible, for ever erase from my memory. The rehearsal, however, of what I once was, when sin had uncontrolled dominion over me, while it would awaken in my own heart only painful recollections, could give you but little satisfaction; I shall, therefore, be very brief in this part of my narrative.

The history of my former life is but the history of every other notoriously wicked man, with this difference, that while some men are distinguished for one species of immorality, and others for another, in me vice of every kind reigned triumphant. With the exception of murder, there was scarcely an iniquity on the black catalogue of crime with which I was not familiar. My youth was spent in the utter neglect of every thing that was good, and in greedily walking after the ways of my own heart, and according to the sight of my own eyes. The Sabbath was habitually violated, the house of God neglected, evil company carefully sought after and delighted in, and the society of pious people as carefully avoided. My highest pleasure consisted in frolicking and carousing; and, for many years, there was scarcely a midnight dance, or any other scene of riot and disorder, within many miles around, which was not graced, or rather *disgraced*, by my presence. The same course was continued even after I was married, although I well knew that such irregularities were then less excusable; yet such was the force of early habits, that I could not deny myself. In such places I felt easy and at home—there I was sure to meet with others as corrupt as myself, who strengthened all my prejudices, and were disposed to run to as great lengths as I could in intemperance and blasphemy, and in ridiculing holy men and holy things. Such places are the very schools of Satan; and those who habitually visit them, not only run the risk of effacing, *ere long*, every good impression from their minds, but the truth is, whatever they may be willing to confess, their minds *already* are deeply corrupted. Feeling myself lost, as it were, to all good, I took a malignant pleasure in trying to make others as abandoned as myself. Instead of going to Church on the Sabbath, I held out every inducement to the young people and children in the neighbourhood to come together, on that day, at my house, and studied to amuse them by relating some of my own wicked exploits, or telling them obscene and filthy stories. Possessing a kind of vulgar wit, I soon found my Sabbath audiences quite regular in their attendance, and, to appearance, mightily pleased. The amount of mischief which, in this way alone, I was guilty of, cannot be known until the final day; and I can never think of it but with feelings of the deepest compunction and self-abhorrence. During this career of vice and folly, I had, at times, it is true, deep convictions of guilt, and awful apprehensions of death and eternity; but I considered such feelings, for the most part, as a weakness, and endeavoured always to stifle them as quickly as possible. I sometimes found it pretty difficult to effect this in my sober moments, but never failed to accomplish it by having recourse to

my usual antidote, intoxication. With respect to religion, and all its concerns, I had the most gloomy impressions. I viewed it as a something well enough to be possessed when men come to die, but as utterly inconsistent with all the enjoyments and comforts of life. Christians appeared to me a race of gloomy, unhappy mortals, and the breath of prayer, emphatically, as melancholy breath. It appeared to me, that if I became religious, there was an end of all earthly comfort,—that my friends would abandon me, and the remainder of my days be one unvaried scene of gloom and dulness.

Such had been my life until I reached about the 49th year of my age; at that time, (which was nearly six years ago,) it pleased God, in his holy Providence, to permit you and brother S. C. to come into this country, and proclaim the truths of the everlasting Gospel. I did not go to hear you myself, but finding a considerable excitement among the people, I sometimes had a secret wish to go. I was, in truth, ashamed to show myself at a place of worship. Hearing, however, that you intended to administer the Lord's supper in D. S.'s barn, and not recollecting ever to have seen it administered, and knowing that there would be a great crowd of people, among whom I might, in a measure, hide myself, I determined to attend that meeting. Accordingly, I went, with most of my neighbours; but coming rather late, and finding the barn already filled, I was obliged to sit upon the sill of the door. It so happened, that I seated myself by the side of an old man, who, in former years, had been my companion in sin, but, for some time back, had been a reformed man, and a professed follower of Christ. Your text was, Heb. xi. 7., "*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.*" During the sermon, my attention was fixed, but I experienced nothing special, except that I felt rather more than usually solemn. But at the close of the sermon, when the line was drawn between those who might and those who might not worthily partake, and I witnessed the movement and bustle of those that were going forward to the table, and saw among them some who, in former life, had run, with myself, the downward way, and particularly, when I saw my aged friend, who sat at my side, arise, to find his seat at the table, my feelings became overwhelming, and I was forced to say to myself, "Just so it will be with me at the day of judgment; friend S.. and hundreds of others that I was acquainted with here, will receive the joyful salute, 'Come, ye blessed, and inherit the kingdom prepared for you,' and will go and dwell for ever with the Lord, while I shall be left behind. Just as we are separated now, shall we be for ever separated in a future state of existence." I felt worse than it is possible for any tongue to describe, and did not know but I should immediately sink under my agonizing sensations. I then concluded to arise and stand up, and see if I did not feel better. This, however, made no difference; and although I was desirous to stay until the exercises were ended, yet I found it was impossible. I took my hat, and hastened from the place, and took a walk down through the village. As I walked along, I found the tears incessantly rolling down my cheeks, and watering the path on which I trod. It immediately occurred to me, "This will not answer. Suppose I should meet some of my former jolly companions, what would they say, to see me coming away from the meeting crying? I should not know where to hide my head. These feelings must, in some way or other, be suppressed, and the sooner the better." I accordingly determined to go and get partly intoxicated, which I had always before found to be a speedy and effectual method of removing trouble! I went to a tavern and drank a gill of spirits, but still found no abatement of my dreadful feelings. I then drank half a gill more, and started for home. My distress, however, continued, and as the effects of the liquor began to subside, it became tenfold more pungent and insupportable. Next morning, I concluded I would double the dose, and sent off very early for a quart of spirits. This I finished in the

WRESTING THE SCRIPTURES.

[Furnished by a Clergyman.]

"Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction." 2 Peter, iii. 15, 16.

The wife of a Universalist rose in the morning in usual health, but fell down, apparently in a fit, and immediately expired. The bereaved husband sent to a neighbouring town for a preacher, to attend the funeral, of the same sentiments; but being disappointed, he obtained one of a denomination that profess to believe Universalism is of dangerous tendency. The preacher's text was, 2 Thes. v. 9: "For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ." The first point was, as to the limitation and extent of the negative and positive positions of the text. Of whom is this statement made? Of the apostles, the Thessalonians, and all other Christians merely, or of all mankind? The preacher took the latter ground; or, in other words, came to the conclusion, that God had appointed all men to obtain salvation. In support of this position, the most prominent argument used was embodied in a number of observations concerning the use of the words *we* and *us;* it was asserted, one was used when the meaning was limited to the apostles and other Christians; the other, when the application to all men was intended. Was not this "wresting the Scriptures," by the "unstable and unlearned," to avoid a point hard to be understood in Paul's Epistle? A schoolboy knows that these are the nominative and objective cases of the same word; and to assert that one meant more than the other, is as absurd as to assert that two and two are more than four. This appeared the more preposterous in one who made such remarks upon Latin, Greek, and Hebrew, as would lead unlettered hearers to infer these languages had been almost as familiar as the alphabet. Was not this what Paul denominates walking in craftiness, and handling the Word of God deceitfully? Now, when it is known *that* among the mourners there was an intelligent son, but a professed Deist, and that he and others could not avoid seeing on what an argument Christian salvation was made to depend, it will be better realized how much mischief may be done by an unfair, a dishonest, or an illiterate preacher; it will cease to be strange that scepticism should follow in his wake. VERITAS.

THE LITTLE BOY'S CARE OF HIS SHEEP.

[Furnished by a Clergyman, and enclosing the donation of $135, to the A. H. M. S.]

When W. T. T. was a little boy, his grandfather gave him two little sheep; he was very fond of them, and provided for them with special care. He did not sell them, but leased them, and in such a manner that they would continually increase. Instead of two, he soon had four, and then eight, and afterwards sixteen, and so on till they finally, without any expense to him, amounted to about 100 sheep.

His intention was, to devote all that he might gain from his flock of sheep to some great and good object. He remembered what the Great Shepherd has said, feed my lambs, and feed my sheep; and as multitudes in the great valley of the Mississippi are now wandering as sheep without a shepherd, and W. T. T. has been called, as we trust, home to glory, his sheep have been sold, and the avails, $135, are now devoted, through the A. H. M. S., to carry the wishes of the Great Shepherd into execution, over that interesting portion of our country.

Will not every grandfather who has a few sheep or lambs, give one or two to his little grandsons, that they, when he is dead, may take care of them, and by the fruit of their increase, extend the great and good Shepherd's care over multitudes that are now wandering from his fold, and thus bring them back and gather them in; and so continue, till all the sheep he has shall be gathered in, and there be one fold and one shepherd. Then, though they walk through the valley of the shadow of death, they will fear no evil—his rod and his staff, they will comfort them; and on the heavenly hills, they will rejoice together, and by the Great Shepherd will be led forth to fountains of living water, and all tears wiped away from their eyes.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. SEPTEMBER 1, 1834. No. 5.

MONTHLY CONCERT.

ADDRESS TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.
BY REV. WILLIAM PAGE, NEW-YORK.

THERE is one passage in the Word of God, about which there seems to be, even in the Christian church, if we may judge from human deportment, a wide and ruinous infidelity: and, perhaps, the sentiment it contains can never be brought before our minds with more propriety than at the monthly concert of prayer. For only those petitions will be successful which are offered in the spirit of the passage to which we now refer. We allude to the declaration of Christ, that "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE." However strange this sentiment may appear, we consider it capable of abundant proof. In giving this, we shall not deny to the blessedness of receiving, the luxury with which it is often attended. You may exalt this luxury, and make it as sweet and thrilling as ever gratitude felt towards its benefactor, either on earth or in heaven, and still there is a blessedness vastly superior. It arises from benevolent activity in the cause of Christ. The blessedness of receiving may, indeed, amount to an angel's gratitude. The blessedness of giving, however, is boundless as the exalted pleasures of Jehovah himself. Christ spoke from experience, when he said, "it is more blessed to give than to receive."

1. Giving secures more effectually the esteem of our fellow men than receiving. We derive much pleasure from the consciousness of enjoying the approbation of others; and this consciousness always attends a life of active benevolence. Selfishness is ever miserable under the frowns of a hating community while the generous are cheerful under its smiles.

2. Giving also increases our influence—it enlarges the sphere of our usefulness. We are upheld by those whom we assist. The truly benevolent, when judicious in their acts of kindness, always acquire prodigious power over their fellow men—the power of public confidence, of a good example, and of obligations conferred. The consciousness of this power is peculiarly gratifying to the human mind. Here is a blessedness in giving, of which others have no experience.

3. Giving likewise secures the approbation of our consciences. Conscience seldom smiles more sweetly than when benevolence returns from its arduous efforts in relieving human woe, to reflect upon the purity of its motives, and the probable consequences of its exertions.

4. Benevolence is more blessed than selfish doing, because it stands higher in *heaven's regard. Thanks are cheap*, while favours are costly. The first pro-

ceed almost spontaneously from the very selfishness of human nature, while the latter are brought into existence only by such struggles as human depravity is reluctant to afford. Above all others, does God love the cheerful and the well-motived giver to the interests of his kingdom. Such a man, in his moral character, approximates nearer than all his associates to Jehovah himself.

5. Giving is also more blessed than receiving, because it awakens all the kinder, tenderer, and more generous emotions of human nature in our own bosoms. The love of the parent that feeds, is almost always stronger and more enduring than the love of the child that is sustained by parental tenderness. The good will of God, also, towards the objects of his compassions, as much exceeds their love towards him as heaven is holier than the dwellers on the earth. Benevolence usually feels more, and feels purer, towards the objects of its bestowments, than they feel towards their benefactor.

6. Giving is more ennobling to the mind than receiving. Gratitude is often selfish in its character, and transient in its duration. The habit of receiving not unfrequently degrades the mind. Favours often bestowed, are expected as our due, and if withheld, we indulge the spirit, and utter the language of complaint. This is most affectingly true in relation to those favours which we are constantly receiving, both from our earthly parents, and also from our Father in heaven.

Giving, however, or active benevolence, in the cause of God, serves to expand the mind. He who lives for usefulness, acts in direct opposition to the selfishness of human nature. He maintains high ground over those propensities which would otherwise incessantly urge him into meanness, if not into crime. Every day he is coming forth from under the bondage of a selfishness, which is both a disgrace and a torment to our world; and he is rising superior to the anger, and jealousies, and conflicts, that throng the path of ordinary men. There is a moral sublimity about his movements. He towers up like Saul, "head and shoulders" above the surrounding multitude.

7. Another motive for benevolent action consists in the ideas which passages like these suggest. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth, shall also be watered himself. There is that maketh himself rich, yet hath nothing; and there is that maketh himself poor, yet hath great riches. Labour not to be rich. Wo unto you that are rich, for ye have received your consolations. Weep and howl for the miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire."

8. But the great reason why it is more blessed to give than to receive, is, because giving, or doing for others, is the way in which all that is grand in prophecy, and glorious in anticipation, must be fulfilled. The spirit of receiving will certainly never cover this world with Bibles, and temples, and songs. The spirit of giving, increased even an hundred fold, is hardly sufficient for these magnificent results. Never, until the church awakes thoroughly, to the loud calls of God, now sounding in her ear, and comes up to the high standard of

Gospel requirement on the subject of benevolent action, can she expect the prophecies of scripture, in relation to Zion's universal triumph, will be accomplished. It is the spirit of giving, therefore, on which the hopes of the church are suspended. It is this that ennobles the character of man, increases his enjoyments, and elevates him high in point of those virtues, which are the objects of earth's admiration, and of heaven's approval.

Now will you, on an occasion like the present, cultivate the spirit of giving? Will you inscribe *holiness to the Lord* on all that you have, before you commence the supplications of this evening? Will you believe the words of the Lord Jesus, how he said, "it is *more blessed* to give than to receive?" and will you determine to act on this principle to your dying day? *Give!*—why not call it *paying* to the Lord? What on earth can you call your own? From whom have you received your enjoyments, and to whom are you accountable for their right occupation. To what judgment seat are you approaching, swift as the lightning streak? and what are the high and awful principles of its adjudications?

Do you complain of poverty? but what has made you poor? your lendings to the Lord? your acts of holy benevolence? or is it your pride, your idleness, your sensualities? Enumerate the sums you have devoted to the cause of Christ within the past year, and then count the number of dollars you have lavished on gratifications, in which the Saviour would never have indulged.

If then you must commence the system of retrenchment, where will you begin? at the house of God—the gate of heaven? Will you commence by taking fire from the altar of your charities, to enlighten the track of your chariot wheels as they roll you on to the place of sinful indulgence? Shall heaven be served the *last?* Must God or salvation wait until all that is earthly about you is feasted to the full? Or will you, like Christ, make yourselves poor, that others, through your poverty, may become rich in heaven for ever? Do this, and you are prepared to pray for a world's conversion. Do it, and your tithes are brought into the store-house of God, and blessings overwhelming will burst down upon you from the windows of heaven. It is not fancy that makes the assertion; it is the Bible; and faith subscribes, with no hesitation, to the glorious truth.

AMERICAN HOME MISSIONARY SOCIETY.

ADDRESS,

Delivered at the Eighth Anniversary of the A. H. M. S., by the Rev. J. M. Sturtevant, of Illinois College, in support of the following Resolution:

Resolved—That while this Society is bound to thank God for what has been already accomplished in the cause of Home Missions in this nation, we are also bound to acknowledge that our efforts have as yet fallen far short of our wants as a nation, and our duty as Christians.

Mr President—We have been contemplating the past successes of this Society; we have found, in reviewing the path through which we have been led, abundant cause, not only of encouragement in our own work, but of devout gratitude to God. Through the blessing of God on this infant Society, "the desert has already been made to rejoice, and the wilderness to bud and blossom as the rose." But there is another point of view in which the subject may be contemplated, which, though perhaps less pleasing and joyful, is not less necessary or useful. Christians should not only be benevolent in their intentions, but sober and business

like in all their operations. Men skilled in this world's business always compare with scrutinizing accuracy their means with the ends to be secured, and endeavour to form a sober judgment of the adequacy of the one to the other; so Christians engaged in a great moral enterprise, should compare with like sober scrutiny their resources and efforts with the extent and magnitnde of the work to be done.

THE WORK BEFORE US.

What if this Society is employing hundreds of Missionaries, and sowing the good seed of the Gospel in a thousand fields? It affords little cause for self-gratulation, while our means and our efforts are greatly inadequate to the enterprise which we have undertaken. That enterprise is nothing less than to give to the entire population of this land the stated labours of an *educated* and *pious* ministry. When this result shall be realized the Home Missionary enterprise will be accomplished; till then, *never*. We say a *pious* ministry, because any other, educated or uneducated, ever has been and ever will be a curse to mankind. We say an *educated* ministry, not because we suppose that none who never enjoyed the advantages of what is termed a liberal education have been useful and successful ministers of Christ; but because reason and facts combine to show that, other things being equal, an enlightened man is better qualified to instruct others than an ignorant one; and because experience abundantly demonstrates that society at large, as well as the church itself, derive advantages from an educated ministry, which, while they are derivable from no other source, are of indispensable importance to the best welfare of the community. Here then the Home Missionary Society takes its stand. Our enterprise is nothing less than to extend the labours of an enlightened and pious ministry over every hill, plain, and valley in this nation; and he who is prepared to rest at ease till all this is done, does not yet rightly understand the Home Missionary enterprise.

THE LIVING MINISTRY ESSENTIAL.

Let no one flatter himself that we are to be excused from any part of this work because we have other benevolent and religious organizations. So far as those organizations have in view the same specific object as our own, to whatsoever denomination they are attached, we desire with *them* to enter the field as fellow labourers, *and reap* the Lord's harvest. The harvest *is great*, the labourers still few. All we ask is that they be engaged with singleness of heart to convert sinners to God; and that we all remember that we are children of the same Father—servants of the same Master.

But it is asked, are our Bible, Tract, and Sunday School organizations to relieve us of no part of this burden? I answer of *this* burden, *none*. They have their own spheres of action, their own great enterprises to carry forward, bearing with ours the common relation of auxiliaries, to the grand, ultimate end of converting our nation and the world to God. We greet them as friends and fellow labourers; but they can relieve us from no part of *our* responsibility, they do no part of *our* work, and render no part of it unnecessary. It is no part of God's plan for converting this world, that any substitute is to be discovered for the living ambassador. Christians are to be exonerated from no part of the work of "teaching all nations." Wherever the Gospel is to be published, there the living teacher is to stand up for God. There the hand, the voice, the eye, are to be employed in illustrating the perceptions of the intellect enlightened from above, and manifesting the emotions of a heart that has been touched with a Saviour's love, and that entreats men in "Christ's stead" to be reconciled to God. Nor is this all. Not only do organizations for other benevolent objects do no part of *our* work; but so vital and fundamental is the relation which our enterprise sustains to theirs, that to precisely the extent that ours shall be suffered to linger and fail, theirs will linger and fail also. Where shall we find the Bible in every family? Where are Sabbath Schools in living and perpetual operation, sending out their blessings over the entire population? Where are religious tracts conveyed to every family, and made to extend their noiseless admonitions to every heart? Where, in short, is the entire system of Christian means in efficient and constant operation? To all these questions the same answer must be returned: *it is where the regular ministrations of an enlightened and pious ministry are enjoyed; and, as a general rule, it is nowhere else*. That community which enjoys the labours of such a ministry, will speedily enjoy every other useful religious institution; and that community which is destitute of such a ministry, will soon find itself scantily supplied with the Word of God; its Sabbath Schools will languish and die, and the entire system of Christian means will either be suspended or operate with greatly diminished vigour and effect.

GOOD ALREADY ACCOMPLISHED.

The history of Home Missions, though
it in their infancy in this country, already
fords striking proof of their efficiency in
tablishing and fostering the various in-
itutions of learning and religion. That
ould be an interesting volume, which
ould trace out the influence which they
ave already exerted in laying the founda-
ons of those institutions which are to
e the radiating points of intelligence and
ety to future generations. There is a
ot in the "far west," which in the year
30 was a howling wilderness. The
olemn silence of nature reigned through
l the landscape, or was broken only by
e howling of the wolf or the yell of the
vage. On that spot is now erected a
terary institution, which already offers
the youth of that growing community,
spectable advantages for acquiring the
arious branches of human learning, and
ithin whose walls many precious young
en have already been converted to God.
hat institution is one of the fruits of the
. H. M. Society's labours.

DEMAND FOR INCREASED EFFORT.

If, then, such is the magnitude and im-
ortance of our enterprise, how small in
e comparison are our past efforts and
uccesses. How much occasion have we
o "forget the things which are behind,
nd reach forth unto those that are be-
ore." True, we have more than six
undred [673] missionaries in the field;
ut what are these among the more than
wice six millions of our countrymen?
What are these to a population, which is
xpanding itself with the freedom of air,
into every new field of enterprise, opened
by the boundless undeveloped resources of
such a country as ours, rolling like suc-
cessive waves of the ocean from state to
state, and from territory to territory, year-
ly causing wide uncultivated wastes to
echo with the sound of the hammer and
the voice of the ploughman, and in-
creasing in numbers at the rate of more
than a thousand in a day?

APPEAL.

So numerous, Mr. President, are appli-
cations for aid to various benevolent ob-
jects in the west, that the thought may
have entered some minds, that western
men always want *money;* but this is not
our only or our most urgent request; *we
want men:* fathers and brethren, *we want
you.* Say not that you cannot leave your
churches; let them learn to sympathize
with the wants of the world, by feeling a
portion of those wants at home. Let them
know the value of their privileges, by ex-
periencing a temporary privation. It
will call forth their energies to supply a
demand which they will then *know* to
exist.

Much, Mr. President, has been done,
but little compared with the entire work
which we have undertaken. This is not
the time to sit down and fold our hands
at ease. There remaineth much land to
be possessed. Let our motto still be,
"onward." Our work will not be done
till all that is elevating, enlightening, and
saving, in the influence of an enlightened
Christian ministry shall have been brought
within the reach of every village and every
family in this mighty republic.

CORRESPONDENCE.

ILLINOIS.

From the Rev. J. Porter.

SEASON OF REFRESHING IN CHICAGO.

The Spirit's operations were perceived
or two or three months, though we saw
ut few marked conversions, until during
he month of March. We had then, and
n April, for a short time, a most cheer-
ng exhibition of the willingness of God
o answer *believing prayer.* The work
ay be said to have begun among the
outh. A class of seven in the Sabbath
chool indulged the hope of conversion,
nd gave pleasing evidence to their inde-
tigable teacher that they had been born
of God. Her class was composed of
misses, from ten to seventeen years of
age. The three oldest have made a pro-
fession of their faith. Four teachers were
hopefully converted; three of whom, with
another pupil, have united with our
church, making seven from the Sabbath
School.

A GOOD INVESTMENT, AND QUICK RETURNS.

In this connexion, I may revert to a
fact, stated partially in my last published
letter, concerning the donation of a Sab-
bath School library, by two gentlemen
from abroad. Having seen our condition
while here last season, they proposed
giving us a library, worth twenty-five dol-

lars. They presented our case to the American Sunday School Union, which very kindly offered to make us a further donation of the same value; consequently we received a library worth fifty dollars. I trust as their liberal souls devised these liberal things, they accompanied their offering by effectual prayer, and that this is one reason why the fruit, conversion of teachers and pupils, has so soon appeared. As a church, and as a school, and for myself, as an individual, we wish your Committee to express our most cordial thanks to those gentlemen, and to the Union, for their Christian interest in us. What they have done, and what they shall do, in the name of a disciple, shall be gloriously rewarded.

INFANT SCHOOL BLESSED.

The teacher of the class above mentioned, was also the principal in the infant school. She believes that what David said of his day, has been shown true here, that speaking of the excellency of God, she can truly say, "Out of the mouth of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger." Some of the precious souls under her immediate charge, gave evidence of regeneration, and their influence on their older brothers and sisters is most happy, and their parents also feel it. The Sabbath breakers and the profane are kindly and most eloquently admonished by these infant singers of "Hosanna;" though many, as in the days of the incarnation of the Messiah, would have them hold their peace. We hope that one family, of twelve individuals, has been converted. The mother was a member of a dissenting church in England, and is now rejoicing with tears of unspeakable pleasure, that she can indulge the blessed hope, that twelve out of fourteen, in her household, are one with her in Christ. One of her youngest daughters was first to express a hope, and from her the work went upward, embracing almost every individual, till at last the father's heart was broken by God's infinite love so wonderfully shown. I was with him when, in the midst of that delightful circle, he fell on his knees, and pleaded with God to open his mouth, and soften his heart. He now leads their devotions, and sings with them daily, of free, rich, sovereign, unmerited grace. "Grace," he says, "it is all *grace!*" Himself and wife, and oldest *son* and daughter, are now communicants *with* us. Such an infant school as we have had, will be found by every Home Missionary a powerful auxiliary.

About thirty have indulged hope during the season of refreshing. Those under fourteen years, have not made a public profession. The church has been increased by the addition of thirty-two members since our communion in March. Of these only thirteen were received on profession of faith.

PROGRESS.

Brother William Kirby has taken charge of the church at Blackston's, the "Union Church." Last Sabbath, twelve were added to it by letter. We had last month a convention of ministers at Plainfield, forty miles west of this, where, twelve months since, I was exploring, a solitary labourer. There were now present six Presbyterian ministers, all under your Society's patronage, and all now labouring in this and the next county. Who, a year since, could have anticipated such a result? Brother Gridley and Brother Gould were of the number; and now Brother A. Greenwood has gone to Plainfield, where his labours are needed. The rapidity with which this country and this town are filling up, is almost incredible.

From Rev. E. H. Hazard, Ottawa, La Salle Co., Ill.

No especial revival has attended my preaching during the past year, yet I trust the Word preached has not been in vain. Prominent vices have received an important check; greg shops are visited less than they were when I came here; the Sabbath is better observed; stores and shops that used to be kept open on the Lord's Day, are now closed on that day; meetings for public worship are better attended; the rough places are becoming smooth, and "a way is cast up," and "a standard" is raised "for the people" at this place. I preached several times during last summer, to twelve or fifteen persons, and our congregation seldom exceeded twenty; now we have ordinarily from fifty to one hundred present.

We are truly in great need of a larger room to worship in than our little *cabin* affords, for that is too small to seat comfortably our present congregation, which is constantly and rapidly increasing. I have determined, in view of the rising importance of this place, and the valuable ministerial aid with which this county has recently been blessed, to spend my Sabbaths, and direct my exertions, principally to this point. The important aid,

to which I have already alluded, we find in the faithful labours of Brothers Gridley from Williamstown, Mass., and Gould, from Broome county, New-York. These beloved brethren came into this county about the same time, and have been here about three weeks. Brother Gridley is now at Big Grove, about twenty miles north-east from Ottawa, near the Fox river, in a part of the county most delightful, with an extensive field of new settlements around him, where schools and churches are to be organized and sustained with constant and untiring effort. Brother Gould is at present with his family, at Bailey's Grove, fourteen miles south of Ottowa, in a part of the country in no respect less interesting or important. I do most heartily rejoice to see men who have experience added to ministerial talents and deep piety, coming into this very interesting and very important field: and I know not if there be another field where these, united and well directed, can be exerted with stronger hopes of effecting extensive and lasting good.

PROTRACTED MEETINGS AND REVIVALS IN ILLINOIS.

In the last number of the Home Missionary, page 64, we published an extract of a letter from our agent in Illinois, which contained notices of several meetings, and a promise to furnish further details. We have just received a fulfilment of this promise, in a letter from which we extract the following.

I shall attempt to give you only some brief and general statements with regard to the results of these several meetings.

The numbers who hoped that they had passed from death unto life were, at Canton, twelve or thirteen; Springfield, eighteen, since increased to more than twenty; Pisgah church, perhaps ten; Jacksonville, twenty-five or thirty, a few of whom were members of college; Carrollton, thirteen, and Naples, eight or nine.

At Canton five family altars were erected, the church was greatly revived, and the bonds of union strengthened which were so happily thrown around them last summer. They are very much united in their minister, the Rev. R. Stewart, and a most delightful, healthful, and I trust permanent influence, now prevades the church.

MEETING AT SPRINGFIELD.

The meeting at Springfield was highly interesting in the manner of its origin and the character of its *results*. We were designing *simply to pass through* that place, and there expected to separate for a season; but to our great surprise and joy, we found an unusual interest on the subject of religion. At the solicitation of Br. Bergen and his people, we commenced a protracted meeting on that very day, without any previous notice. The Lord's hand was so manifest in the whole thing as greatly to raise the hopes of Christians, and stimulate them to exertion. An unusual effect had previously attended the *stated* preaching of the Word there, and the Lord had made remarkable manifestations of himself to some of his people, who by the eye of faith saw with such clearness the coming work of God, that they spoke of it with as much confidence as if it had been a direct object of natural vision. At the close of our meeting, the Methodist brethren commenced a similar one, and they reckon a still greater number of conversions. From the number and from the character of many of the converts, this event, in my opinion, will form a most important era in the religious history of that rapidly increasing town.

MEETING AT PISGAH.

One result of great interest at the Pisgah meeting was the reunion of that church with another in the same neighbourhood, from which it had been separated by act of Presbytery, *because they could not agree to walk together*. Br. Gallagher is now the stated supply of the united Church.

UNION MEETING AT JACKSONVILLE.

The meeting at Jacksonville was a *united effort*, principally on the part of Presbyterians and Congregationalists. The Methodists very kindly threw open the doors of their meeting-house, and the preaching was mostly done there. The meeting produced very much of a sensation in that town, and presented a most delightful spectacle. Christians of different names sat together in heavenly places in Christ Jesus, and with one heart, and one mind, wept, and prayed and laboured, for the salvation of sinners. This was true, to such a remarkable extent, as to attract the attention, and excite the fears of some who are rarely found within the walls of a church; and who are perpetually haunted by that bug-bear, *union of church and state*. They thought we had fallen upon new times; this union of different denominations they could not understand; there must be some deep-laid plot, and they inquired around with no little solicitude, *what it meant?* Their fears were allayed, however, when told that it was simply the result of good feel-

ing on the part of Christians. In fact, they confessed that this was just what they thought ought always to be. What a lesson! a real union on the part of Christians of different denominations, to save souls, so rare a thing in the 19th century, as to awaken in this way the fears of the enemies of religion! "Is Christ divided? Was Paul crucified" for the salvation of sinners?

MARINE SETTLEMENT AND CARROLLTON.

At the meeting in Marine settlement, I know not that there was more than one case of hopeful conversion—perhaps not any; but I trust that the means of grace were not without effect. There were inquiring souls there, and some of the professed people of God were led to see their past unfaithfulness, and to mourn in bitterness over their sins. They have had but little preaching during the last year, and live so scattered; that they enjoy but few opportunities for social prayer. By request, I delivered a Temperance address. This cause has flourished very much there, and some of the most active members of that church will doubtless have cause to bless God for ever for the Temperance reformation. Forty copies of the Temperance Recorder are circulated in the neighbourhood. At the close of the meeting in Carrollton, about as many were inquiring what they must do to be saved as were rejoicing in hope, (13); some of whom, I understand, think that they have since found the Saviour.

MEETING AT NAPLES.

At Naples, seven individuals, heads of families, united with the church, and all of them on examination, except one. Most of these professed to have experienced religion within a year, during the most of which time this people have been destitute of preaching. Previous to the meeting, there were only two members of the Presbyterian church residing at Naples, one of the elders and his wife.

THE WEST HELPS ITSELF.

Since his residence in that place, this elder has superintended a Sabbath School; been a most efficient promoter of Temperance, and kept up regular meetings for prayer and exhortation; at which he has been accustomed to remark on some portion of scripture. The Lord has smiled on his labours. There has been a silent and steady work of grace going forward there for the whole year. He is one of three brothers, who compose a mercantile firm in that place. One of *them*, and his wife, joined the church at the meeting, and the last of the three, who, for some time, had indulged a wavering hope, was found among the anxious inquirers, and before the close of the meeting, seemed to be under the influence of a strong determination to live henceforth for the glory of God. The house in which the meeting was held, twenty feet by forty, was built during the last spring, entirely by this firm; and if a missionary, with his family, would go and live at that place, they are ready to pledge two hundred dollars per annum for his labours one half of the time. I love to record facts of this character, for the encouragement of Christians who sustain the A. H. M. S. This is another instance to show, that "*the east will not always have to help the west.*"

TEMPERANCE BOAT.

These men were also, at the time of our meeting, just completing a steam-boat, which they have named "Cold Water." It is to be navigated strictly on Temperance principles; and they are also determined so to make their arrangements, that it shall be a Sabbath-keeping boat. The engineers and clerk are pious men, and at the protracted meeting, the captain and his wife professed to have found peace in believing. The mate, also, was deeply anxious, and at times indulged a faint hope. So far as my knowledge extends, this will be such a boat as was never launched upon the western waters. May prosperity attend its enterprising owners! I hope the day is not far distant, when drunken stage-drivers, drunken ship and steam-boat captains, and pilots, and engineers, will be no more! Then may travellers and property go on their way in comparative security. The work at Naples, so far as it went, was of a very decided character. Some strong men in iniquity bowed before the mighty influences of the Holy Spirit, as the forest oak is levelled by the tornado!

GENERAL REMARKS.

I have thus given you a general statement of the results at these different meetings. But if all the instances of hopeful conversion which I have named were put together, they would only form a part of the cases that sometimes occur at a single meeting in the older sections of the county. We, however, call these interesting, nay glorious results. As a general fact, our *audiences* are small, say from fifty to three hundred, except on the Sabbath, when they are often much larger. And then the assemblies are exceedingly

heterogeneous, of all names, and often the *larger portion* of them wearing some denominational badge. The members of given church generally live scattered ver a large section of county, and come the meeting destitute of that prepara- on of heart which results from the con- tant enjoyment of the means of grace. he consequence is, that often the recious season has mostly passed, before ey *begin* to come up to the help of the ord against the mighty. While then, so ar as numbers are concerned, we are not look for results like those witnessed in ore numerous assemblies, and differently onstituted communities, it would still be ry unfair to judge of the importance of ese results by *numbers*. For no one, I ink, acquainted with the history of new ountries, will deem it extravagance to sert, that sometimes the conversion of a ingle important individual will give cha- acter to a settlement or town for gene- ations! And for this reason, the *friends* f Home Missions are liable to place *too w an estimate* on the sum total of con- ersions that occur annually under the la- ours of your missionaries.

One thing that I deem worthy of special otice here, is *the frequency with which onversions occur on the part of indi- iduals from New-England, and other por- ions of the country, where the constant eans of grace have been enjoyed.* Among e converts at one of the meetings above escribed, was an old man, who had rown gray under the preaching of the ospel, in one of the New-England states. t another, was the case of a lady, who old me the destitution of the means of race which she had experienced in this ounty, led her to reflect on the rich and umerous religious privileges which she nce enjoyed and had abused. They were ow gone. and the thought distressed nd alarmed her! O! with what an wakening power will the thought roll in pon the *lost soul* through eternity, that he means of grace are GONE FOR EVER!

It is an object which I keep constantly n view, to raise the tone of benevolent eling and action in the churches which re assisted by your Society. This is the nly sure method of bringing them per- anently into a state that they will not eed your aid.

THE BETHEL CHURCH, BOND COUNTY, ILL.

From Rev. A. Hale.

The pastor of this church, Rev. A. Hale, acts as gent for the A. H. M. S. for a portion of his time. connexion with Rev. T. Baldwin, general Agent

for Illinois, he has made it his business to visit and foster the numerous feeble churches, and destitute communities of Presbyterians, and thus prepare them to seek and sustain the regular and stated ministrations of the Gospel. While his labours in this work have been much prospered, his own flock has been blessed, as will appear from the following extract:

Since my return to my own people, we have held a sacramental meeting. I regretted that it was out of my power to spend even a single Sabbath with them, before the time of the meeting. But so it was. Owing to other engagements I was absent for nine Sabbaths in succession, prior to that on which the sacrament was to be administered. It must, however. be remembered, that my people do not forsake the assembling of themselves together for religious worship, both on the Sabbath, and once statedly during the week, whether they have a preacher with them or not. Whenever I am absent preaching the Gospel to others, by express arrangement, they make mention of me in their prayers to God; and it ought to be particularly noticed and remembered with gratitude to the great Head of the Church, that when on my recent return, I met my dear people in the prayer meeting, and related to them the wonders of God's grace which I had witnessed abroad; they in turn informed me, that, though they had always, on former occasions of my absence remembered me with interest, yet they had never before had such freedom of access to the throne of grace in my behalf as on this occasion. Surely it should be the *heathen*, if any body, who ask "where is thy God?" But to return to our meeting. It was commenced on Thursday, 5th June. We have been engaged in building a meeting-house, and our first exercise on this occasion was the dedication. Though our house would look mean enough by the side of your splendid temples at the east, still it was just matter of pious joy, that it is the best and most valuable building in the region. We had been disappointed in our expectations of obtaining the aid of Dr. Blackburn, and the Lord sent two brethren from Tennessee, who laboured faithfully and successfully till the close of the meeting. On following Monday Br. Spillman was with us, also on Saturday. It was evident the Lord was present by his Spirit almost from the commencement of the meeting; but no particular manifestation of feeling publicly till Saturday. Several persons then appeared among the inquirers. On Sabbath, our meetings were large and solemn I have never known as many persons gathered at this place on

any similar occasion. On Sabbath night, the number of inquirers increased, and much deeper feeling was manifested:—Some began to rejoice in hope. On Monday the meeting was concluded. This, though the last, was evidently the great day of the feast. The precise number who indulge in the hope that they here passed from death to life, I do not know; some were subjects that did not belong in my congregation; some are still in an anxious state of mind. The present state and prospects of this church and congregation are altogether better than at any previous time since I have been among them. Our Sabbath School was never so numerous or so useful in any previous season. We have reason to thank God, and take courage.

A PIONEER.

The following, from a frontier missionary, will show what claim such persons have on the sympathy and prayers, as well as the pecuniary support of more favoured Christians.

The past quarter has been one of more than ordinary business. I have always found enough to do, but of late, much has been pressing upon me, and much must be left undone. My field is too large, or I have not time to cultivate it. In April, I formed a church on B—— creek, twenty-five miles distant.

We are building a meeting-house, and distributing, *for the first time*, the Bible. Besides this, I am requested to do all I can to form and keep alive Sabbath Schools, in this and two adjoining counties. Says the Sabbath School agent, by you must be done all that is done for three counties. Neither money nor agents can be had. Within my bounds for preaching, are five Sabbath Schools. I hope to organize more, but prospects are not very flattering. The difficulty is, a want of substantial men to manage; for the want of such, a great burden in every department of benevolent effort falls upon the missionary. There are so many claims upon my time and attention, that I find very little leisure for my study. I sometimes think that I sit more hours upon my saddle than in my chair. Those of us who enter the field, must expect to wear out in clearing away the rubbish, and preparing the ground for fresh hands.

CORRECTION.

In a letter from Rev. John Morrill, published by us in April last, (Home Miss. vol. vi. p. 216,) the following paragraph is found.

"Arrived at Greenville, on Friday. As they were destitute of preaching, yielded

tions for holding meeting in a grove on the Sabbath, but were prevented by the rain which fell on Saturday night and Sabbath morning. The Methodist meeting-house, which will contain about one hundred and fifty persons, would not hold much more than half the people, notwithstanding the morning was unfavourable. The occasion throughout was solemn and interesting. The Lord was evidently in the midst of us. The preaching was calculated to lead professors to self-examination, and to excite them to the faithful discharge of every Christian duty, and also to arouse sinners and lead them to engage in the service of God, by showing them the sinfulness of their hearts and the danger to which they were exposed, and exhorting them to "flee from the wrath to come" unto the great Saviour of sinners. Several appeared to feel deeply, and we trust impressions were made which will eventuate in the conversion of sinners.

NEW-YORK.

From Rev. J. B. Wilson, Sherman, N. Y.

[The following was written last May, though not received by us until recently. The interest of it, however, will not be materially the less for the delay.]

In my last report I informed you that a revival had commenced among my people, and that there had been a few hopeful conversions. The revival continued on my last quarter about six or eight weeks, with great power, after which it began to decline. We have numbered about thirty-five cases of hopeful conversion amongst those who regularly attend the Presbyterian meeting, and there are said to have been a number of cases of conversion among the Baptists and Methodists, but I am not able to give the number. In the street on which our meeting-house stands, for three miles in length, there is not a house but contains some praying souls. In that distance there are but two male heads of families, who are not hopefully pious; all the female heads of families in this district are hopefully pious, and almost all their children; I now recollect of but four above the age of ten but are hoping, and there have been two cases of hope among children under the age of ten. There have been eleven new family altars erected. On the first Sabbath in April, our church received an accession of twelve; *and there are about as many more waiting for an opportunity to connect themselves with our church.* There is some probability that the remainder will unite either with the Baptists or Methodists. I feel that I have great reason for gratitude to the great Head of the church in directing my feet to this field of labour. The past year has been decidedly the pleasantest year of my ministerial life.—No minister of the Presbyterian order has ever set his foot in town, besides myself, since I came here, one year ago. I have laboured single-handed and alone, except the assistance which I have derived from the members of the church.

Thus ends another year's labour, and the friends of Home Missions have the consolation that their money has not been spent in vain; and we hope they will, in due time, reap a rich reward in heaven.

From Rev. W. Bradley, Fredonia, N. Y.

The Gospel has been preached in the house of God in this place every Sabbath during the year, and to smaller congregations, as well as from house to house during the week. I have laboured in the midst of opposition, sometimes violent; (not to me personally, so far as I know, apart from the Gospel which I have endeavoured to preach:) but I trust my poor labours have not been altogether "in vain in the Lord." The "season of refreshing" which we have enjoyed during the year, was noticed in a former report. The whole number admitted to the church during the year, is fifty-eight; of these, forty-five have been by confession, and thirteen by letter. Twenty-two have been added since the first of May, and some few, who have become pious, as they hope, during the year, remain yet to be admitted.

EFFORT TO SUSTAIN THE GOSPEL WITHOUT MISSIONARY AID.

We are still a feeble band. The population is unsettled; the church is diminished by dismissions, as well as increased by additions. But though we are still feeble, we have received strength during the year, for which we thank God and take courage. We are resolved, the Lord being our helper, as he hath hitherto been, to *live without further aid from your Society;* and not only so, but we herewith *pledge ourselves to do what we can,* to "pay the debt of love," which, under God, we owe to you. In the mean time, while we solicit a remembrance in your prayers, our prayer shall be, that the blessing of many ready to perish may come upon you.

Appointments by the Executive Committee of the American Home Missionary Society, from July 15th to August 15th, 1834.

Missionaries not in commission last year.

Rev. Bildius Pond, Vienna and Williamstown, N. Y.
Rev. John Eastman, Fulton, Oswego Co., N. Y.
Rev. Burd Smith, Stanstead, Lower Canada.
Rev. Theodore Spencer, to go to the South.
Rev. Jacob Tuttle, St. Albun's and Jefferson, O.
Rev. W. M. Cunningham, to go to the south.

Re-appointments.

Rev. Milton Butolph, La Grange, N. Y.
Rev. E. A Frazer, Tenth Ward, New-York City.
Rev. Theron Baldwin, Agent in Illinois.
Rev. Christopher Cory, Lima, La Grange Co., Ind.
Rev. Abel Caldwell, Portage, Hunt's Hollow, N.Y.
Rev. J. M M'Gregor, Morristown, N. Y.
Rev. Charles Bolles, Lawrence, N. Y.
Rev. John C. Morgan, Naples, N. Y.
Rev. H. A. Reed, Medina, N. Y.
Rev. N. C Clark, Du Page, Cook Co., Ill.

Appointments by the Western Reserve D. M. S.

Rev. Harvey Lyon, Geauga and Sharon, Medina Co., O.
Rev. John Barrett, Welshfield, Geauga Co., O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from July 15th to August 15th, 1834.

Candor, N. Y., per Rev. H. Ford, through Mr Riggs,	$1 25
Connecticut Miss Soc., viz.:	
Canterbury Ch. and Cong., to const. Rev. Otis C. Whiton, L. M., per Miss F. A. Cleave and,	30 00
New London Sewing Soc., to const. Miss Susan Smith, L. M., per Mrs. F. R Smith, Treas.,	30 00
Waterbury, Fem. Benev. Soc., per H. Hotchkiss,	22 00
C. J. H., a balance,	82
Hampshire Miss. Soc., per E. Williams, Treas.,	300 00
Maine Miss. Soc., per Rev. A. Cummings,	100 00
Marine Settlement, Ill., per Rev. A. Hale,	13 00
Mass. Miss. Soc., viz.:	
Beverly, Fem. H. M S., per J. Punchard,	30 00
Enfield, E J., a balance,	50
Franklin Ch. and Cong., per Rev. E. Smalley,	100 00
Manchester, Rev. Mr Emerson's Soc., per J. Punchard,	26 00
Salisbury, Rocky Hill, Fem. Miss. Soc., per Rev. A. D Smith,	10 00
Morristown, N. J., sundry individuals, per Rev. C. Hoover, 40 00; R. W. Stiles, 10 00; Rev. T. Cochran, 1 50; Mrs. E. Cochran, 1 50; per Rev. G. N. Judd,	53 00
New Rochelle, N. Y., mon. con. coll., per S Davis,	20 00
New-York, Bleecker-st Ch., A. Fisher, to const. Francis A. Fisher, Henry P. Fisher, and Charles A. Fisher, L. M., 100 00; S. Hyde, 20 00; D. E Wheeler, 5.00; mon. con. coll., per M. Wilbur, 6 87,	131 87
Brick Ch., E. Goodwin,	30 00
Cedar-st. Ch., C O Halsted, 100 00; D. Lee, 25.00; mon. con. coll. two payments, per W. Walker, 26.76,	151 76
Central Presb. Ch., C. Dunning, 20 00; W. J. Buck, 10 00; R M. Hartley, 5 00,	35 00
Laight-st. Ch., L Holbrook, 100 00; T. S Nelson, 100.00,	200 00
Pearl st Ch., mon. con. coll, per A. Ogilvie,	21 70
Mrs. Ca man,	2 00
Pottsville, Pa., Presb. Ch., mon. con. coll., per Rev. S. Haight,	15 00
Ridgebury, N. Y., Gent. Miss. Soc., per J. Bailey, Treas., 26 00; Fem. Miss. Soc., per Miss M. Kerr, 25.00, in full to const. Rev. Sylvester Sweezy, L. D.,	51 00
Riceboro', Ga., Mrs. J. Dunwoody, per J. Nitchie,	5 00
St. Lawrence Co. D. M. S., per Rev. A. Taylor,	30 00
Schuyler Co., Ill., a few friends, per Rev. A. Hale,	1 44
Sheldon, N. Y., Aux., per Rev. J. C. Morgan,	9 00
South Orange, N. J., mon. con. coll., per Rev. G. N Judd,	2 00
Springfield, N J., coll., 6 62; A. Stiles, 2.00; M. Denman, 2 00; Mrs M Denman, 2 00; W. Crossman, 1.00; W. Stiles, 1 00; N. Clark, 1.00; S. D. Woodruff, 0 50; Mrs. Brinn, 0 50; D. Mulford, 1.00; J D Norris, 0 50; U. N. Wade, 0 50; A. C. Erkson, 0 25; Israel Mooney, 0 25; R. W. Denman, 0 50; Cash, 0.25; do. 0 25; E. Stiles, 2 00; Cash, 0 50; M. S. Parsel, 0 50; J. Parkhurst, 10 00,	33 12
Troy, N. Y., First Presb. Ch., per J. Tracy, Esq.,	200 00
Westfield, N. J., Ezra Mills, 5.00; Samuel Downer, 5 00,	10 00
——, per Rev. H. Ford,	20 00
Friend,	2 00
R. C. D,	25
Home Missionary,	91 00
	$1778 71

K. TAYLOR, Treasurer.

Receipts of the Central Agency at Utica, N. Y., from April 24th to July 25th, 1834.

Camden, Presb. Soc.,	23 81
Camillus Presb Soc.,	18 23
Deerfield, D. Cameron,	2 50
Eibridge, Presb Soc.,	14 18
Homer, Presb Soc.,	73 00
Jordan, Presb Soc., to const. Rev. Washington Thatcher, L. M.,	30 00
Madison, Cong. Soc.,	25 06
Mexicoville,	75
Onondaga Hollow, Presb. Soc.,	13 37
Otisco, Presb. Soc., A. J. & S. W. Cowles,	10 00
Rome, First Presb Soc.,	15 00
Russia and Deerfield,	36 75
Salina, Presb. Soc.,	17 93
Skaneateles, Presb. Soc.,	48 55
Western Fem. Benev. Soc., Miss S. W. Brayton, Sec.,	17 00
	$369 73

THE

ERICAN PASTOR'S JOURNAL,

OR,

KETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

LECTIONS OF LARNED.

ɔe regretted that the bio- men, if published at all, be full and satisfactory. esults, however, from the procuring materials, espe- ıe man's more private his- ıs his social relations, or re- erience. As every one is ıve something said of him dead, would it not be well an outline of auto-biogra- ch reference might be had ıse?

g over the records of the room at Princeton Theolo- nary, not long since, I was vith this deficiency in the tice there preserved of the ,arned. It appeared to be lefective in the history of s conversion. Of this, in- ɔmpilers of the notice seem ɔn sensible, since they say, ticulars of this most import- f his life, and of the steps, ɔ was led on to this result of ıre almost wholly ignorant. t be too much lamented."

otice has since been made ɔel it to be proper to add ɔen to know from personal , of the religious experience raordinary young man. I y the only individual who is, as the other witness of about to relate, Solomon ıe particular friend of young ıs removed from life, by ɔ accident, some time be- f.*

ɔer my class-mate perfectly, ıe testimonies already given character and gifted mind, my most cordial assent. He ue when he came to Middle- ɔe; but neither, so far as I d, was he an opposer or re- viler of religion. His most intimate friend and room-mate was decidedly pious, and Larned frequently attended our meetings for religious conference and prayer. The evening on which his first serious impressions were manifested, is now as distinctly before my mind as if it had occurred but last week. It was during one of those numerous religious refreshings with which this college has been favoured, and when prayer-meetings were held for the students by themselves. O, how distinctly is a certain north-east room, in that venerable building, with all the circumstances of the event, now before me! The place was filled with worshippers, and I recollect that something was said on the occasion, of the omnipresence and omniscience of God, as truths well calculated to inspire sentiments of reverence and penitential fear. Then I saw that many heads were bowed down. Manly youth, and ambitious, erudite scholars, were not ashamed to acknowledge that reconciliation to God, by a spiritual change, was infinitely important to them. But still I did not know that Larned was of the number; nor do I think that any one was apprized of his state of mind, unless it might be his friend Allen. Now, however, it came out distinctly. The meeting had been dismissed, and the worshippers dispersed, when I found myself remaining with Allen and Larned, alone. The latter was still sitting, and apparently in deep affliction, with his characteristic frankness, he immediately opened to us his state of mind. He said "he was convinced he was a sinner, and he felt it. He had, for some time, been increasingly anxious; but now he was miserable. He was *lost*, unless he could find a Saviour. He felt himself a condemned and helpless criminal, on his way to hell." This was his confession, for substance, and he asked us to pray for him. We did so, and after a little further conversation, I left him for the night.

*ddenly killed by a fall from one of dings.

This was the beginning of a distinct religious anxiety; but although it was severe, and never interrupted, until he found peace in believing, that happiness was not attained until after about three weeks.

Some of his trials were marked for peculiar intenseness. I recollect on one occasion, when I returned to college, after a short absence, I inquired, what was the state of his mind? He replied, that he had just had such views and exercises as he was never conscious of before. He seemed to have apprehended God to be infinitely above him, and to be dealing with him as a holy Sovereign; he felt, in consequence that he was able to do nothing against the will of this mighty Being, whom he now perceived that he regarded with a most criminal and awful enmity. "Yes, brother," said he, "it is an awful thing to say; but I may as well say as think it, *I feel that if I could with this arm, reach up and pluck God from off his throne, I would.*" This was horrible: but I felt that it was evidence of the deep work of the Spirit operating upon an ardent and rebellious mind. I hoped, also, that such a tempest would not last long, and I was not disappointed.

It was, I think, the next time I met Larned, that he told me *he had a hope in Christ.* He made a statement of his recent exercises in a religious conference, and the burden of his remarks was, to say, how *easy* and delightful a thing it was to obtain religion! "O, said he, how easy it is when once you submit to God! It is as easy as it is to breathe." The storm had evidently gone by, and all was calm, and clear, and benignant. He said, "he did not think he should now fear to die, if he knew he should be struck with lightning the next moment."

But notwithstanding this clearness in the beginning of his experimental religion, Mr. Larned did not make a public profession, I should think, for more than a year. His reasons on this point, like those on many others, were somewhat peculiar. He did not consider Middlebury to be a proper place for making a profession of religion. There was not enough of trial where there was so general a prevalence of piety and favour towards young converts. "A man ought to try himself for a year or so, by going into other places, and other company; if he found he could be steadfast to his principles, there he might venture to connect with a church." He did try his experiment in some measure, and the consequence was, that he became evidently less engaged in religion. At times there were fears entertained by some of his friends as to what might be the result. He never, however, fell into any decided dereliction; and I could feelingly bear testimony to many of his acts of piety, in our personal intercourse, during that period. Subsequently to this, his correspondence always showed an uninterrupted, though not always a consistent aim in the great object of his pursuit, and after his temporary residence at Andover, it was my privilege to be instrumental in introducing him at Princeton, where it is understood that his piety and scholarship took a decided advance.

The remainder of Larned's short and brilliant career has been sufficiently detailed. I will barely add, that in what I saw of him, after leaving Princeton, there was nothing to abate the opinion I had before formed both of his piety and his gifts. He was not entirely without blemish: he was not such a man as you would be as likely deeply to love, as sincerely to respect and admire. But it was impossible not to see that there were uncommon virtues in him—among the chief of which were his simplicity—his noble frankness and his unbending integrity. Even when travelling through our cities, in the full blaze of his almost unparalleled popularity, he was still the unsophisticated Larned, and to a good degree humble. The nobility of his nature did not seem to permit his stooping to so mean a thing as pride.

The last time I saw him, we sat together, in a delightful summer day, on the door-sill of a country dwelling, and talked over our plans of future usefulness. Alas! I soon heard that he was arrested by the destroyer, and all his noble aspirations—so far as earth was the scene of them—were for ever at an end! It is affecting to myself to think I have outlived him—and all

is I was, while both he and Allen mong the strongest and health- nstitutions I ever knew. R. S

m a Missionary of the A. B. C. F. M.]

MY FIRST OATH.

first oath I uttered is written on emory as with a pen of iron. me, the place, the circumstances fore my mind as if it were yester- I had returned from school, when age of twelve or thirteen, and :wo or three companions was ng near my father's house. I ssed one of them, "T., what book ou there?" "A volume of poe- was the reply. "D—— the poe- I muttered out, for I feared to it boldly. "O———! what your father say if he heard ' was his exclamation. And "O ——! what would your father say eard that!" was the simultaneous of every mouth. And "O —— what will your Father in hea- y to that!" was the loud response nscience. I felt I scarcely know o describe it,—but it was as if I ıken a great stride in the broad or rather as if I had by that one *given myself up* to sin—as if I now bound to serve the adversary. before ventured to exclaim "the ," and from that became embold- to say the "*the devil.*" Further ed not venture, lest I should not e the damnation of hell. I had :aken a further step. It was tru- earful step. I *felt* it so. I felt oral nature tremble and quiver r the shock like an aspen leaf. oath rolled back on my conscience a great mountain, as if it would me under its weight. There I like one who had avowed to God is companions the course which ould pursue, and in all the unyield- bstinacy of unhumbled pride re- d he would persevere. To re- his steps was not his desire. He leaped the barrier. He had ed into the flood. His moral ge was inadequate to the task of ting the current, and he would himself to *its influence.* So I *It was a solemn moment.* Every thing around, as if taking cognizance of the deed to bear testimony against me at the judgment day, impressed itself upon my mind. And at this day—al- though twelve years have passed—I see the appearance of the buildings, the earth, the sky, the atmosphere, my dress, the countenances of my com- panions. I hear, even now, that oath ringing in my ears, the tones of voice in which the reproof was uttered, the thunders of conscience. I feel yet that *horribly heavy* mountain which rolled back upon my soul,—that withdrawal of the restraints of divine grace.

In the stream which is floating so many millions to despair there are ma- ny barriers. Below each its rapidity increases in a geometrical ratio, but above the first, the waters are smooth and placid, and the current gentle, though no less strong and sure. I had now let myself down the first barrier. And on I went careering in sin, and exulting in being in advance of many of my more sober companions. And on I went, taking every advantage of wind and current, till I could say "I was not a whit behind the very chiefest." Particularly after I entered college, I gave the reins to depravity in this re- spect. I aimed at a high standard of profaneness. I attained it. I poured out volumes and volumes of oaths, till the most profane shuddered and check- ed me in my iniquity. I made light of the names of the Almighty, and used them in vulgar, lewd, and loathsome connexions.

I have thus given, although with pain, this retrospect of the circum- stances and consequences of my first oath, merely to say, that were I now to preach a whole sermon upon the third commandment, it would be,

BEWARE OF THE FIRST OATH!

RELIGION IN THE CABIN.

I called the other day upon one of my distant parishioners. He lives in a log cabin, consisting of two rooms, each about twenty feet square. One serves for loom, wheels, and the uten- sils of the farm, the other serves for kitchen, parlour, dining-room, hall, nursery, bed-room, library, and family

sanctuary. After conversing awhile upon the desolations around him, he expressed great anxiety for the preaching of the Gospel in his own neighbourhood. (He has to go six or ten miles to hear preaching once in two weeks.) He added, I have just purchased a lot in the village near by, for the purpose of building a house of worship whenever we can get a preacher. I will give you twenty-five dollars towards the meeting-house you are building at H——; and if we can have preaching here, I will give seventy dollars a year to the preacher, and two hundred dollars towards building a meeting-house. But, he continued, I wish to do something towards the effort the Missionary Society are making to supply the destitute of our country, and whether we have preaching among us or not, I will make each of my children (five in number) life members of the American Home Missionary Society, by a contribution of one hundred and fifty dollars in five yearly instalments. If those who live in palaces would follow the example of this humble farmer, how long before the knowledge of the Lord would cover the whole earth? C.

"Scarcely saved—if haply saved at last."

A few days only had passed away since Miss —— moved in all the loveliness of youth, eager for the scenes of active life, but impenitent and unprepared for those of a long eternity. The Lord touched her body with a fatal disease, and the prospect of death was brought near. She now began the work of repentance, and sought for pardon from on high. Her distress of mind was very great, and her anxiety past description. Many and fervent prayers were presented on her behalf. About four weeks before her death, she found peace in believing. After that time she was often in doubt and distress about her soul, sometimes enjoying a good hope, and at others in the most awful fears of the scenes towards which she was rapidly hastening—the solemn realities of another world. Her knowledge of religious things was good, and she had a strong dislike to a sick-bed repentance, knowing in how many cases it proves "like the morning cloud, and as the early dew." Hence she was exceedingly scrutinizing upon her own exercises of heart, and unwilling to rest on any evidence but that which would bring a full assurance of hope. Two days before her death her frame seemed ready to give way. She and others supposed the hour of dissolution had arrived. She bade her friends farewell, and with the horrors of despair exclaimed, "My hope is gone—my hope is gone: O the agonies of hell! 'tis the agonies of hell I feel." These words were like the thunders of Sinai to the bleeding bosoms of surrounding relatives. But the moment of agony was soon over. It seemed like the last struggle of the adversary of souls. She revived again, and the Lord saw fit to remove the dark clouds from her mind, and lead her into the light of peace and joy.

During the last day of her illness, she manifested penitence for sin, and expressed a firm and strong hope of acceptance with Christ. She dreaded the passage through the cold river of death, but was anxious to be gone. Her departure was expected every hour. She would very often ask those around how soon they thought she would die. When answered, "very soon, probably within a few minutes," she seemed well pleased, and replied, "O it will be a glorious change." At length the silver cord was loosed—the golden bowl was broken—the dust returned to the earth, and the spirit to God who gave it.

Perhaps some of my youthful readers will take encouragement from this account to put off the day of repentance to a death-bed. If such there are, I sincerely wish they could have visited Miss —— in her last sickness. I am confident no one could hear her language without saying, "Let *not* my death-bed be like hers." Though rescued at length (as we *hope*,) yet the pains of mind she suffered, were such as no rational being would willingly encounter. They were such as a weak and decaying body could scarcely endure, and showed most clearly, that such an hour was a poor time to attend to the most important of all things.

N. J. S. S. Journ.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. OCTOBER 1, 1834. No. 6.

MONTHLY CONCERT.

ADDRESS TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

BRETHREN—To that portion of the attendants on this sacred concert, who earnestly long for the universal extension of Christ's kingdom, it sometimes appears mysterious that so much is *attempted* for this object, and yet that so little has been *accomplished.* We hear of societies formed, of missionaries educated and sent forth to heathen lands, schools established and sustained for years with incredible self-denial and toil; but the result, in the conversion of souls to the Lord Jesus Christ, has as yet been small. Again, we look around us in our own country, and we see it adorned with temples of the living God. Every Sabbath, the Gospel, like water gushing from ten thousand fountains, flows over the land; and every day, in their respective spheres, thousands of ministers, and tens of thousands of teachers, go forward with their silent, persevering work of training up souls for the responsibilities of life and the retributions of eternity. Prayer is offered, sermons are preached, and the press, the distributer of Tracts and Bibles, and the Sabbath School, all bring their various enginery to bear in promoting the grand result. And yet, how little is accomplished—how few souls are converted. With all her effort, the church seems but just to hold her own. The utmost that is effected appears but barely sufficient to keep the demons of false religion and infidelity at bay. At the best, the success which the church enjoys is exceedingly small, compared with that which attended her efforts in the apostolic age.

In inquiring for the causes of this disparity between the apparent means and the actual result, it occurs to us, that after all, perhaps the church receives as much success as HER PRESENT AMOUNT OF PIETY WILL JUSTIFY. In exemplification of this sentiment, we offer the following considerations:

1. It requires a greater amount of piety in the church to *attain* success. The work of converting the world is rolled by the Saviour on the instrumentality of men. Before it can be accomplished, how many hearts and heads must throb with the fulness of the mighty project—and how many bosoms heave with the strong conception and vigorous resolve—how many hands must conspire in the innumerable labours which are to work out the pervading change—how much denial of self—how much generous contribution of substance, and strength, and comforts, and even of life! And what can prompt to this sacrifice and endeavour, and sustain it, not merely through a year, or ten years, but for generations, and not merely in one church or denomination, but throughout all the

for the good of our *common country*, how is it that Indiana was furnished, last year, with twenty-nine missionaries, while another state, with equal claims upon your benevolence, should be denied *one missionary*, although an application was made, accompanied with an assurance of four hundred dollars salary, to supply two large and respectable congregations, with a prospect of great usefulness. Such an offer I know was made to your society, for a minister to supply two congregations in the county in which I reside. Shall twenty-nine missionaries be furnished Illinois, and shall Mississippi be denied one? Is this justice? Is this the course which should be pursued by an institution to which the whole American people have an equal right to look for a supply of ministers for destitute places? But, I fear I have used too liberally the language of condemnation. That your society has reasons satisfactory *to its managers* for its neglect of Mississippi, I have no doubt, and I am even willing to admit, that it is *possible* that these reasons, if known, would prove satisfactory to me. But, as a great many Christians in Mississippi have been for years looking up to your society for aid, and as we *must* receive aid from *some* quarter, I once more spread our case before you, and ask, is it the intention of the A. H. M. S. to send any of its missionaries to Mississippi? *Ministers we must have.* Our state is populating with unparalelled rapidity; new and flourishing towns are springing up on every side of us, and there is every where, in the old as well as the new settled parts of the state, a lamentable destitution of *intelligent, faithful, working* ministers. We have a sufficiency of men among us, who wear the *clerical garb*, and who occasionally occupy the pulpits of our churches on the Sabbath, but who are engaged during the week in various secular pursuits. But their divided ministry is of little use. I believe that the greatest obstacle with which christianity has to contend in Mississippi is to be found in her *secular clergy.*

There is one point of view in which the new portion of Mississippi is exceedingly interesting to the Christian philanthropist. It is destined in a very few years not only to be a densely populated, put also an exceedingly *wealthy* country—and it has yet to receive a moral character. A religious *bias* might now be given to the minds of the community with comparative ease. Bacon, it is true, said, "*knowledge* is *power*," and so it is, but is not wealth *power* also? He who would give a negative answer to this question cannot have resided long at the south, and in fact, if he has had an existence for any length of time in the world, he must either have kept his eyes shut, or passed his days within the walls of a college. A wealthy community certainly possesses more power to do good, or evil, if they choose, than a community destitute of property. Now upon this view of the subject I deem it a matter of great importance, that the new part of Mississippi should be brought under the influence of Gospel principles. And now is the time to make the effort. The country will speedily be filled with religious *teachers* of various sects, and different grades of intellect, and of every possible degree of literary acquirement—from the man of an ordinary English education—for but few will rise higher than this—down to him who will make his entire destitution of education a subject of boasting. A great majority of these teachers will be men destitute of any qualification which should be possessed by a minister of the Gospel. Many of them will do all in their power to prejudice the people against a learned ministry. How great, then, the propriety and *importance* of getting an intelligent ministry located early in the new parts of our state. Will you aid in this enterprise?

KENTUCKY.

THE MUHLENBURG PRESBYTERY. A MISSIONARY NEEDED.

From the Rev. S. W. Calvert, Bowling-Green, Ky.

I have read with much pleasure the accounts of the continued prosperity and usefulness of the A. H. M. Society. I wish you could help us in this very destitute region. Muhlenburg Presbytery, of which I am a member, is bounded on the N. by Green and Barren rivers, S. by the state line, W. by the Mississippi river, and E. by an irregular line, a little east of this place. It embraces, as you can see, by reference to the minutes of the General Assembly, more than twenty small churches, and only six ministers, scattered over a wide territory. Here you have at once, a strong picture of our destitution. But I have only given the outlines. Were I to go on, the picture would darken as it was filled up.

But it is here as every where, we need men—men of the right sort—more than we need money.

We had a precious revival in this place last summer, which brought a large accession into our church, considering how

small it was before. The church is yet comparatively feeble, and have never paid their pastor as much as you allow your missionaries. They are now in the midst of a hard struggle to build a decent house of worship; yet still, such is our anxiety to procure the labours of a good missionary, that I should risk nothing in pledging my people for one hundred and fifty dollars, or more, towards the support of a well qualified young man. We want a man pious and prudent, and valiant for the truth; whose warm zeal will be directed, not to the maintenance of the abstract theological dogmas of some favourite school, but to the conversion and salvation of souls, by preaching, like the Apostle, repentance toward God, and faith in the Lord Jesus Christ. I wish you could send us such a man. He could be placed in just such a field as an Apostle would have delighted to labour in—that is, a field where the labourer may find plenty to do. He could be supported without much aid from your society.

MISSOURI.

From the Rev. W. Nichols, St. Charles, Mo., Aug. 26, 1834.

[We are sorry to learn that Mr. N., previous to the above date, had been obliged to suspend his labours three or four weeks, on account of ill health, occasioned by excessive labours in the early part of the season. During his illness, he travelled up the Mississippi, and collected some of the information contained in the following extract, written after his return to St. Charles, with improved health.]

Clarksville is a pleasant little village on the Mississippi, where all the steam-boats stop, that pass up and down the river. It must become a place of importance, as it has the only ferry that can conveniently cross to Illinois, between Alton and Quincy. It was suggested to me, just as I was leaving, that an effort would be made to induce me to come there. When I left the thermometer stood at about 97°, and it was impracticable to travel by day, and I started near sunset, and reached Troy a little after daylight. I cannot but reiterate the appeal of Mr. Brown, in behalf of Missouri. In passing up the Missouri 80 or 90 miles, through a country so thickly settled, that a good congregation could be collected, there is only one Presbyterian minister, and he is so aged and infirm, that he informed me his labours were about ended. I could hear of *but two or three small Sabbath* Schools in *the whole distance.* I asked a little girl if she attended Sabbath School, and she replied there was none. "She had asked her teacher, to whom she goes in the week, to open one, but he said he could not." The kindness of the pious people on whom I called in my journey, reminded me strongly of the woman of Shunem, but I was ashamed that I had so little of the Spirit of Elisha.

Last Sabbath I had the pleasure of preaching again in St. Charles, and was truly gratified in learning, that Br. Brown and others, had by a kind Providence been directed here to preach in my absence. I found the building of our church proceeding slowly, and coming almost to a stand, for the want of funds. The subscription is paid slowly, as it has been so long since it was drawn up, and some are removed by death.

GERMANS AND CATHOLICS.

During the season a great number of Germans have come to this county. I am informed, that most of them are Roman Catholics. But several families attend our meeting and Sabbath School. If one could be stationary here, that could speak their language, it would give him great advantage. I should have acquired it, had I known the circumstances in which I was to be placed. I have visited many of them who are Protestants, and given them tracts.

The nunnery building goes forward, and the cause of Romanism is gaining ground. A Jesuit, not long since, unblushingly defended the doctrine of transubstantiation, to a large assembly, and denounced Protestants as ignorant heretics.

ILLINOIS.

The Rev. Dr. Blackburn in Illinois. A new Church formed.

At Spring Cove, about 20 miles from Alton, Illinois, a new church has been recently formed, by the Rev. Dr. Blackburn, late of Kentucky. It embraces about 20 members, belonging to families lately emigrated from the latter state and Tennessee, who cordially unite to assist each other in holy living. They have chosen their minister, and propose to raise 150 dollars towards his support, and ask aid from the A. H. M. S. A clergyman of that state, in recommending their application, makes the following remarks.

Macoupin county, in which Spring Cove church is located, has heretofore been one of the most neglected and destitute portions of this state. Dr. Black

burn has recently held a meeting at Carlinville, the county seat, which was so much blessed, that almost the entire influence of the place was brought over to the side of religion. There can be no doubt that such a centre of moral influence, as this church, is of vast importance to the interest of religion in that region.

Dr. B. has been riding and preaching the whole season about the state, without any compensation, except what individuals may happen to give him here and there.

This venerable man has come into the state, at a most interesting period of our history, and I trust for great good.

PEORIA.

This beautiful town is the seat of justice of Peoria county, Illinois, and lies on the Illinois river, in the northern part of that state. Its population, we are informed, has increased, within one year, from 75 to about 500. Arrangements have been made for forming a Presbyterian church there in October, and our missionary, the Rev. F. Bascom, at the request of several members, has consented to preach there half the time, for the present.

From the Rev. F. Bascom, Pleasant Grove, Ill., Aug. 17, 1834.

I mentioned in my last, that a protracted meeting was to be held here the 1st of August. In this we have been partially, though not wholly disappointed. The cholera had swept off about thirty-five victims in this county, in the month of July, and had created such a panic, that religious meetings of all kinds were nearly abandoned.

However, Br. Baldwin came, and I invited the people to meet for preaching at my house, on Thursday, informing them at the same time, that they would at that meeting, decide themselves whether it was expedient to continue preaching through the appointed days. A few came, and after sermon, unanimously voted to have preaching continued. Br. Babbitt came to our assistance, and we preached to the little company that assembled, two or three sermons a day, until the close of the Sabbath. On that day our congregation was doubled in number, and the Lord in great mercy was pleased to be with us. The congregation was seated on logs, rolled together for the occasion, and the preacher *stood* on an ox-sled, for a platform. But *still* it was a Bethel, it was the gate of *heaven* to our souls. Several were burdened with a sense of sin. Two or three of the number have since begun to rejoice in the Saviour, and others remain in a state of anxiety. Some feeble, long cherished hopes, were renewed, and Christians generally were quickened. This blessing has exceedingly rejoiced our hearts. We take it as a foretaste and pledge of still greater mercies.

From the Rev. John G. Bergen, Springfield, Ill., Aug. 23, 1834.

Our readers will recollect that Mr. Bergen went to Illinois about six years since, as a missionary of the A. H. M. S., having been previously, for a number of years, Pastor of the Presbyterian church in Bottle Hill, New-Jersey, from which he asked a dismission for the purpose of seeking a new field of labour in the west. We cannot withhold our own concurrence in the expressions of gratitude with which he now recurs to that important step, and to the blessings which have since attended his ministry. If there be other Pastors of churches, in older and better supplied portions of the country, who are doubting whether it may not be their duty to throw the light of their experience in the ministry upon some new field, let them read the following extract, and look at the great West and South, and in view of their increasing wants, ask wisdom of God to decide.

A GRATEFUL RETROSPECT.

If it be a long time since I addressed a line to you, it has not been because my heart was alienated from you or your coworkers, or the benevolent and successful work in which you are engaged. Our church, grateful for favours received, and having ceased, if not to need, *to ask aid from abroad*, my direct duty of reporting to you of course ceased, and, as far as I could judge from your monthly list of letters, I supposed others had more interesting matter to communicate. But, I believe, further silence is not duty. Often, through the last ten months past, I have been constrained to exclaim, "what hath God wrought." Within this period, I have had the pleasure of organizing three Presbyterian churches in *this county*. We have now *five* in the county of Sangamon. When I first came here, I could easily believe that our church would greatly extend in this state, and especially to the north of this, if the ground could be occupied soon by our ministry, but was faithless as to great things in this respect in this county, it being already so occupied in town and territory by other denominations. But the hand of God has been with us. We have now upwards of two hundred

members in these five churches. It is now nearly six years since, having sought, and I trust received, counsel from the great Head of the Church, I cheerfully resigned my pleasant, prosperous, and central charge in your vicinity, and fulfilled the purpose and revived the desire of my youth, in having my footsteps *directed* to the west. And here more than my most sanguine expectations have been realized. My dear brother, we *ought to exclaim*, "what hath God wrought." The response of gratitude for heaven's mercies, ought to ascend from us here, and from you, and from all the friends of missions and of truth. In all our leading towns and counties, and wherever any of our upwards of forty ministers are now labouring, the incipient steps are taken, and in most cases beyond this, active, vigorous efforts in the temperance, missionary, Bible, education, and Sabbath School causes are successfully making.

A STAR IN THE WEST.

Our *college*, for it now *well deserves* the name, whether we consider the extent of the substantial buildings, able to accommodate about one hundred students, and being nearly or quite full, or the number and qualifications of our professors, founded in the prayers of a few of God's ministers and people here, and a few pious devoted young men for the ministry beyond the mountains, the desires and prayers of each being unknown to the other, has greatly received the smiles of heaven at home and abroad. It is properly, and we love to consider it, the child of eastern munificence; and remote posterity, in this distant west, will owe a debt of gratitude, which they will not fail to feel, when the streams shall begin and continue to flow from this fountain, to bless the dearest interests of man for time and eternity. Without such a beginning, such friends and such efforts, what could have been expected in this line even for years yet to come, in a community like this, so new, so various, so discordant, so sparce, so absorbed with local interests? Surely every friend of religion, of science, of primary schools, and of man, acquainted with this, cannot fail to consider it *one of the brightest stars of promise in the west.*

INFLUENCES OF THE SPIRIT.

But if these are themes of gratitude, how much more are the facts, that the college and many of our churches have been visited by the special influences of *the Holy Spirit. It was the* principal de*sign of this letter to record* and communicate to you, as having a claim by your past aid to this congregation, to know that the grace of God has been so manifested to us in this town as we had never seen it here before. The special manifestation was made in the month of May last. For several months previous, an increased spirit of prayer was enjoyed and breathed by some of our little church. I say little church, for at the largest it was so; but by the formation of the other four in our county, our numbers in the beginning of last winter were less than fifty. Having enjoyed and been blessed with four revivals of religion in my pastorship in New-Jersey, in all of these, this same spirit was manifested by some, and invariably felt in my own soul, so that I can subscribe to the sentiment uttered by a worthy brother, who had been greatly blessed with revivals among his people, that he never knew one there until he felt it first in his own soul.

PROTRACTED MEETING.

In May last, the brethren Baldwin and Hale, having been on a preaching tour to the north, arrived in our town, to rest only an hour and go on their way. I besought them to tarry a night with us at least, and let me call the church together an hour before sunset, for prayer and consultation, and then hold public meeting in the evening. The meeting of our church was the most solemn and affecting one I have ever had with them. A meeting for prayer and public worship, the next day, was appointed, and such appeared to be the state of the church and congregation, that the brethren felt that there was no way clear before them but to abide in this place. The next day, some members from our nearest sister church came to town, and began to reprove us for not letting them know of the meeting. When we told them this meeting was known no where but in heaven till it commenced, they were satisfied, and went home to bring their families and other brethren. That evening the presence of the Holy Spirit was specially manifested, the spirit of prayer was increased, the assembly was crowded, and truth fell as from heaven, and seemed to rest on the heart, making all to feel "this is none other than the gate of heaven;" verily, "God is in this place." Our meeting continued more than two weeks, and with increasing interest nine days. At that time our Methodist brethren began a meeting which drew a multitude of people, and lasted about a week. Twenty-four have been added to our church as the fruits of this revival, and about thirty to the Methodist.

Well may Zion in this town say, "the Lord hath done great things for us whereof we are glad." The heads of some of the principal families were added to our church, but the majority of the converts were youth, descendants of the pious, teachers in the Sabbath School, or scholars. One of my children had been a member about a year, and, to the praise of sovereign grace, three others of them have been hopefully brought into the Redeemer's kingdom. Eminently, so far as my own family is concerned, this is revival ground, and the birth-place of souls.

From the Rev. W. Kirby, Blackstone's Grove, Aug. 7, 1834.

RAPID INCREASE.

The church in this place has grown mightily since its first formation. It is only about a year since it was first organized. It then consisted of only eight members, timid, fearful, and trembling for the ark of God. There are now thirty efficient active Christians in this little branch of Zion. There are a few others who will probably unite with us, from more distant settlements, as well as in our own vicinity, which will increase the number to more than forty. Your aid will, of course, be needed but a short time. The church will soon sustain itself and contribute to send the Gospel to others.

From the Rev. R. W. Gridley, late of Williamstown, Mass., dated Big Grove, Lasalle Co. Ill., Aug. 23. 1834.

We are happy to learn that this beloved brother has entered upon his labours in the far west, with vigour and happy prospects of usefulness; and that his family, long accustomed to other scenes and associations, "are contented and happy." We have only room for the following brief extracts from his letter of the above date.

We had a safe and prosperous journey, and were kindly received by Br. Porter, and the friends of religion at Chicago. To them I am under many obligations, for the attention and kindness which they showed to my family while they remained in that place. I passed through the counties of Cook, Lasalle, and Putnam, to Peoria, which is the county seat of Peoria county, 160 miles from Chicago. The country is most beautiful, and the soil exceedingly rich, and in a few years must be densely populated. From Chicago to Peoria, I found but two ministers of our denomination. Big Grove is about twenty miles from Ottowa, and three miles from Fox River; and in this and other places on the river I have now laboured between two and three months. There are some excellent families here, and a number who profess religion, but no church yet; we expect to form one in September. My labours on the Sabbath are divided chiefly between this place and another eight miles up the river. The people generally attend public worship, and appear grateful that the Gospel is preached to them. We have had a Temperance Society, to which half, and perhaps a greater proportion of the people belong. We have three Sabbath Schools, which are well attended, and in which the children seem much interested. We have two prayer meetings a week, besides the concerts on the first and second Monday of every month. Next to preaching on the Sabbath, I have considered family visiting the best means of doing good, and have therefore visited repeatedly most of the families around me; and intend, if my life is spared, to labour much more in this way hereafter. The people, so far as I have become acquainted with them, are generally correct in their habits, and value the institutions of the Gospel. Every family is furnished with a Bible, and, for the most part, the people abstain entirely from intoxicating drinks; and I do not remember to have heard a profane word during my residence here.

MICHIGAN TERRITORY.

From the Rev. J. G. Kanouse, Saline, M. T., Aug. 13, 1834.

I arrived on this field, May 17—found the people not only looking for me, but some of them rejoiced to see me come. On the first Sabbath, I preached in a school-house to about fifty souls. All looked solemn, were attentive, some wept. One lady, from Rochester, N. Y., on a visit to her relations in this place, rose at the close of the discourse, with deep feeling, and in tears said, addressing herself to me, "will you look up my relations?" and publicly presented me a fifty cent piece. This money I handed over to the people, in public, for the benefit of a Sabbath School. The effect of this has been wonderful. A respectable library has been procured for a school, and a flourishing school kept up, embracing about 50 children. We have now five Sabbath Schools in the bounds of this society. Most of them are small, the number of pupils gradually increasing.

I have preached regularly three times

on the Sabbath, and four times during the week. During the week I have made it my business to visit from house to house, in the neighbourhood of my appointment, to converse on the subject of religion, with each member of the family, and pray with them.

Places of worship, barns, log school-houses, and in the village of Saline, the Methodist chapel, in an unfinished state.

Number of those who attend, from 250 to 450 souls. Places of worship always full, and many times more than can be accommodated. We want a house sufficiently large to accommodate 700 people.

Number of members in the church when I came here, 36. Since that time there have been added, by letter 25, admitted to the sealing ordinances, for the first, 2. Whole number 63, now in communion. There will be something of an addition at the next communion. There have been, and still are, some cases of seriousness, and a few cases of conversion.

The cause of Temperance is gradually gaining ground among us. Some new Temperance Societies have been formed in some of the school districts.

This is truly an important field. No doubt, with the blessing of God, in three years this people will be able to sustain themselves, independent of foreign aid, and will in turn, be one of your best country helps to some other feeble church.

INDIANA.

IMPORTANT FIELDS OF LABOUR.

From the Rev. Martin M. Post, Logansport, Ind.

I have recently made a tour of two weeks in the northern counties in this state.

SOUTH BEND.

I spent about three days, including a Sabbath, in South Bend (county seat of St. Joseph's) and its vicinity. I organized a Presbyterian church of eleven members. There are, probably, as many more who will unite with it the first convenient time. *This is a very important point* to be occupied by a missionary. The town is on the St. Joseph's river, handsomely situated and healthy. It has some very good buildings; among these is the court-house. Five or six hundred souls are now there. A small steam-boat plies once or twice a week from the mouth of the St. Joseph's port to South Bend. A missionary would need at first, though I think not long, considerable aid from your society. He would find efficient helpers in every good work among the members of the church. The field is ample; the population already numerous, and fast increasing. There is work enough for the strongest. I was pained to come away from so interesting a place for religious enterprise, without seeing a prospect of its immediately enjoying the benefits of a settled ministry. I know of no vacant spot in Indiana which now presents a more urgent claim, or is more inviting to a minister willing to do hard labour.

MICHIGAN CITY.

I visited Michigan city, thirteen miles from Laporte, and on Lake Michigan, at the mouth of Trail Creek. This place is in Laporte county, and the only point which Indiana has on the lake. It bids fair to surpass all the towns, at least, in the northern part of the state. The land in its immediate neighbourhood is not valuable except for its timber. It is covered with pine. Eight or ten miles back is a luxuriant prairie, seventeen miles long and five or six broad. It is the point where the Michigan road, from Madison, on the Ohio, terminates. It is already a place of considerable business, and has twenty or more families living in houses and sheds; though nine months before I visited the town it had not a beginning. Vessels cross Lake Erie and come through Lake Michigan, to this point, with stores for a large district of country. The United States government has made an appropriation for the improvement of the harbour. It will undoubtedly be the depot for the produce of an extensive and fertile country, and a place for wholesale merchandising. I heard of no Presbyterian family in the place, but that there was a desire among some of the prominent men to have a Presbyterian minister settle among them, and that liberal sums had been offered for the support of one. It is a very important point, and cannot be occupied too soon.

OTHER FIELDS.

The whole northern frontier of this state is now very rapidly settling. The northwestern corner is not in market, but is fast becoming settled, nevertheless, with a substantial population. That frontier is, on the whole, the most beautiful part of Indiana. The soil is, probably, not the richest, but is rich enough. It has good roads, is healthy, abounds in fine transparent lakes, and is a most advantageous intermixture of timber, prairie, and barrens, or, as they are sometimes called, oak opens.

ings. Between brother Corey, in Lagrange county, (the northeast corner of this state,) and brother Morrill, at Laporte, a distance of more than eighty miles, though a thickly settled country, there is no Presbyterian minister. On the south, from Lagrange, lies Elkheart county; and north from Laporte is Michigan city, and west a large district of country yet to be supplied. Coming down from Elkheart county to Fort Wayne, and taking the road along the canal, now in progress and under contract, to a point fifteen miles from Logansport, the traveller will pass through a rich and heavily timbered country, which already contains two organized counties, and new but thrifty towns, and presents many scenes made busy by the emigrant or the labourers of the canal, and many indications of promise; but this entire distance of eighty miles, between Fort Wayne and Logansport, is unsupplied with Presbyterian preaching. It is highly important that at least two ministers should be sent to occupy these two new counties without delay. From Logansport, still following the river, he finds no Presbyterian minister till he arrives at Lafayette, forty miles distant. Yet there are two Presbyterian churches at and near Delphi, in Carroll county, and several other points, which it is very important should be supplied with preaching.

You perceive, sir, from this imperfect sketch, something of the greatness of the work yet to be done, before even the present want of missionaries, in the northern section of Indiana, will be supplied. And the deficiency is every year becoming greater, and the difficulties in the way of the labourer continually enhancing. How obviously important, then, that whatever can be done to meet the necessities of this portion of our country, be done quickly.

REMINISCENCES OF THE REV. HENRY HUNTER.

It is at once a mournful and pleasant duty which we owe to the memory of departed friends, with whom we have been associated in Christian enterprise, to instruct ourselves and others by recurring to those points in their example which may be useful to the living. The late sudden and lamented decease of the Rev. Henry Hunter, Pastor of the Eighth Presbyterian Church in New-York, imposes on us, as conductors of the "*Home Missionary*," the claims of such a duty. Our acquaintance with him commenced in the early part of his ministerial life, twelve years ago. Of his previous history we have only general impressions, derived from frequent allusions, in the intimacy of an uninterrupted friendship, but without that knowledge of details, which might give interest to this notice of his character.

He was a native of Windsor, in Vermont, but being early deprived by death of the counsel and guidance of a worthy father, he was left with other children to be maintained by the efforts of his widowed mother, in straightened circumstances. Young Henry soon felt the necessity of providing for himself, and after a somewhat adventurous boyhood, he was drafted as a soldier in the last war of this country with England. To the camp he carried his "*Pocket Bible*," furnished, no doubt, by the piety of his affectionate mother, and being of a thoughtful, studious turn of mind, and removed from access to other books, he was accustomed to gratify his desire for the materials of thought, by spending his hours of leisure in reading the Word of God. To avoid the taunts of the careless, he sought opportunities of retirement for this purpose. The results were such as he had not himself anticipated. That which he began in cold speculation, became, in a little while, a matter of deep and unutterable interest. The Word of God was quick and powerful. Its meaning was impressed upon his soul, the Holy Spirit waked him to anxiety and to prayer, and, in the midst of the camp, as he ever afterwards hoped, he became a Christian, a *soldier of the cross*. To this event he was accustomed to look back with the deepest interest, and in the intercourse of friendship, where it was proper for him to speak of himself, he often alluded to it with tenderness and humility, and with expressions of gratitude, which magnified the grace of God in his conversion.

On retiring from the army, he immediately applied himself to study with a view to the Christian ministry; and though, from motives of economy and convenience, he was induced to dispense with the advantages to be derived from a public institution, he became a respectable scholar in most of the branches of a liberal education. His theological studies were also pursued under this direction of a private instructer, till he was licensed to preach the Gospel, by an association in Vermont, about the year 1821. Unpretending and unambitious in his character, and desirous simply to be useful, he was soon introduced, by the friends of missions in that state, into a long neglected field

of Clarendon and vicinity. His ere self-denying, unremitting, octedly successful; many souls erted, a church was organized, ious house of worship erected, course of the five years of his here, what was before a desola- put on the smiling aspect, and to exert the healthful influences nently established and well re- igious society.

ean time, the United Domestic r Society had been formed, and , 1825, Mr. Hunter was enrol- list of its missionaries, and his on aided a small amount in his This aid was continued by the Home Missionary Society until of 1827. His reports were al- esting and encouraging to the the Executive Committee, in days of our exertions. The fol- le remark, on taking leave of his field in 1827, will show the e man, and the tendency of his 'We have now been on your years and a half, and in that forty have been added to our n, all of whom continue to cometh the Gospel of Christ; ons for the distribution of the ious tracts, promoting Sabbath nd the piety and purity of the gether with a little for the *use of missions*, are steadily in- nd getting a much deeper and ld of the hearts of the people." ow apparent that Mr. Hunter, been faithful over a few things, or some larger sphere of useful- the practical talent and good which he had adapted his mi- he difficult field which he had cupied with so much success, he attention of some whose bu- as to provide for the benevolent of the day. The cause of sions had but just begun to be New-England, in connexion ational society. Many friends se were consulted, and, by a concurrence, Mr. Hunter was the first agent of the A. H. M. New-England states. After a eral months, in which he sought e this exchange with his people, manner as to leave them unin- his removal, and during which ade several communications to in a spirit most creditable to e at length obtained the reluct- nt *of his people, accepted* the nt *as agent, and entered* upon its duties December, 1827. In respect to this event, he says, in a letter about that time, "I feel much solicitude about the change that is before me, and hope you will pray much that I may have wisdom from on high, and be divinely qualified for the new line of service on which I am about to enter. I go out, not knowing whither I go, only I believe I go in accordance with the call of duty and of Providence." In this service he continued a little more than one year, and gave the first impulse to the cause of the society in many places in New-England, but especially in Massachusetts, where he expended most of his labours; and where many friends of the cause of missions, in our rising country, associate their recollections of him and of his warm and enlightened appeals, with their deepest and happiest impressions of its immense importance. He at length became convinced, that the arduousness of the labours of this agency was too great for his somewhat enfeebled constitution to sustain. This consideration, together with the ill health of his family, induced him to decline a continuance in his agency; and he adds, in one communication on this subject, "I fully believe that the work of the ministry, in its appropriate sense, is the work for which I was made, if I was made for any thing that is good." After this he occupied several pulpits for a time, in Massachusetts and New-York, and performed temporary agencies for other benevolent societies with great acceptance, until he took charge of the church of which he died the beloved pastor. In this last position he had acquired a standing and was exerting an influence which promised much for the cause of Christ in this city. The church under his care was enjoying a healthful increase in numbers and in the spirit which gives energy to Christian action; and few pastors have ever enjoyed more fully the confidence and warm affections of their people.

We knew him well, and always had occasion to number him among the most unexceptionable of our brethren in Christ. His talents were not the most brilliant—but his mind was solid, judicious, and well balanced, while his spirit was characteristically amiable and kind. His piety was marked with these characteristics, and was cheerful, uniform, and consistent, as well as tender. He was an affectionate and faithful Christian; and the manner of his education had been such as to fit him peculiarly for a useful influence upon the several classes of his charge; while his intercourse with his

brethren in the ministry was healing and healthful. On the whole, we remember him as a Christian, as a minister, as a devoted friend of the cause of God, and an associate in the labours of the missionary enterprise, with a satisfaction which is mingled with the recollection of comparatively few things to regret. Seldom have we followed one to the grave, whose example, as a whole, we can more cordially recommend to the imitation of others. The results of his labours in the conversion of souls, in the aid which he had brought to the cause of benevolence, and in the useful influence to which he had attained, are a striking illustration of what may be accomplished in a very brief life, by diligent study, and persevering and judicious labours consecrated to the cause of God by daily prayer. To all who thus labour, God is not slack concerning his promises. Let our young friends in the ministry, whose eyes may fall upon this sketch, go and walk in the steps of this example, and the oracles of truth assure us, that what has already been the delightful experience of our lamented brother, will be realized by each one of them, when their work is done. "THE END OF THAT MAN IS PEACE."

Appointments by the Executive Committee of the American Home Missionary Society, from August 15th to September 15th, 1834.

Re-appointments.

Rev. John Mason, Rondout, N. Y.
Rev. Lemuel Foster, Bloomington, Ind.
Rev. William Kirby, Blackstone's Grove, Ill.
Rev. William M. Adams, Hammondsport, N. Y.
Rev. E. H. Stratton, Oakfield, N. Y.
Rev. Flavel Bascom, Pleasant Grove, Ill.
Rev. J. R. Wheelock, Terre-Haut, Ind.
Rev. Romulus Barnes, ———, Ill.

Missionaries not in commission last year.

Rev. Samuel E. Blackburn, Spring Cove Ch., Macoupin Co., Ill.
Rev. A. M. Edgerton, destitute places in Georgia.
Rev. John Ballard, to go to the West.
Rev. Lewis F. Laine, to go to Ohio.
Rev. Hiland Hulburd, Pultneyville, N. Y.
Rev. Isaac Crabbe, Phelps, N. Y.
Rev. S. W. Magill, to go to Georgia, or Florida.
Rev. W. W. Woods, Greencastle and Putnamville, Ind.
Rev. John Vanse, Boonton, N. J.

Secretary of the Western Agency in the State of New-York,

Rev. *John A. Murray*, of New-York city.

Appointments by the Executive Committee of the Western Reserve D. M. S., auxiliary to the A. H. M. S.

Rev. A. Bridgeman, Huntsburg and Batavia, O.
Rev. Henry Root, Ashtabula, O.
Rev. Henry T. Kelly, Madison, O.
Rev. William L. Buffet, Ruggles, O.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from August 15th to September 15th, 1834.

Albany, N. Y., Mrs. Jance, per E. Watson,	$3 00
Ashville, N. Y., cont. per Rev. E. Ingalls,	12 50
Catskill, N. Y., Edgar B. Day, L. D., in full, 70.00; Samuel S. Day, L. D., in full, 70.00; George B. Day, L. D., 100.00, per Rev. Dr. Porter,	240 00
Connecticut Miss. Soc., viz.:	
Mystic Bridge and *Groton*, several ladies, per Mrs. M. N. Denison,	15 00
New-Haven, H. E. Hodges,	10 00
North Killingly, cont. from Ch. and Cong., per Rev. W. Bushnell,	4 62
Pomfret, legacy of Miss Ellen D. Grosvenor, per Miss S. P. Grosvenor,	10 00
Stonington, Fem. Aux., per L. A. Shoffield,	15 00
Woodbury, N. Pierce,	1 00
Mass. Miss. Soc., viz.:	
Hampden Co. Miss. Soc., per H. Brewer, jun. Treas., viz.:	
Long Meadow, Gent. H. M. Assoc., to const. Deac. Judah Cooley, L. M., 30.00; Fem. Benev. Assoc., to const.	
Mrs. J. B. Condit, L. M., 30.00,	100 00
Leverett, United Cong. Socs. coll., also a ring, per Rev. Dr. Peters,	126 72
South Northbridge Cong., per Mr. Whiting,	19 50
New Hampshire Miss. Soc., per F. N. Fisk, Treas.,	111 32
Hampstead, per Rev. J. Kelley,	4 25
New-Haven, East Dist. Miss. Assoc., per H. E. Hodges, Treas.,	200 00
New-York, South Dutch Ch., J. D. Keese,	100 00
Providence, R. I., Richmond-st. Ch. Young Men's Asso., per J. Kingsbury, Treas.,	100 00
Sag Harbour, L. I., For. and Dom. Miss. Soc., per H. T. Doering, Treas.,	15 00
Sand Lake, N. Y., mon. con. and other coll., per Rev. T. S. Wickes,	95 00
Waynesville, Ga., Rev. J. H. Fowles, outfit refunded,	20 00
Home Missionary,	50 00
	$1152 91

K. TAYLOR, Treasurer

That night, agreeably to her request, I may well think, I could not but remember her; neither was she forgotten the next morning, for early did I revisit her. When I entered her chamber, I perceived a change. She welcomed me to her bedside, and, with a smiling countenance, pressed my hand. I immediately inquired after the state of her mind. To which she replied, after calling me affectionately by name, I think I have received one ray of light. I don't feel as I did yesterday. I am now composed, and have some hope that God has pardoned my sins. I think that I love the Saviour; yet I do not feel as I wish to feel. I do not love my Saviour as much as I ought, and am afraid of being deceived. On telling her that I could not flatter her—that I would not for worlds encourage her to embrace a false hope, O no! she answered, there would be no propriety in your flattery, for death would soon remove the veil, and discover the fallacy of every groundless hope. I asked her if she was willing to trust her all in her Saviour's hands, as though he were her only friend, and would safely keep what she had committed to him, till the great day of final retribution. Yes, she replied, yes, till that day. When I inquired how her past life looked to her now, she said that it looked like a blank. I asked if it did not appear worse, filled up with sin. She said it did, and continued, O how dreadfully this appears to me now! If I were to get well, it seems quite impossible that I should ever live as I have done. When I asked if she thought her own strength sufficient to lead her to live a new life; she answered, O no! and, with emphasis, added, I would not wish it. My strength is perfect weakness. When I observed to her, that I had witnessed a great deal of sickbed repentance, and feared that in most cases it was not genuine; that if she recovered, I should watch her with a great deal of interest, and refer her back to this period, in case she should forget it. She replied, with much earnestness, I hope you will. She named her love to Christians, as one of the greatest evidences that her heart was changed. Speaking of them she said, they appear entirely different to me—I love them. To one such she said, you never looked to me before, as you did when you came into my chamber this morning. I loved you as soon as I saw you. When I asked her if she thought that her gay companions could afford her any consolation now, her reply was, O no! I cannot bear to see them doing as I have done. As I was about to leave her she said, I hope we shall travel together as Christians on earth, and praise God in his kingdom for ever.

When I next saw her, she was deprived of her speech, and at times, of her reason, so that she was quite unable to notice me. Two days had passed since my last visit; and I was informed by those who were with her during this time, that her evidences for heaven strengthened, and her hopes brightened, as long as she was able to communicate her feelings. Her bodily sufferings were now very great. Every nerve seemed seized, and her whole frame was in a constant tremor. Notwithstanding all this, she soon recognised me, and made great exertion to say something to me, which I could not understand. But when I asked her if she thought that her peace was made with God—that the Saviour was her friend, I thought her to say, I know he is. She knew her friends who came to see her, and made every possible exertion to have them understand her; and when they could not, the agonizing tear would roll down her cheeks, as she reached forth her trembling hand, to press theirs, that they might be convinced that she knew them. Many persons thought her to be the most distressed object that they had ever beheld. During the day and night previous to her death, many stout hearts were overcome, in her dying apartment; and those unaccustomed to weep, were brought to manifest great intensity of feeling. Just one week previous to this fatal morn, I was with her; she then said that her distress of mind was so intense, that her soul and body must separate, unless she could find the Lord, I was also with her, when her soul and body were indeed torn asunder by death's resistless hand. This was truly an instructive scene to me. Ye careless and vain ones, who

sport with the bubbles of time, upon the brink of eternity, you too might have learned from that solemn hour, a profitable lesson. She was an instructress of children! Had those young immortals who had received instruction from her lips during the preceding summer been present, and beheld her fixed eyes—agonized countenance—and quivering lips—could they have heard the hollow groan, and have seen the cold drops of sweat roll down her pallid cheeks; they too, might have learned a more solemn lesson, than she had ever before taught them. A short time since, and her fond anticipations for the future were bright and joyful; her hopes were gay and presuming, unobscured by a single cloud of darkness. So confident was she of life and its pleasures, that she had even planned what kind of dress should be purchased, the time that it should be obtained, and the elegance and taste with which it should be prepared, in order to distinguish her from others. The fondly anticipated period arrived—a new dress was furnished, I saw it prepared. But oh! how different from what the gay visions of youthful fancy had selected! It was neither rich, nor gay, nor dazzling. It was the plain robe of the grave. It was a mark of distinction, it is true, but not the distinction which she anticipated. It distinguished the dead from the living.

Let impenitent youth, who are fondly anticipating the future, spending their precious moments in needless attentions to their frail bodies, and neglecting the vast concerns of their souls, be entreated to stop and reflect on their latter end. That gay dress, which they may have contemplated as a decoration for the body may never be needed, but the robe of Christ's righteousness, how indispensable! You may now reject the Saviour, despise his friends, and trifle with their efforts for your salvation; yet the solemn period will arrive, when nothing but an interest in his dying love, can afford you any consolation. Then will you be anxious for the very prayers to which you now refuse to listen, and earnestly solicit the instructions which you now disdain to receive. And that hour may be nigh at hand.

I have written the above principally as a warning to youth. Yet so strong is the propensity of the human heart to enjoy all the pleasures of sin, and then presume upon the mercy of God in life's latest hour, that I seriously fear this may be the case with some dear youth, who may read this painful narrative. It is hoped that A. B. obtained mercy in her last sickness. But, could she return to life again, ten thousand worlds would be no inducement for her to venture again upon mercy so long abused. Vast, awful, and eternal consequences, hang on this precarious point. I have, in the providence of God, been often called to witness the untimely exit of the young; and there, by the dying bedside, have seen sink for ever the fondest hopes of youthful hearts. There too, have I been taught, not only the indescribable worth of the soul, but the infinite danger of procrastination. And, as a special warning to that class of the impenitent who have been powerfully awakened, but, having resisted the strivings of the Holy Spirit, have sunk into greater stupidity, I have another melancholy fact to relate. Facts are stubborn things, and may heaven mercifully grant, that they may savingly affect stubborn hearts.

[To be continued.]

[We are obliged to defer the remainder of this article until the next number of the Journal. The facts which it embraces are of an interesting and instructive character, and we regret that our limits will not allow us now to lay them before our readers. But the whole world is full of instructions of this character. Death reigns because sin abounds. Its voice is heard in every dwelling of man. Let the impenitent reader remember, that while he waits to receive the sequel of these "*scenes in the death-chamber*," a more hopeless scene than that related above may become a solemn reality to him.

EDITOR.]

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. NOVEMBER 1, 1834. No. 7.

[WE omit our usual article adapted to the "MONTHLY CONCERT OF PRAYER," and commend to our readers, on that occasion, the following statements, which, together with portions of the *Correspondence* embraced in this No. of the "*Missionary*," may be found happily suited to promote the great object for which all the churches are commanded to pray.]

WESTERN ANNIVERSARIES.

Anniversary meetings of the most important religious societies are held annually in Cincinnati, Ohio, during the last week in October. The following is a

STATEMENT

Of the American Home Missionary Society, prepared by the Corresponding Secretary for the use of the Central Board of Agency in the Western States, at Cincinnati, Ohio, on this occasion.

BELOVED BRETHREN,

The establishment, at Cincinnati, of an anniversary meeting on behalf of this Society, in October 1833, was hailed by the friends of the cause of Home Missions, on both sides of the mountains, as marking an important era in the history of its operations. The first meeting having been attended with unexpected interest, and followed with happy results, we congratulate you on the approaching return of the second, which we trust will be convened with even better preparation for the exertion of an extensive and a healthful influence. We pray for the presence and blessing of Him, without whose superintendence they labour in vain who would build the house of the Lord. But with that blessing, the central position which you occupy, and the wide field over which your agency extends, afford you the power of speaking to a large portion of the western churches. Through you, and the public meetings which you assemble, it is our privilege also to address our brethren of the West, as members with us of the same body, and helpers of the general cause. Thus associated, no distance or dispersion, on the common field of our labours, should mar the unanimity of our counsels or the harmony of our efforts. "*E Pluribus Unum*," our country's motto, is happily descriptive of the co-operation of the States which hold and balance the civil government under which we live. Though many, widely extended, and multitudinous in population, and in minor points of local interest often conflicting, yet in the grand objects and interests for the attainment of which it is fit that a nation, as such, should have a being, *they are one.* But if the union of thousands and millions of people, of every condition, and widely dispersed, is attainable for the purposes of worldly ambition, security and enjoyment, much more does it seem to be practicable for the followers of the only Saviour to be "*all one in Christ Jesus.*" *Our* field, it is true, is larger than that of any nation—it is *all* nations; it is the world. But at whatever point we labour for its conversion, we have all one object, and every endeavour which tends to promote this object, tends also to unity. If then the object be always and every where one, the extent of the union is in proportion to the multitude of the labourers, and the largeness of the field over which they are dispersed. It is thus that the friends and supporters of Home Missions are one with those who serve the same Lord, and preach the same faith and the same bap-

tism in foreign lands. To a large extent, the same individuals are the supporters of both home and foreign missions; and, universally the spirit which propels the one sustains the other. They are mutual helpers, one in spirit, and one in aim.

The same agreement which is thus adequate to secure the union of the friends of missions, of different and far distant nations, ought surely to make them one in every subordinate sphere of action. If for the good of the whole world, the Providence of God has laid upon the Christians of this nation the special responsibility of pervading the United States with a religious influence, this subordinate object, though less in itself than the whole, yet in its necessary connexion, as a means of promoting the general good, possesses all the power of the whole cause to make us one. Viewed in this relation, the enterprise before us is surely large enough to demand the sympathies of all hearts, and the efforts of all hands. But these cannot be associated and brought from the distant portions of the country to bear with united strength upon the common cause, without concert. The North and the South, and the East and the West, must meet together, and, by interchange of sentiment and feeling, become one in counsel as well as in spirit and aim. For these purposes, public anniversaries in central places afford the happiest facilities; and it is a cheering indication of the onward movement of the Society, and of the constantly increasing co-operation of the religious public, that meetings of this kind are becoming more frequent and interesting both in the East and the West. We hail them as occasions of deep responsibility to all who would turn their efficiency to the best account; and those especially which have been recently established in the western states, are regarded with the liveliest interest. It is therefore with no ordinary feelings of satisfaction and hope, that we communicate to you such a statement of our proceedings as we suppose suited to promote the object of the anniversaries which you are about to celebrate in Cincinnati, and in Lexington.

For a history of the operations of the Society to the first of May last, you are referred to the correspondence of the committee published in the "Home Missionary," and to the Eighth Annual Report of the A. H. M. S. At that time the number of missionaries who had been employed during the twelve months preceding, was 676, and the number of congregations and missionary districts to which their stated labours had been extended, about 900. The new appointments which have been since made by the Executive Committee are 41, and perhaps an equal number by different Auxiliary Societies, to labour within their own bounds, whose names have not been returned to us, making the whole number of missionaries employed under commissions from this Society, since October 1833, about 700; and the number of congregations aided, 950. Of the 700 missionaries employed within the last year, 184 are stationed west of the Aleghany mountains, and the whole number employed there, since the formation of the Society, is 312. Most of these are still labouring in the western states and territories, either as missionaries, or settled pastors supported by their congregations, or as instructers in literary or theological institutions, and constitute one half of the Presbyterian ministry now living in the whole valley of the Mississippi. The whole amount of ministerial labour performed under the patronage of the Society, during the eight years and five months of its existence, has been about 2,469 years; and the number reported as added to the churches aided, on profession of their faith, about 22,283. More than this number, we have reason to believe, have been hopefully converted under the ministry of our missionaries. A brief notice of the inestimable benefits which have resulted from their labours in several other particulars, is contained in the last Report of the Society, already referred to. In view of it all, we need only add here, that our hearts are filled with gratitude to God, and with deep emotion do we unite with thousands in our own country, in expressions of thanksgiving, and with a respected English correspondent, (Thomas Thompson, Esqr., Treasurer of the London Home Missionary Society, and, by his own unsolicited contribution, a Director for life of the A. H. M. S.) who, in a recent communication, is

view of the "delightful progress of Home Missionary operations" in this country, since the time that he first held correspondence, in 1821, with several individuals in this city, in Philadelphia, and in Boston, urging the formation of a United States Domestic Missionary Society, now exclaims, as he looks across the waters and contemplates the prosperity which it is our privilege to experience, "Lo, what hath God wrought! Not unto us, O Lord, not unto us, but to thy name give we the glory." Such are the expressions of congratulation and encouragement, which come to us from beyond the ocean, and it is ours to swell the tide of their influence, as we hand them over to you beyond the mountains, with the pledge of our own unceasing co-operation and earnest prayers, to cheer and animate our brethren of the West, in all their consecrated endeavours to bless and to save the great, and growing, and youthful population of their own wide-spread and fertile valley. May the river of the water of life flow to every dwelling, until it shall rise above the mountains which are yet beyond you, and pour its blessings onward to the shore of the western ocean.

But to accomplish all this will require continued and increasing labours, and great expenditures of talent and of wealth. These labours have been begun, as we have seen, with the most encouraging success; and, we may add, these expenditures have been commenced with a promising degree of liberality.

The receipts of the Society during the year ending May 7, 1834, were $78,911 44, and its disbursements $80,175 69, leaving a balance against the Treasury, at that time, of $1,264 25. From May 7 to the present time, the receipts at this office have been $15,423 55; and the payments $18,965 59, leaving the Treasury now in debt $4,806 29, which is $2,186 29 more than the balance against the Society at the same date last year. This amount ($4,806 29) individuals of the Executive Committee have furnished on their personal responsibility at the banks, choosing rather to be thus personally indebted for the amount needed, than that the Society should fall under the censure of having withheld from its missionaries any portion of their dues. From the beginning we have made it a principle promptly to pay the drafts of the missionaries; but to enable us to do this, the individual liabilities of members of the Committee have, at times, been increased to more than $12,000, and unless the contributions of the friends of the cause, during the remaining months of the current year, shall be greatly increased above what they have been since our last anniversary, these liabilities must soon be double, and even threefold what they now are. The missionaries employed on the faith of the Society, must not and will not be left to suffer. The amount pledged to each, is the least on which he can comfortably subsist and give himself to his work, and this we are sure the friends of the Society would not wish us to withhold from any faithful labourer to whom it is due. We are therefore constrained to proceed, as we have done hitherto, making appropriations with circumspection and economy, and promptly fulfilling every engagement, not fearing to pledge ourselves, as the servants of the churches, that they will sustain this cause. But the friends of the Society should be aware of the responsibilities which they have thrown upon us, and either censure our principles of appropriation, or promptly contribute the means to enable us to do the work which they have given us to do. This, to a large extent, they have done and are doing. The noble amounts received from several of the eastern states, as reported at the last anniversary of the Society, indicate an advancing interest in the cause, and may well be regarded as a substantial pledge of their continued support and co-operation. Many churches also in the West, have given equally satisfactory assurances, by their liberal contributions, of their willingness to sustain their due proportion of the burden of the common enterprise. We are aware, too, that our western brethren are becoming every year more deeply impressed with a sense of their responsibilities in this respect, and it is because we are assured of this friendly tendency of the West, that we are encouraged to make our appeal to you for more of that extended, steady, cordial, and organized co-operation, which characterizes the doings of many of the churches in the older states, and which alone can furnish a substantial

ground of dependence for the success of future operations. Hitherto it has been the will of God that the "elder should serve the younger." But it will not be so long. The balance of wealth, and of the power of moral influence, is changing from the East to the West, and the time is not far distant when the main dependence of the Home Missionary cause in this nation will be upon you, and upon the millions whom you will serve in the labours of Christian philanthropy. We feel, even now, the need of your generous co-operation, more than ever before, in raising the means necessary to enable us to go onward in the work. Your own report, with such accounts as we shall furnish to your Secretary from the Treasurer of the Society, will show the amount of receipts to this cause, from most of the western states. A comparison of it with the amount expended there by the Society, derived from other sources, will make it manifest that the West, as a whole, has but just begun to do her duty. And yet the field is rapidly enlarging, the resources of the older states are becoming every year less adequate to its supply, and unless our brethren in the great valley will harness themselves to the work without delay and with renewed energy, its onward movement must be stayed on their account. We look then with unspeakable solicitude to the western states. We wait with lively interest the results of your approaching anniversaries, and shall hope to hear that whatever is noble and generous in western character, and whatever is devoted and self-denying in our common Christianity, has there been called forth in bold resolves, and strong and consecrated mutual pledges of active, united, and continued labours.

Brethren, much of the responsibility of the work in which we are engaged lies at your doors. The providence of God has placed it there, and you trample it under your feet, when you enjoy the good land which he hath given you, and refuse to do what you can to bless every family of the wide West with the saving health of his Gospel. May you, and we, and all who love our Lord Jesus Christ, have grace to be faithful in his service.

By order of the Executive Committee,

ABSALOM PETERS,

Cor. Sec. A. H. M. S.

Office of the A. H. M. S., 150 *Nassau-st.*, *New-York*, *October* 7, 1834.

CORRESPONDENCE OF THE A. H. M. S.

ALABAMA.

From the Rev. Robert Holman, Benton Co., Alabama, Sept. 1, 1834.

GLAD TIDINGS.

I am now forty miles from home, and have just closed a protracted meeting; I have organized a church, numbering 32 members; the prospects are flattering; the meeting was one of the most comfortable and encouraging that I have had since I removed to the Nation.* God was with us. His power was felt by the whole assembly.

I expect to organize another church in this county shortly. A minister might soon be located here, and partially supported. Pray for us and send us faithful labourers.

* Benton county embraces a part of the lands lately occupied by the Creek nation of Indians, hence called by our correspondent, "the Nation."

TENNESSEE.

From the Rev. Jesse Wimpy, Tazewell, Claiborn Co., East Tenn.

THE GOSPEL PREACHED TO THE POOR.

A part of my time, I have spent at "Pleasant Hill." Recently I have formed a Temperance Society in that place, consisting of nine members; many more will join at our next meeting. No Sabbath

ool for the want of teachers, and no ary. No Bible Class, for the youth can- ·ved. On the next Sunday we hold a amental meeting, when five or six, e give good evidence of a change of rt, upon profession of faith, will be ed to the church. My Sabbaths are it at Tazewell, and Pleasant Hill. ing the week days I travel over a field abour, 40 miles in extent, visiting the ple, distributing tracts, when I can in them, and sometimes preaching y day. Travelling so much, my ex- es are necessarily more than the sti- I receive from you. The people are ng to hear me preach, but do not feel luty to contribute to my support. My ouragements are so many that I some- s deem it my duty to leave this portion he vineyard and go to some other. I ot describe the deep, the lamentable rance, superstition and misery, that y where prevails. Truly it may be of this field, "darkness covers the , and gross darkness the people."

ıs *a Correspondent in East Tennessee.*

e writer of the following is an efficient minister Gospel, whose labours have been much blessed e neighbourhood where he resides. We pub- is remarks, that the friends of temperance may ware of the obstacles which they have yet to anter in some portions of the country, and that eaders may extend their sympathies and their ers to the few enlightened and devoted ministers n we have been able to procure for such fields. the Lord send us many more, until the dark- shall flee away and the true light shine.

THE CAUSE OF TEMPERANCE.

The friends of the temperance reforma- are still increasing; though the contest hat subject is yet considerable. This is ıfly owing to the fact that some Min- rs belonging to a denomination of pro- ing Christians, numerous here, are aged largely in making and selling ıkey; and for their own interest they re no pains, as far as possible, to excite judice against the temperance cause, by rging its friends and advocates with ng hostile to civil liberty, and with hav- a design to destroy both church and te with Temperance Societies. The ne men, in their wisdom, I am told, ided some time ago, that the Bible and act Societies were the great evils which ught upon our happy land that desolat- scourge, the Cholera. This might ap- ır to be great ignorance, but I fear it is ater *wickedness. The question is* now shortly to be decided by their eclesiastical court, whether, or not, a member of their church shall be ex-communicated for the crime of joining a Temperance Society. This subject has been agitated there for some time past, and the decision, let it be as it may, will, I believe, promote the temperance cause. "Howbeit they mean not so, neither do their hearts think so."

MISSOURI.

From an Officer of the U. S. Army.

The following graphic description may be interesting to our readers, and turn the attention of some of our young brethren in the ministry to the encouragements which are presented, at many of our military garrisons, to the faithful preaching of the Gospel. It is from an officer at Fort Leavenworth on the Upper Missouri, and presents an interesting view of the mingling of the civilized with the savage life at many points on our remote western frontiers.

A CONGREGATION IN THE "FAR WEST."

We have made an effort to remember the return of the Sabbath on our border; and as a missionary was found at the Kickapoo village, have had him to preach to this command for several Sabbaths, furnishing him with a congregation composed of the citizen, the soldier, the slave and his master, the red man of the prairie, and the fur trader, or merchant of the wilderness. Mrs. T. has also established a Sunday School, to which nearly all of the children are sent.

ILLINOIS.

From the Rev. Albert Hale, Bond Co., Ill.

Mr. Hale, though pastor of the Bethel church in Bond Co. is permitted by his people to be absent one half of his time, which he spends in labouring as an Evangelist in connexion with our agent the Rev. T. Baldwin. Their labours have been much blessed in many places, as our readers are already informed, and it is cheering to learn that their prospects of usefulness are still increasing. The following is from the last report of Mr. H.

Applications for labour at protracted meetings, in the formation of new churches, and exploring destitute parts, are altogether more numerous than we can meet. It is hard to turn a deaf ear to these calls, and it is no less so to listen to them and feel that while we do it, we are leaving a number of churches and neighbourhoods destitute of preaching. Our prospects of usefulness were never so bright as at present. The streams of moral influence in favour of religion seem to be uniting, and

moving onward with increasing power: infant churches are springing into existence; the standard of Christian action and enterprise is rising; and a glorious consummation seems just before us. The Lord hasten it in his time.

From the Rev. Thomas Lippincott, Carrollton, Ill.

REVIVAL.

Our readers will recollect, in the "Home Missionary" for September, page 88, a brief notice of a revival in Carrollton. The following additional particulars are from Mr. L., the pastor of the Church there.

I was favoured with the assistance of the venerable and beloved Dr. Blackburn, with Brethren Baldwin and Jenney, by invitation, besides which, Brother Brown was providentially with us part of the time. And their "speech and their preaching was not with enticing words of man's wisdom; but in demonstration of the Spirit and of power." It was refreshing, awakening, instructive and convincing: and the Lord blessed it.

Previous to the meeting several successive discourses were delivered in direct reference to it. There was discernible a spirit of prayer to some extent; and the responsibility of the occasion was somewhat felt. But one of the preparatory circumstances was so purely providential, and so important in its bearings, that I would record it in gratitude to the Lord, and to his servants. A week or two before the meeting, Brother Baldwin, on his way to Jacksonville, and Brother Burrows, on his way from that place, met at Carrollton to pass the night; and, like Paul, called the brethren together to converse with them. Their admonitions and advice were remarkable for their affectionate pungency, their appropriateness to the occasion, and their application to the actual circumstances of the church. The effect was highly salutary. May the Lord *so* attend the labours of these brethren wherever they go.

By invitation from our Baptist brethren, we occupied their meeting-house, (our own not being yet built,) and had the satisfaction to have their hearty and active co-operation, particularly that of their excellent minister, Rev. A. Bailey, during the whole of the meeting, which was continued several days after the brethren left us. The most perfect cordiality existed throughout: and it is believed that no efforts were made on either hand to influence the choice of the converts in with the churches. Some of the dist brethren contributed their assistance.

The influence of the meeting time extended generally over the or neighbourhood. The whole inquirers at the meetings, held their benefit, scarcely exceeded but of these some seventeen or given evidence of a change Eight of them united with us, with the Baptists; and the rest lieved remain unconnected church. The subjects were in prime or vigour of life. A few were heads of families.

SURPRISING CHANGES.

The history of our church would strange to those accustomed to the movements of older communities I came to the place there were elders. To these, two were added jects of the revival of 1832. elders have removed to other places is dead; and one is on the point ing; leaving us one elder, an infirm man, residing in the country changes in the membership are less remarkable. Of those who members of the church in invit the place, not half remain among others have removed to other pl that, although the number now than three times what it then was well ask—varying the expressi Johnson to Hannah More—Wh church to which I came?—*two* Those who have left by dismi death since that time exceed whole number by more than cent.

From the Rev. Naham Gould, Putnam Co., Ill.

Mr. G. late of Union, Broome Co., was appointed to go to Illinois in May arrived there on the 9th of June, and entered immediately upon his labours in Vermilion Grove, Putnam Co. The following is from his report.

Vermilion is the name of the in Bailies Grove, a point of ti makes out of the Big Vermilion from its mouth and fifteen mi Ottoway. Here are thirteen fa are Presbyterians, three Baptists, and two of no connexion. The people had

y arrival with some anxiety; had pre-ared a convenient cabin and other neces-aries of comfort. A Sabbath School had een in operation here ever since the year fter the Indian war, and I was much leased with the management of it, and o interest taken in it by the children. he congregation, of course, is small; but have felt happy in delivering to them the ord's message, and believe that I have ot preached in vain.

July 20th. With the assistance of broth-r Hazard, I organized a church here, consisting of 11 members, 5 males and eads of families. The day was interest-ing, and gave great faith to the little flock, hat the Lord would give them the king-dom. Since that time the interest has seemed to increase; three hope they have passed from death unto life, and we trust the good work will continue.

The house of worship at Union Grove s situated five miles east of Hennepin. Here are several points of timber making out of the Illinois from its western and southern course, affording opportunities for a dense population. Our meeting house is built of logs, 20 feet by 40, and usually filled on the Sabbath with about two or three hundred. The congregation is divided into two classes, called "The Old School" and "The New School." Each have their Sabbath School, com-mencing at half past nine in the morning and continuing till twelve, both in the same house. After this I have an oppor-tunity of preaching one sermon; and I do believe, that it has pleased the Lord to accompany almost every sermon with a blessing. When visiting from house to house, I frequently have found an anxious inquiring soul, and serious impressions easily made.

Sept. 3d. The congregation held a tem-perance meeting, and also the annual meeting of their Bible Society. Brs. Grid-ley and Hazard were present at my invi-tation, and addressed the meeting. The temperance list contains about one hun-dred and fifty names. Seventeen added this day.

In the Bible Society a resolution was made and carried, to raise within six months one hundred dollars for foreign distribution; and within ten minutes one hundred and nineteen dollars were subscribed. A protracted meeting was then commenced and continued with good interest until the 10th. And we trust that it has resulted in the conversion of at least thirty *souls. It is now* a very in-*teresting time among us.*

From the Rev. J. Porter, Chicago, Ill.

AN APPEAL ON BEHALF OF GREEN BAY.

I take my pen once more to call for aid, not pecuniary, for Green Bay. They want a preacher, and have pledged a support for him, knowing that the silver and the gold are the Lord's, and confident that in re-turning it thus to him, they shall be richly rewarded.

INTERESTING PARTICULARS.

In making this appeal I will give you a few particulars of my trip around Lake Michigan. I left this, not in good health, the morning of July 28th, after the severe labours of the day previous, and crossed the Lake in the steam-boat with a pleasant company, who made no objection to my asking a blessing at our meals, in our pas-sage to Mackinac, which we reached on the morning of the 31st. With the chosen brethren and sisters there, who are "not forgetful to entertain strangers," and who as certainly secure the high and lasting esteem of all who know them, and enjoy their hospitality, we tarried till the even-ing of the next day. A steam-boat for Green Bay, providentially having arrived, we embarked, and found ourselves in com-pany with 125 recruits for the U. S. army, under charge of three officers. Detained by some casuality, and by head winds, we did not reach Fort Howard till Sunday morning, August 3d. This gave me a delightful opportunity to preach, in com-pliance with request of the officers, to that interesting group of about 150 men, in-cluding the cabin passengers. May the Lord make the Word "a savour of life unto life," to some of that auditory, who listened so attentively to the truth spoken on the upper deck, while we passed so peacefully over the smooth waters of the bay. Before preaching I distributed a bundle of tracts, but had not enough for all that wanted them.

I reached the bay just in season to be present in the days of severe trial of the family of Gen. B. I baptized his youngest, beloved, and beautiful son on Wednesday, and buried it on Sabbath after my arrival. This tended much to take the sting from the afflictive providence. During my stay I baptized three other children in the fort.

Three of the officers in fort at this time and their wives are members of the Presbyterian church. Two other ladies are members of the same, and two of the Methodist, making a very pleasing Chris-tian society. In fort there are probably 250 souls. At Navarino, the town oppo-site, across the Fox River, there are proba-

bly 150. It is supposed the village of N. will soon become an important one for business. These have no preacher, and they feel exceedingly their need. The gentlemen in fort, 'tis true, have nobly sustained religious meetings on the Sabbath, a Sabbath School, and a Temperance Society, which numbers 88, and prohibits *beer, wine, cider*, &c. It may be taken as a grand model,—yet they want a minister. They were so kind to me as to make me a formal call to labour with them, and subscribed in the fort at once, a generous support.

I am persuaded they would do still more for any suitable man whom you might send on. It is a very inviting field, and as I could not enter it myself, on account of my present relation to this people, I assured them I would call loudly on you for help.

Can you not find some one among the many going out from Princeton, Andover, and Auburn, who will enter that whitening harvest? If my own experience on this subject will have any weight with them, tell them I rejoice now, and expect to through eternity, that my steps when entering the ministry, were first directed to Sault Ste. Marie. And how incalculably more inviting to human appearance is Fort Howard *now*, than was Fort Brady *then*.

CLAIMS OF THE ARMY.

Is there no one who will deny himself for the sake of benefiting the generous officers and hardy men of our army? Are there volunteers for the navy, and the pagans of our frontiers, and none for the army? Why this apathy about those who defend our frontiers, and whose influence is so unbounded for good or evil on the pagan tribes that surround them? Will such a call as that from G. B. be longer unheeded? On whose head will be found the blood of the souls that perish there unwarned add disregarded? I pray that mine may share none of the guilt.

AFFECTING INCIDENTS.

After tarrying three Sabbaths with those friends beloved for Jesus' sake, the Lord directed there the magnificent steam-boat Michigan, just in time to return me to my people. On the 20th we passed down the whole length of the bay, between 80 and 100 miles. It was one of nature's most perfect days, and the scenery was charming. At twilight we made a delightful passage through "Death's door" into the Lake, and then repaired to the ladies' cabin for evening prayers. About a dozen gentlemen and as many ladies, most of whom profess piety, were present at this cheering exercise, when a brother minister, and an officer who had lost a leg in the last American war, each led us in prayer, after I had read a portion of Scripture, and we had joined in a hymn of praise. The next day, though equally delightful, we had a far different scene. Two females on board literally passed *death's door* in one of its most fearful forms. They died of cholera, melted away under it as wax before a flame. I watched them as they sunk under disease, and as they sunk through the translucent waters, to rise no more till called up by the trump of God. One of them we had some reason to believe will hear that sound with joy; though I do not suppose that *the wafer* administered to each, by order of the Catholic Bishop on board, will tend at all to produce that effect. That evening we cast anchor in our harbour, having run near 300 miles in 24 hours. I could not but exclaim continually, "Bless the Lord, O my soul," as I found this dear people in health, after we had heard such fearful intelligence from Detroit.

MICHIGAN TERRITORY.

From the Rev. Ira M. Wead, Ypsilanti, M. T.

A FEW MERCY DROPS.

There has been a deeper interest manifested on the subject of religion for the last four or five weeks than I have seen here for the last two years. The church have more of a spirit of prayer, and, as is to be expected when this is the case, there has been more than usual seriousness among the impenitent. Some have indulged the hope of having met with the great change which results in everlasting life. Others are still inquiring what they shall do to be saved, and we are hoping for a general revival. Pray for us, that this may be the case. Last Sabbath six became united with us on profession of their faith; one or two others had been examined and propounded for admission to the church, but were prevented by sickness from attending on the Sabbath.

From the same.

AN APPEAL FOR MORE LABOURERS.

As we have seven or eight churches under our care destitute of ministers, and several other places where churches must be soon formed, and as there seems no prospect of their being able to obtain the regular services of a minister, we have thought

man to itinerate among them, and to labour with each of them as there should a prospect of the most good, would greatly advance the interests of Christ's kingdom within our bounds.

Three of the counties embraced in our presbytery have probably an average population of about eight thousand; the other two counties are newer, and, as yet, are not much settled.

We need, very much, at least five ministers to fill important stations. For their support, if they should be men of suitable qualifications, an average of about three fourths of their support might probably be raised by the people to whom they should minister. For this number we should earnestly plead, were there any prospect of getting them. But from your numerous and pressing *calls*, we suppose it impossible for you to send us this number. We then ask for *only one*—a man of prayer,—of self-denial and talents,—and must we be denied?

From the Rev. P. W. Warriner, White Pigeon, M. T.

ENCOURAGING TO SABBATH SCHOOLS.

The Sabbath School teachers meet regularly once a week to examine their lesson, and to pray for Sabbath Schools. Some of these meetings are highly interesting, and are attended with much good both to the teachers and scholars. There have been, during the year past, ten hopeful conversions among the scholars. Two of this number are to commence study this fall for the ministry.

INDIANA.

From the Rev. Samuel G. Lowry, Poplar Springs, Putnam Co., Ind.

A TOUR IN THE NORTHERN COUNTIES.

Wishing to visit Fort Wayne, and assist Br. Chute at a sacrament, I went up the canal line from Logansport to that place. The settlement on this line is still sparse, except immediately on the canal line. And many of these are persons concerned with this public work. I found but nine or ten members of our church in all this extent, and the chief of them are in Miami co., where there might be a church organized. Peru, the county seat, is about 17 miles above Logansport. There are two other organized counties, Wabash and Huntington. The land on this route is generally of the first quality, and must soon be very densely populated. The whole trade of the great and rich Wabash-valley, and of the country on either side to a considerable distance, is to pass along that line. Such a country, so favourably situated, cannot fail to exert an important influence on the religious interests of a great part of the state.

THE CATHOLICS.

One fact ought not to be omitted; that Catholic establishments are now making in all the most favourable locations on that line. A chapel is erecting at Fort Wayne, one at Huntington, one at Wabash, in Wabash county, and one at Logansport—and a multitude of Catholics from the old countries are pouring in at Fort Wayne, and extending themselves westward. They are frequently visited by a priest from the neighbourhood of South Bend, who is industriously prosecuting every scheme for the establishment of Catholic influence.

OTHER PARTICULARS.

From Fort Wayne, I went north to Lagrange co., where Brother Corey is located, and thence west through Elkhart, St. Joseph, and Laporte counties. These are all fine counties. The land in general is very much like that of the Michigan Territory adjoining; a large part oak openings, or barrens, as we call them. Some large portions thick timber land; many beautiful prairies, not very large; some of them are wet, affording fine meadows, and in many places large ponds or lakes, sometimes extending for miles together, and abounding with the finest fish. New as the country is, farmers are already reaping a rich reward for their labour. And I have one remark of very painful interest; it is this: I have never seen any place before, where there appeared to be so strong a tendency among Christians and others, to have their hearts and hands engrossed with the world. The temptation is so strong, that few are able to resist it.

I spent one Sabbath in each of the counties above named, except Lagrange, where Br. Corey has a small church. In Elkhart there is one church of about 12 members. In St. Joseph there are two; one at Mishiwaca of about 12, and one at South Bend of 21. In Laporte there is one of 36 members.

If you will look at a map of the U. S., you will perceive that these counties are favourably situated for an outlet to their produce by the lake and the St. Joseph river. But besides this, the land communication between lakes Erie and Michigan,

is growing rapidly to become one of the most important western thoroughfares; and the confident expectation is, that (in a few years perhaps) there will be a rail-road from near the mouth of the Maumee, to Lake Michigan or Chicago, bringing a large amount of the trade and travel of Illinois through this range of counties. This route will be much shorter than away round by the lakes, or even by Detroit. To me, it seems reasonable to suppose that the junction of the two great canals, already making, in Ohio and Indiana, pouring their immense treasures into the Maumee bay; together with such a road as that just named connecting it with Lake Michigan and Chicago, can scarcely fail to build up a *large town* somewhere there, which will soon outstrip the city of Detroit. Where this great city is to be, is yet uncertain.

One remark of some importance is, that the travelling in this north range of counties is remarkably good. It is more desirable in this respect, as a missionary field, than any other with which I am acquainted.

From the Rev. Calvin Butler, Evansville, Vanderburgh Co., Ind.

THE MACEDONIAN CRY.

I now write you under more than ordinary anxiety of mind. I feel that something *ought to be done;* something MUST BE DONE. You have often had this corner of the state presented to your consideration as a wide spread field of moral desolation. Its counties have been mentioned containing their tens of thousands of inhabitants, and the population rapidly increasing; its feeble, languishing churches have been numbered to you, withering and drooping for the want of more efficient ministerial labour; and even now, with your map before you, you will discover that in all this corner of the state, for *fourteen counties adjoining each other*, there are only two Presbyterian ministers, Br. Alexander, of Knox co., and myself. There are now in the bounds of our Presbytery, *nine* vacant churches, besides some *posts* of importance, to be occupied by Presbyterian influence.

Posey co. you have already had on your records as a post very desirable to be occupied, numbering 11 or 12,000 inhabitants, and very rapidly increasing. N. Harmony is a place open in a measure now, for the reception of good seed, where the enemy has sowed so many tares. Evansville is rapidly increasing, and, situated as it is, it must continue to increase, lying on the river, at the terminus o the main stage-road for the western di of the state, and where the charter for a rail-road has been granted, and will shortly be located, running north. A branch of the Indiana State Bank is located her and will go into operation on the 15th November next. We have a good hou of worship, not, however, complete There is only *one* Presbyterian minist within 100 miles, and he is 55 miles di tant in Knox co. With these fac before you, will you not commission som Brother to come and occupy this regio or help me to occupy it? I send you i *earnest* the Macedonian cry, "*Come o and help us.*"

From the Rev. James Chute, Fort Wayn Ind., Sept. 25, 1834.

EXTRAORDINARY MORTALITY.

The past year, in some respects, h been eventful, and especially the last quar ter, ; not that we have had any signal di plays of divine grace, but the judgments a righteous God have fallen heavy upo us for our sins. Though we have be exempt from the cholera, yet other dise ses have been very prevalent, and swe many of our citizens into the world spirits, some of whom were worthy a active members of the church—a lo call to those that remain to be more acti in the great work of life. During th last quarter my time has been almost e tirely occupied in preaching and visiti from house to house, conversing and pra ing with the sick. Have preached fro two to seven times in a week, during th last quarter.

Probably about 80 souls during the la quarter have gone to their final account A large proportion of them, there is reas to fear, were unprepared for so importa a change. Often have we been remind of the necessity of working while the da lasts, for the night cometh wherein no ma can work. Considerable pecuniary em barrassments have been experienced, bot from sickness and other causes, and th building of our meeting-house has advan ed slower than it otherwise would hav done. Very few have been able to do mo than meet the most pressing necessitie This amount of sickness is not usual in th country. Heretofore it has been ver healthy; but in the early part of summe floods of rain fell, and excessively ho weather immediately succeeded and con tinued for a long time. To this, doubtless may be ascribed as the instrumental cause this heavy calamity.

The emigration to this country for the year past, has been considerable, but generally not of that moral and religious character which might be desired.

The whole county is literally a missionary field, requiring incessant toil and apostolic zeal to plant the Gospel among this people.

OHIO.

From the Rev. Hiram R. Howe, Vinton, Gallia Co., Ohio, Oct. 10, 1834.

"STREAMS IN THE DESERT."

I have had, in different parts of my field of labour, three sacramental seasons without any ministerial assistance. One of these was quite novel and interesting. It was held in the county of Jackson, ten miles from any meeting-house, under an arbour erected for the purpose, by the side of a log house. It was a refreshing retreat from the fervour of a summer's sun. I thought of the expression of Isaiah, that Christ should be as the "shadow of a great rock in a weary land," and that the healing "waters shall break forth in the wilderness and streams in the desert." Here, for the first time, "Jesus Christ was evidently set forth, crucified among them." The aged man at whose house the meeting was held, remarked in my hearing to his aged companion, that for twelve years they had lived in that place, and that for years they had scarcely heard what they called a Gospel sermon; and now, says he, what have we seen? By the good providence of God, a missionary has been sent to us, and we have had the sacrament at these poor old cabins, and some of our own children have professed their faith in Christ. His feelings of gratitude and joy were then far more powerfully expressed by the faltering voice and sudden burst of tears which precluded all further utterance.

Six of the children of this father and mother in Israel, have professed their faith in Christ. To the people in that neighbourhood I have consented to preach one fourth of the time for the present year, as they are members of the Wilkesville church.

Six only have been added to the church to which I preach since my last report. I shall endeavour, if life be spared, to continue in this field of labour during the present year, if no more, though my means of support are very limited.

It is the arm of your Society that sustains these infant churches.

WESTERN AGENCY IN THE STATE OF NEW-YORK.

IMPORTANT APPOINTMENT.

We are happy to announce to our friends generally, and especially to those in Western New-York, that the Rev. JOHN A. MURRAY, whose appointment as Secretary of the Western Agency was published in our last, has procured a dismission from his pastoral charge of the "Second Avenue Church," in this city, and entered upon the duties of his appointment. That Agency, embracing as its field the seventeen western counties in the state, and an enterprising population of more than half a million, with many able and highly privileged churches, has ever been regarded by the Executive Committee as one of their most important helpers in the work of Home Missions. They rejoice, therefore, in the good hand of God upon them, which, after several trials during the last two years, has furnished them an Agent in whose discretion and efficiency they have so much reason to confide. May the blessings of the Lord, whom we profess to serve, be upon his labours, and upon all the churches to which he is sent.

Appointments by the Executive Committee of the American Home Missionary Society, from September 15*th to October* 15*th*, 1834.

Re-appointments.

Rev. James Eells, to destitute places on the Western Reserve, O.
Rev. Jenkin Jenkins, Welsh Church, New-York city.
Rev. Hiram Chamberlain, Franklin, Mo.
Rev. A. G. Morse, 2d African Ch., Philadelphia.
Rev. Lucien Farnam, Princeton, Ill.
Rev. David B. Ripley, Richford, Tioga Co., N. Y.
Rev. John Lawton, to go to Ohio.
Rev. Albert Hale, *Agent in Illinois.*
Rev. Bennett Roberts, Sandusky, O.
Rev. N. Gillett, Nelson, N. Y.
Rev. R. Kimball, West Leyden, N. Y.
Rev. John T. Baldwin, Centerville, Farmersville, and Burton, N. Y.
Rev. Samuel White, Tyrone, N. Y.
Rev. John Morrill, Laporte, Ind.
Rev. James A. Carnahan, Dayton and Oxford, Ind.
Rev. Alfred Gardner, Big Hollow, N. Y.

Missionaries not in commission last year.

Rev. J. B. Shaw, Chagrin, O.

Rev. George Sheldon, Lima, Allen Co., O.
Rev. Jonathan Huntington, Cairo, N. Y.
Rev. ——— Gordon, Cambridge, N. Y.
Rev. G. C. Wood, Salem Church, Mo.
Rev. R. F. Lawrence, Westport, N. Y.
Rev. A. R. Corning, Borodino, N. Y.
Rev. E. J. Chapman, 1st Ch., Sullivan, N. Y.
Rev. A. Ingersoll, 1st Presb. Ch., Gaines, N. Y.
Rev. James H. Rice, East Genesa, N. Y.
Rev. Peter Kimball, Hamburgh, Erie Co., N. Y.
Rev. R. K. M'Coy, Davidson, Ill.
Rev. Edmund Lanier, Boersheba, Mayhew and Mount Carmel Churches, Mi.
Rev. I. L. Skinner, Highlands, N. Y.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from September 15th to October 15th, 1834.

Bottle Hill, N. J., subscription per Rev. C. S. Arms,	$39 40
Catskill, N. Y., S. L. Penfield, L. M., in full, per Rev. Dr. Porter,	15 00
Centerville, N. Y., per Rev. J. T. Baldwin,	8 50
Connecticut Miss. Soc., viz:	
East Haven, per C. J. Salter,	12 57
Greenwich, Stilson Benev. Soc.,	195 00
New-Haven, M. Bradley, for Reports, per C. J. Salter,	1 00
North Haven, to const. Rev. Lemuel Griggs, L. M., per do.,	30 00
South Britain, Cong. to const. Rev. Seth Sackett and Rev. ——— Mead, L. Members,	60 00
Stonington, Fem. Miss. Soc., in part, to const. Mrs. Mary S. Stanton, L. M., per L. A. Sheffield,	20 00
Woodbridge, per D. A. Goodale, through C. J. Salter,	4 56
Coxsackie, N. Y., A. Van Dyck, per Rev. Dr. Porter,	50 00
Delhi, N. Y., W. B. Heath, per O. L. Kirtland, three rings, and	0 50
Franklinville, N. Y., per Rev. J. T. Baldwin,	5 50
Fredericksburgh, Va., Miss Martha Wilson, ear-rings; Miss Jane Corbin, breast-pin.	
Geneva, N. Y., Mrs. E. M. Peyton, per Mr. Coit, 5 00; C. Butler, Esq., 75 00,	80 00
Governeur, N. Y., Lewis B. Parsons, L. D., in full, 50 00; Fem. D. M. S., per L. B. Parsons, 6 50,	56 50
Greensburgh, N. Y., mon. con. coll., per W. C. Requa,	2 55
Greene Co., N. Y., Aux., per Rev. Dr. Porter,	42 50
Greenville, N. Y., Ladies, to const. Rev. A. B. Johnson, L. M., 30 00; Hannah Conklin, L. M., in part, 15 00; Betsey Miller, L. M., in part, 10 00, per Rev. Dr. Porter,	55 00
Hampshire Co. Miss. Soc., per E. Williams, Treas.,	150 00
Jamaica, L. I., mon. con. coll., per E. Wickes, Esq.,	28 81
Lawrenceville, Pa., mon. con. coll., per Rev. E. D. Wells,	15 00
Massachusetts Miss. Soc., viz.:	
Rehoboth, Fem. Miss. Soc., per Mr. Wilcox,	23 00
Windsor, legacy of Mehitabel Noyes, deac., per E. Ford, ex'r, 3d payment,	100 00
Montrose, Pa., coll. in Presb. ch., per J. Lyons, Treas.,	2 25
Newark, N. J., D. I. Hayes, per J. Baldwin, jun.,	20 00
Second Ch., Miss Lydia Ball, per Rev. P. C. Hay,	4 50
New-Hampshire Miss. Soc., Rev. S. G. Ludlow, in part, to const. Mrs. Ludlow, L. M., per Rev. Dr. Peters,	5 00
New-Haven East Dist. Miss. Assoc., per H. C. Hodges, Treas.,	122 16
New-York, Bleecker st. Ch., J. B. Murray, 20 00; J. P. Tappan, 10 00, M. Wilbur, 40 00; mon. con. coll., per M. Wilbur, 12 37,	82 37
Cedar-st. Ch., D. Davenport, 30 00; R. Olmsted, 50 00,	80 00
Central Presb. Ch., J. Morris, 1 00; Mr. Ford, 1 00; Cash, 1 00; Anonymous, 1 00	4 00
Laight-st Ch., C. Starr,	35 00
Pearl-st. Ch., T. M. M'Lean, 1 00: A. Chalmers, 10 00,	11 00
Second Avenue Ch., mon. con. coll., per Rev. J. A. Murray,	14 76
South Dutch Ch., O. Holmes,	30 00
Niagara Falls, N. Y., Fem. Benev. Assoc., per Harriet S. Parsons,	10 00
Pine Plains, N. Y., mon. con. coll., per Rev. W. N. Sayre,	5 00
Providence, R. I., Beneficent Cong., mon. con. coll., per B. Dyer, Treas., 48 21; Stephen S. Wardwell, L. M., in full, of which 4 24 were contributed by Sab. School, 10 00	58 21
Reading, N. Y., per Rev. S. White,	8 00
Richland, N. Y., Ladies, per Mrs. I. T. Wells,	6 00
Rondout, N. Y., mon. con. coll., per T. Young,	8 14
Starkey, N. Y., per Rev. S. White,	5 00
Troy, N. Y., Second Ch., per J. Rankin,	100 00
Troy Presbytery, per J. Raymond, Treas., viz.:	
Chester, Fem. Soc.,	4 00
Warrensburgh, Fem. Cent Soc., 10 00, Ch. and Cong., 7 00,	17 00
Vermont D. M. S., viz.:	
Royalton, John Francis, per Rev. O. Eastman,	10 00
Western, Rev. Justin Parsons, L. M., per do.,	30 00
West Aurora, N. Y., per Rev. S. Eaton,	16 06
Home Missionary,	98 27
	$1852 51

K. TAYLOR, Treasurer.

In the Home Missionary, for June, the $9 12 acknowledged from Starkey, N. Y., should have been from Reading, N. Y.

Receipts of the Central Agency at Utica, N. Y., from July 25th to October 6th, 1834.

Apulia, Presb. Soc.,	4 25
Borodino, do.,	3 00
Bridgewater, do.,	37 58
Hamilton, Second Cong. Society,	41 82
Homer, Presb. Soc.,	1 20
La Fayette, do.,	23 95
Madison, Fem. Benev. and Cent Soc.	17 88
Marshall, Cong Soc., in part, to const. their pastor, Rev. R. M. Davis, L. M.,	96 17
Paris Hill, Cong. Soc.,	98 95
Pompey, Presb. Soc.,	25 05
St. Lawrence Co., D. M. S.,	93 75
Skaneateles, Presb. Soc.,	12 00
Utica, First Ch., E. Barber,	2 50
Veronn, Second Presb. Soc.,	13 21
West Coventry, Mr. Phillips,	0 50
Winfield, Cong. Soc., of which 30 00 to const. Rev. E. Everett, L. M.	42 05
	$373 87

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SCENES IN THE DEATH-CHAMBER.

[Furnished by a Lady.]

[Continued from page 112]

A SHORT time after, and at no great distance from where I witnessed the above mentioned death, I was called to see another youth expire. This youth had been anxiously concerned for her precious soul. The inquiry room and the sanctuary of God had witnessed her tears. In company with others, at a protracted meeting, which will be remembered in eternity, she was deeply impressed with a sense of her danger. But it is feared she did not give up her heart to the Saviour. Two days after the interesting meeting to which I have alluded, I called upon this dear friend, and well do I recollect my anxiety while witnessing her tears, and her apparently deep concern for her soul's salvation. Well, too, do I remember that evening when I saw her in the inquiry room, almost overwhelmed with distress; and weeping profusely, when addressed by her pastor. With sorrow do I also recollect the time, when I received from her the unwelcome intelligence, that her serious impressions were wearing away. But the kind and merciful dresser of the vineyard did not see fit to cut her down as a fruitless tree, until he had made use of other means for reclaiming her. The rod of affliction was employed. Her nearest relative was removed by death; and thus was added the solemn call of God's providence to that of his Spirit. After this affliction, I had some very peculiar feelings respecting this dear youth. It appeared to me that this was her last call; and I took an opportunity to make her acquainted with my sad apprehensions of her danger. Till the frail powers of nature fail, I shall remember that interesting evening; it was the last favourable opportunity which I ever enjoyed of recommending to her the religion of Jesus. She then appeared roused from her stupidity, and expressed her anxiety with tears. She said that she had never felt since, as she did before the revival. A week previous to her death, she was about her usual employment, though not in usual health. Two days before she changed time for eternity, I called to see her; found her sitting up, though quite unwell. She appeared unnatural, and not able to converse much. Not being aware that she was so near her end, I omitted to inquire whether she thought that her peace was made with God. This sad neglect, I have much reason to lament. But, little did I think when I left her, that I should never again hear her voice; that I had suffered to pass unimproved, the last opportunity that I should ever have in time, of learning what were her prospects for eternity. The next morning I received the mournful intelligence that this dear youth was speechless, and apparently dying. With peculiar emotions I hastened to her dying abode, and on entering, could not but feel the force of many passages of Scripture. For during the few hours of my absence, the ghastly king of terrors had entered, and stamped his pale image on every feature of one, who, though not in perfect health, was not apprehensive of immediate danger. The eyes, which so lately wept tears of anxiety, were sightless—the lips, which repeatedly expressed that anxiety, were sealed in silence—and those ears which listened to the news of salvation, were closed for ever. My feelings during this distressing scene, I shall not attempt to describe. None but those who have witnessed similar scenes, under similar circumstances, can have any correct idea of them. Ministers of the cross, and those Christians who have agonized much for the salvation of souls—who have laboured and prayed for some dear object of their pious care, and then, have seen that object sink in an untimely grave, without witnessing the fruit of their labour, or receiv-

ing any evidence of the future happiness of those for whom they have made such exertions, may imagine something of my feelings while wiping the cold sweat of death from the faded cheeks, and wetting the parched lips of this dear youth, without hearing from them one broken sentence, from which I might learn her prospects for eternity. They only can have even a faint idea of the emotions of my heart, when at last called to close those eyes in death, so lately wet with tears of anguish, without meeting from them one cheering ray of hope. After the subject of this narrative was considered dangerously ill, she was both deaf, blind and dumb, and apparently senseless. It seems therefore quite certain, that after this, she could not prepare for eternity. And though she was not permitted to speak from her dying bed to warn her impenitent friends of the danger of delay; yet God did speak from that bed, saying, beware, sinner, how you trifle with the blood of my dear Son, and grieve my holy Spirit; lest being often reproved, you harden your heart and be suddenly destroyed; lest I come and take you away with a stroke, and a great ransom shall not deliver you. A voice of warning was heard from that dying bed. It came to me, and I repeat it to my youthful readers. It was there that I felt the worthlessness and insignificance of every earthly pleasure; and there too, if ever, that I felt the value of the never dying soul, and the unspeakable danger of delaying its momentous concerns. Though the voice of this dear youth was lost in death; yet the voice of God's Providence proceeded from that death bed in language full of meaning, to you who remain in impenitence. And to you, who were once awakened by the Spirit of God, yet are now slumbering on ruin's brink, a voice of admonition was uttered, with more awful majesty, than when fierce lightnings blaze, and loud peals of thunder rend the air, and shake the ground. You are thinking but little of the danger which surrounds you; and little did she think, when, with her own hands she prepared her white dress, and laid it aside, probably expecting, on some future occasion, with those same hands, to place it on a sprightly, active body; little indeed, did she think, that it would be taken by other hands, to cover her cold inactive form. But so it was. Little did I think, when I left home that morning, what scenes I should be called to witness, ere my return. Little did I think, when I commenced this narrative, that I should hear of the sudden exit of two of my young acquaintances before its close. And O, how little did I think that I should be prevented from closing it, by being again called to the dying bed! But it was even so. I left my writing, to witness the last peaceful hours of a very dear relative, and and beloved brother in Christ. He was in the prime of life, vigorous, active, and useful; yet death spared him not. He was removed by a sudden and unexpected stroke, into that world from whence no traveller returns.

Dear, careless sinner, repent, repent! Your end is nigh. As the cold winds of autumn are scattering the withered leaves of the forest thickly around us, so the cold winds of death are causing one and another of our fellow-beings to fall in quick succession, from the tree of life to a boundless eternity.

The next prostrating blast may sever your seemingly strong hold on life, and send your precious soul into endless despair. What then will it profit you, if you have gained the whole world, and lost your soul. You now slumber in sin, unconscious of your danger, but eternal scenes will rouse you from your fatal slumbers. For your good, my young friends, and especially those of you who have been called by the Spirit and providence of God, to attend to the concerns of your souls, but have not obeyed these calls; for your sakes principally, have I reviewed and penned, with many painful emotions, these truly affecting scenes. May God kindly grant the influences of his Spirit, and make these alarming calls of his holy providence the means of your salvation.

At the bar of the great Jehovah must I give a most solemn account of the motives by which I have been influenced in writing these affecting narratives; and there must you, my dear readers, account for the improvement you make of them. Heaven forbid, that these

solemn warnings shall increase your guilt, and rise in judgment to condemn you; but may you and I there be justified through the precious blood of Christ. Sensible that every human effort must be weak and powerless without the aid of the Holy Spirit, with tears of deep anxiety, and many fervent desires, I now commend what I have written, to the direction of that Spirit, which, like a hammer, can break the hard and flinty heart, and like a fire can melt the stubborn soul. I shall only add the appropriate sentiments and language of the following hymn;

1. When blooming youth are snatched away,
By death's resistless hand,
Our hearts the mournful tribute pay,
Which pity must demand.

2. While pity prompts the rising sigh,
O may this truth, impreat
With awful power, I too must die,
Sink deep in every breast!

3. Let this vain world engage no more,
Behold the gaping tomb!
It bids us seize the present hour;
To-morrow, death may come.

4. The voice of these alarming scenes
May every heart obey;
Nor be the heavenly warning vain,
Which calls to watch and pray.

5. O let us all to Jesus fly!
His powerful arms can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

6. Great God, thy sovereign grace impart,
With cleansing, healing power;
This only, can prepare the heart
For death's surprising hour.

CONTRAST BETWEEN TWO INTEMPERATE DRINKERS.

[Furnished by a Clergyman.]

About eight years ago I had an appointment to preach in a neighbourhood four miles from my church. When the time appointed arrived, I began to look for a text, and one was suggested to my mind which would lead me to speak against the use of intoxicating liquors. Though I was not exactly pleased with the subject, yet as I could think of nothing else, I determined to take it, and endeavour to do it as good justice as I could.

It had long been my opinion, that entire abstinence was the only remedy for one who had any appetite for the intoxicating cup. I endeavoured to be plain, and honest, and faithful, in what I *said on the subject. The* Spirit *that dictated the text, applied* it to the consciences of two individuals in particular. As they were returning to their respective places of residence, they said one to the other, the sermon was for you and me. They knew they were guilty, and resolved on amendment. S. was more than seventy years old, and had been accustomed to intemperate drinking for forty years, yet he was so fully convinced of the evils of intemperance, that he resolved to drink no more. He kept his resolution, and it is believed, that he has never since tasted a drop of distilled liquor, except in one instance, when some mischevious wretch deceived him. When he first resolved on quitting the intoxicating cup, he was not conscious of having any particular anxiety about the interest of his soul; but when he had renounced this besetting sin, all the sins of his life seemed to be arrayed before him. He saw himself cut off from every other hope, and fled for refuge to Christ. Since that time, to the joy of his Christian friends, and the astonishment of all who knew him, he has maintained the character of an humble and consistent Christian.

Dr. ——, the other individual alluded to, was something more than thirty years old. For a time he was anxious about himself as a lost sinner, and resolved to drink more temperately. Knowing his own weakness, and the strength of his intemperate habits, he requested a friend to deal him out a small quantity of spirits, at stated times in the day. He probably imagined that this partial reformation, would merit something, and his anxiety about his spiritual interest began to abate. For some months he continued thoughtful, but not deeply anxious. On special occasions he would take a little more than his stated allowance, till at length all restraint seemed to be taken away. To the great grief of a pious mother, an affectionate wife, and two interesting sons, he returned, like the sow, to her wallowing in the mire. He was naturally amiable and kind, but when under the influence of intoxicating liquors, he was jealous, unfeeling, and cruel, and especially towards his wife. When she saw him come home in a fit of intoxication, she felt that her only safety was in flight. One day he

thought she had taken refuge in the cellar, and in pursuing after her, he fell, and was taken up dead.

What a contrast in these two intemperate drinkers! Both were convinced of the danger and wickedness of the course which they were pursuing. S. resolved on immediate reformation, and thereby seemed to invite and cherish the strivings of the Spirit, and to him was given more abundantly.

Dr ——, by resolving on partial reformation, by keeping back a part, grieved the Holy Spirit, lost the power of self-government, and was abandoned for ever.

By this, and similar cases, which have come under my own observation, as well as by the Word of God, I have learned, that when God calls on a sinner to forsake his evil ways, there is infinite danger in resolving on partial reformation. "If thine eye offend thee, pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes, to be cast into hell fire." "If thy hand offend thee cut it off." If it is not cut off it is retained, and the inevitable consequence must be the final loss of all.

CHRISTIAN LIBERALITY.

As the various enterprises of benevolence are advancing in our land, it is interesting to observe how often the Lord, by the discipline of his providence and the renewing influences of his Spirit, is raising up new helpers. If this were not the case, there are so many professing Christians who do little or nothing for the cause of God, so many who endure only for a time and are then choaked off from their duty by the cares of the world and the deceitfulness of riches, that soon, we might fear, the godly man would cease and the faithful fail from among the children of men. But this threatened and fearful result of the unfaithfulness of the multitude, the Lord is constantly averting, by calling in new and more devoted servants. And instances of those who count not their lives dear to them, if they may serve Christ in the conversion of souls, appear to be more frequent than formerly. Yet they are few, though increasing. They deserve therefore, in every proper way, to be held up for the imitation of others.

Let the reader, if he can, enter into the secret feelings of those who, with humility and the single purpose to do good, contribute of their substance to the same cause for which the Saviour died, and imagine how blessed it is thus to give. I know not the individual, nor where he lives; "God knoweth." But I do know one of his contributions. The writer of this article received it. It was a *thousand dollars*, communicated by mail, to be appropriated to such objects of Christian benevolence as might seem most adapted to promote the glory of God and the salvation of men. It has been so appropriated, but the name of the donor was carefully concealed, and is probably known only to himself and to the Searcher of hearts. Another, a few days since, from a distant part of the country called, and unsolicited, left his pledge of *a hundred dollars a year*, during life, to the cause of Home Missions, with directions as to the manner in which to draw for it in January of each year. And a letter from a beloved brother in the ministry in another state, is now before me, from which I copy the following words.

"During a revival of religion among my people last spring, there was a man converted, who seems to have set his heart upon doing good, and he feels especially interested in the cause of Home Missions, and says the rising West must be supplied with the ordinances of the Gospel. He wishes to know whether an individual can be found, who is willing to go into the far West, and labour to do good to the souls of men, who possesses the true spirit of Christian self-denial, and is willing to take up the cross. If such an individual can be found, I think he will sustain the greater part of his support, perhaps the whole. He is not a man of very large property, and has laboured as hard as almost any other for what he has; and is now, though considerably advanced in years, constantly occupied in his business. But he wishes somebody to be preaching the Gospel in his stead, (as he cannot go himself,) where he is most needed."

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. DECEMBER 1, 1834. No. 8.

MONTHLY CONCERT.

THE PRESENT STATE OF THE MISSIONARY ENTERPRISE A MOTIVE TO INCREASED EXERTION, AND A PROMISE OF FINAL SUCCESS.

Address of Professor LONG, *of the Western Reserve College, Ohio, at a Missionary Meeting.*

CHRISTIANS rest their belief in the universal prevalence of Christianity chiefly on the promises of the Bible. God has told us, in language which we cannot misunderstand, that all nations shall be brought to receive and profess the true religion. Here is a solid foundation for our faith. If we could have the same assurance that God has promised to convert the world which we now have, we could still anticipate the universal spread of Christianity with the same confidence as we now do, even although this were the very first year of the Christian era. If the Founder of our religion were now suspended on the cross before our eyes, and the hopes of his friends were expiring with him, and Christianity was apparently withering in the bud—with our present understanding of the divine promise, we could not apprehend the ultimate failure of the enterprise in which we are engaged. Hath God spoken, and shall he not bring it to pass?

But while the promises of the Gospel are a sufficient warrant for the expectation that the Gospel will prevail over all the earth, we have an additional reason for this expectation in the state of the missionary enterprise itself. If Infidelity should ask, "Where is the promise of his coming?" our answer is ready—"all things do *not* continue as they were." There has been a progress—a manifest and undeniable advancement. The stone cut out of the mountain without hands, has increased till it has filled a very considerable portion of the world, and it is still increasing. The small seed of the kingdom of heaven, though planted in sorrow, and watered with tears and blood, has sprung up and extended its branches northward and southward, eastward and westward, and nations sit under the shadow of it with great delight. Much has been done towards the general diffusion of the Gospel. On the past history of the missionary enterprise we may build a well founded expectation of final success. You will perceive that I speak of every effort to extend the boundaries of the Redeemer's kingdom, from the first introduction of the Gospel dispensation, till the present time, as a part of the missionary enterprise. Christianity must have been propagated from the very first by missionaries. The Gospel must *even have been introduced* into heathen countries by teachers sent forth *and supported by the churches*, as at the present day. And as I take it to be

the object of the present resolution to assert, that what has been done for the spread of the Gospel affords abundant encouragement to do more, I should be unjust to myself and my cause, if I restrict my argument to what has been done by our own board of missions, or any Protestant board of modern times. The whole history of the Rise and Progress of Christianity is the history of Missions, and it is proper that I should appeal to *all* the facts which may serve to substantiate my argument from the past to the future success of our cause.

When we argue the future triumphs of Christianity from the experience of the past, we cannot lay out of view the nature of Christianity itself. Mohammedanism commenced with one person, as well as Christianity; six centuries after the Christian era too; and it numbers about half as many disciples as nominal Christianity, and more than Protestant Christianity. Yet we do not expect the general prevalence of Hohammedanism. Facts, which show the success of *all* schemes of belief, do not, therefore, convince us that such schemes are destined to be universally successful.

We may suppose that a model of the steam engine was presented to some scientific man before it was tested by actual experiment. Such a man might decide with a great degree of assurance, that it might be applied to the navigation of vessels, and a great variety of useful purposes. Now the element on which Christianity is to act—human nature—can be known, and the suitableness of Christianity to its element can be seen, and we may anticipate for Christianity a successful practical application and a reception. The argument is as good in favour of Christianity, as in favour of any machine constructed on scientific principles. No machinist would feel absolutely certain that the steam vessel now recently invented, and not yet put to the trial, would succeed in practice and come into general use. In like manner, a mere acquaintance with the elements of human nature, and of the plan of salvation by Jesus Christ, would not give us perfect confidence in the success of efforts to diffuse it through the earth. But who now doubts whether there can be such a thing as the practical application of steam power to the navigation of vessels, or whether it can be made to commend itself to the common sense of men? Christianity not only appears to be a religion for the world, but it has been tried, and we are sure that it can secure for itself a universal reception.

Mohammedanism must be forced upon the world, if it shall ever receive it, because it is not suited to the religious wants of man. Christianity is suited to man in every circumstance and condition of his being. We may judge so from a bare examination of Christianity in the abstract, without inquiring whether it has ever proved itself to have this adaptation by fair trial.

Now when history informs us that this religion, which appears so eminently adapted in itself for universal diffusion, has actually been diffused over a considerable part of the world, that it has met and triumphed over opposition such as no other religion ever encountered, from its infancy until the present moment, that it has never accomplished a victory by carnal weapons, but on the contrary that it has more frequently been victorious by its own suffering, and that its weakness has been its strength, the conclusion is almost forced upon us,

t this religion was designed by God to be universal, and that if the requisite ncy be employed it will diffuse itself through the earth.

Christianity, I have said, has been tried and proved to be the religion of the rld. The laws of natural science are ascertained and established by experiat. A single experiment in some cases serves to prove the existence of a law nature; and in no case is it necessary that the experiment should exceed a ited number. After we have fully satisfied ourselves that we are acquainted h all the modifying circumstances in any given experiment, and know how y affect the result, we consider ourselves as having obtained as complete inmation in regard to the law of nature which the experiment was designed to ablish, as a large number of experiments could give.

Now it is no less philosophical to test Christianity by experiment, and thus to ge whether it be the proper law of the human spirit. One experiment may be sufficient to demonstrate this truth to any but the experimenter himself, ause the observer may imagine that Christianity may have been received in t instance from some motive which was not furnished by the intrinsic nature Christianity. But the ten-thousandth part of the experiments in which ristianity has secured the dominion of the soul, when every selfish motive med to be arrayed against it; are more than sufficient to demonstrate the th in question.

You and I have witnessed experiments enough to prove that Christianity is ed and designed to be a universal religion. Instances like that which I am ut to mention, have been very numerous in Christian countries. Said a corpondent of the London Hibernian Society, "I one day met an acquaintance arning from mass. He began informing me of the good words which he rd from the priest respecting the sufferings of Christ: and how he was wned with thorns, mocked, abused, insulted, and crucified; and expressed surprise how the priest got 'such a fair account from God.' He was so onished when I produced the holy book containing the account, that he fell his knees, and with streaming eyes, and uplifted hands, returned God thanks having heard such a book."

But my examples may, with more propriety be taken from heathen ground. e heathen see and feel the adaptedness of the Gospel to their case. You ember Africaner, who was a powerful chief of one of the tribes of South ica, and a wonderful instance of the regenerating and happy influence of the istian religion. He was warlike, cruel and vindictive, and so successful in robberies, as to have become the terror of all the neighbouring tribes. But ediately after his conversion, he became gentle, docile, merciful, the friend very body, and at peace with every body. He who was but lately the urge of the whole country, became an efficient missionary to his own tribe, built up the faith which once he destroyed.

t was one of the warlike and savage tribes of South Africa, of whom Dr. lip relates the anecdote that they were very desirous to *buy* them a misary to teach them the Gospel.

New-Zealand is another instance of the power of the Gospel in changing fe- ious beasts of prey, into peaceful men. At a time when this nation was

engaged in exterminating wars, and the friends of the missionaries were expecting to hear that they had furnished a horrid meal for these savages, the news came that they had been called upon to mediate between the two contending parties, and negotiate a peace.

But the time would fail me to mention a small part of the striking experiments which have come to my knowledge, showing that Christianity is suited to man, and that it does commend itself to the consciences of men. We appeal to these experiments, just as the naturalist appeals to his experiments in proof of the principles of natural science. We say that they demonstrate as conclusively as experiment can demonstrate any thing, that Christianity is the law of the unperverted human spirit, and that it was designed for man. What God designs for man, he will communicate to man, as surely as the designs of Jehovah cannot be frustrated. What has already been done in the cause of mission, is therefore, a promise that the missionary enterprise will be successful.

Truth is gaining ground—the world is growing better. There is more infidelity, it is true, but it is because there is more religion. It was to have been expected that the old serpent would rear his head and show his venom when he was the most severely bruised. There could be no infidelity without religion, and it might have been foreseen, that infidelity would be most bitter when Christianity was most active and most successful. Christians have not then any occasion to fear the ultimate failure of the great benevolent agencies of the day. The signs of the times are full of encouragement, and we have experienced no opposition which is not an indication of success.

But even if all experience were against us, and clouds and darkness now rested on our undertaking, we should still do wrong to despond. A CHRISTIAN CAN HAVE NO BETTER HOPE OF HIS OWN SALVATION, THAN HE MAY HAVE OF THE CONVERSION OF THE WORLD.

AMERICAN HOME MISSIONARY SOCIETY.

AUXILIARIES.

WESTERN RESERVE DOMESTIC MISSIONARY SOCIETY.

This Society held its anniversary October 10th. After the Report of the Treasurer and Board of Directors was read,

The Rev. Mr. Peet, of Euclid, in moving their acceptance, observed, that he had been listening, as the report was read, to select some topic on which to offer a few remarks. But so many important subjects were brought to view, that he scarcely knew which to select. Who could hear the fact, stated in the report, that between 600 and 700 souls had been hopefully converted the past year, through the instrumentality of this Society's missionaries, without feeling that the Society deserves continued support? Will not such glorious results repay all the effort and sacrifice which have been expended in support of the Society the past year?

It is encouraging also to know, that so many children are training up by the missionaries of this Society in Sunday Schools for the future use of the church, and the glories of heaven. In this way ministers are preparing to cultivate the vast fields of the West, when those now on the stage are gone to their rest. It is thus that God designs, that the Christian Church should perpetuate itself. This Society is preparing other missionaries to go with the

west. We cannot always depend on New England to send out ministers to stamp a religious character on the West. Those that have been sent are first-rate men; they are doing great good; and will throw their mantle over those that succeed them. They are impressing their image on society, and through their influence raising up others to perpetuate the impression.

The Rev. Mr. Baldwin, of Middlebury, seconded the resolution without remarks. The resolution was adopted.

The Rev. J. Merriam, of Randolph, submitted the following resolution, viz.

"*Resolved*, That the inestimable benefits which have resulted to this part of our country from Domestic Missionary operations, give this cause peculiar claims to the patronage of our churches."

Mr. M. felt a deep interest in *home* missionary operations. *Home* is always dear to every good man, and has peculiar claims on our sympathies and efforts. If we neglect our *home* operations, and do not care for ourselves, we cannot expect others to care for us. The effects which have attended our efforts are sufficient to encourage us to persevere. The results have been great and glorious.

Mr. Isham, in seconding this resolution, said—

The resolution speaks of the benefits which have resulted to this section of our country from the operations of Domestic Missions. And what, sir, are those benefits? Let the report which has just now been read—let the multitude of children which have been gathered in Sabbath Schools, to be trained up for usefulness and heaven—let the gratitude of ten thousand hearts—let the churches planted and the temples erected—let the institutions of learning and religion, rising up on our right hand and on our left, which are to send salvation over the length and breadth of this great valley, and bless the most distant generations, let these tell, what are the benefits resulting to this section of our country, from the operations of Domestic Missions. What, sir, would have been the condition and prospects of this section of our country, but for the operations of Domestic Missions? Dark as midnight! The individual Christians whom God in his providence had sent into this country, to serve as so many sentries around which churches might be gathered, would have felt themselves too feeble to stand, single-handed and alone, against the torrent of licentiousness which was *pouring in upon them, and they would have sunk down discouraged, and the torrent would have swept along*, carrying away every vestige of Christianity. My own observation, sir, has taught me a lesson on this subject. A few weeks ago I spent a Sabbath in a flourishing village, the seat of a county bordering upon the Reserve—a village embracing, as nearly as I could judge, about two thousand inhabitants; and such Sabbath-day scenes I never witnessed before, and pray God I may never witness again. Why, sir, in passing along the principal street, my ears were literally stunned with the loud laugh, and the horrible oaths, which proceeded from the little groups collected upon the sidewalk from one end of it to the other, and who seemed to hail the Sabbath as a day on which they might break away from every restraint, and plunge into every species of excess. But a short time before, quite a number of persons—I dare not say how many—had been indicted for gambling; and, sir—will you believe it?—such was the state of public sentiment—so low was the standard of morals, that the individual who had the moral courage to inform against them, did it at the hazard of losing his standard in society as an honourable man. I had entered the village on Saturday, with somewhat raised expectations. Almost the first object which met my eye, was the spire of a beautiful brick edifice, which I took to be a house for divine worship: but, sir, guess my surprise and heartfelt grief, when I was informed, that that beautiful building was a Roman Catholic chapel! and that the worshippers of the beast, constituted a leading denomination in the place. Since the time of which I am speaking, I have read an account of a protracted meeting which had been held in that place, and it was stated, that all who attended from the whole village, were accommodated in a room of moderate dimensions; that but four or five conversions took place; that in view of the disheartening circumstances attending the meeting, it was brought to a close a day or two sooner than the time previously fixed upon; and that the servants of Christ, in obedience to his command, "shook off the dust of their feet," and took their leave of this wicked village. That village, sir, never enjoyed the benefits resulting from the operations of Domestic Missions; and what that village now is, every village, nay, every spot on this Reserve, and throughout this whole region of country, might have been, and probably would have been, but for the operations of Domestic Missions. O! what a spectacle would, in such an event, have been presented to the Christian philanthropist, as he cast his eye over this va

region and saw nothing but barrenness and death! And what must have been his sensations, when he reflected, that in forty years the seat of empire must be here—that here the heart of the nation must beat, and send forth its tides of death to the extremities of the body politic! But through abounding goodness we are permitted to behold a far different spectacle. And are not the churches of our Lord Jesus Christ in this favoured region, called upon to consider well the peculiar claims of this cause to their patronage? Are they not called upon, as they would express their gratitude to God for the boon which they have received, as they value the privileges which they enjoy, as they would transmit these blessings to their children and their children's children, as they would extend the triumphs of the Redeemer's kingdom and fill this great valley with the glory of God, and roll salvation through the world, are they not called upon to come up as one man, to the help of the Lord against the mighty?

Rev. J. Keep, of Cleveland, presented the following resolution, viz:

"*Resolved*, That to the ultimate success of the various departments of benevolent enterprise in the United States, the thorough prosecution and full accomplishment of the Home Missionary enterprise is indispensable."

Mr. K. said, this resolution placed the Society on high ground; but no higher than its importance demands. Facts will show, that all the other benevolent societies in our country are dependent on this for success. He could enumerate ten different benevolent societies in the United States, and not one of them can prosper if this fails. Our country is growing with vast rapidity; religious instruction does not keep pace with the increase of inhabitants. Infidelity and irreligion will soon be triumphant, if Home Missions are not vigorously prosecuted. If this enterprise fails, what will become of America? Its fair prospects will soon be blasted. And what will become of the world, which is fixing its eye on our country as the land of liberty, virtue and religion?

Rev. A. Nash, of Ravenna, seconded the resolution.

The heathen world, said Mr. N., must look to this country for help. A large portion of them must continue in paganism for a long time to come, unless we send them the Gospel. And little will be done for them till the Gospel has a controlling influence in our own country. Till men value the Gospel and support it among themselves, they will do but little to send it to others. The salvation of the heathen therefore depends in a great measure on the success of Home Missions. Indeed, every benevolent enterprise will fail, unless this is sustained.

One great object, which ought to engross the attention of the religious public at the present day, is the rapid progress of Romanism. This is the head of the great Valley of the Mississippi. The Pope is laying his plans, collecting his forces, and disciplining his troops, to take possession of this great and beautiful valley, which is soon to rule the destinies of our nation, and indirectly of the world. A great battle is soon to be fought in this valley between the followers of Christ and those of the Pope. The Catholics are making great efforts and fearful progress in our country. They are doing far more than Protestants. We have felt secure, and slumbered at our posts, while they have been entrenching themselves amongst us. There is a Catholic chapel in this county, and yet but few know it. They are under our eye, and yet we have not seen them. The priest tells them to be patient, submissive, and kind to Protestants now; because they are too feeble to contend; but soon they will be able to dictate, and govern as they choose. This is their general policy. The way is fast preparing for the Pope to remove his chair from Rome to this valley. We say there is no danger. The Presbyterian church we have been accustomed to consider very great, and so strong, that no other can easily root it out or supersede it. But this results from a partial view of the subject, and from our having been educated in a little corner of the world, where Presbyterianism almost exclusively prevailed. The truth is far otherwise. There is danger—immediate danger; and our children may live to be in papal chains, or the submissive vassals of the Pope; and our liberties may yet be entombed in the dark cells of the inquisition. Judging from present prospects, nothing can prevent this fatal catastrophe, but a mighty and persevering effort in prosecuting the Home Missionary enterprise.

The Rev. President Pierce submitted the following resolution; but owing to the lateness of the hour, declined offering any remarks:

"*Resolved*, That the rapid increase of the population of the United States—disproportionate to the means of evangelical moral culture, together with the efforts and progress of Romanism and infidelity, threaten the annihilation of our civil and religious privileges.

"That should these efforts succeed, and

untry be subjugated to the dominion Papacy, the fountain from which re expected that the waters of sal- should flow through the world, be dried up, and the prospect of ial triumph to the church, and of eneration of the world, be thrown r centuries.

at these considerations give a promi- and importance to the work of Missions in the United States, have not been estimated by the es, and which render it obviously perative duty of Christians in this y to furnish their entire population he labours of the living ministry."

Rev. D. W. Lathrop, Secretary of ciety, seconded this resolution, ac- nied with the following remarks. said it was not his wish to give Missions an undue importance. e great objects of benevolent enter- are important in their place. In tion with a view of the world, Missions occupy a prominent place. all our calculations are wrong, the nial day cannot be very near. ca, we have supposed, is to take the the conversion of the world. But and how, if the present state of continues? Our country, as a , is by no means prepared to con- e world, but needs a great work to e in converting her own population. lity and irreligion are gaining upon ianity in our own country. In Pa- nds infidelity precedes Christianity; s progress is accelerated by the aid fessed Christians. It is a well at- fact, that more than 500 infidel ations have been recently put in cir- on by Catholic priests. A great and concerted effort is evidently now g by the Papists, to plant themselves s country, and concentrate all power in themselves. They are emigrating by thousands, and bringing their superstition with them. They come not like other emigrants, of their own accord and from personal considerations; but by the order and at the direction of the Pope. They come to establish and propagate their religion; prepared for action, and mar- shalled by wily Jesuits. And unless Christians wake up and arise to duty, and greatly increase their efforts for Home Missions, the day is near when Papists will rule our country, and lay its glory and its liberties prostrate at the feet of the Pope.

Some flatter themselves with the fond belief, that even if the Catholics should obtain the ascendancy, so firmly are our civil and religious institutions planted, America would still be free, and Protest- ants enjoy their religion unmolested. Such a belief is contradicted by all past history, and the very nature and principles of the Romish religion. All religious institutions and property belonging to the church would soon be confiscated, and used by the Pope in promoting his own purposes. Missionaries would then go by scores from this nation to convert the Pagan world to the Pope. I have often thought, said Mr. L., that a strong argument might be drawn and urged in favour of foreign missions, which I have never heard advanced before, that Christianity should be spread in Pa- gan lands and the heathen be converted, so that when Popery shall have spread its influence over our own country, and blot- ted out every ray of pure, heavenly light, missionaries might come from other na- tions now enveloped in Pagan darkness, and preach the Gospel to our children, and redeem papal America from the power of superstition and the pollution of sin, and bring it back to the purity of the Gospel of Christ.—*Ohio Obs.*

CORRESPONDENCE OF THE A. H. M. S.

MISSOURI.

the Rev. Amos P. Brown, Agent in Missouri.

se the 9th of August I have been north Missouri, labouring in the counties . Charles, Caloway, Boon, Monroe, n and Pike. During the time, I have ded and assisted at four very inter- g camp meetings, at which there probably a *hundred hopeful* conver- sions. Sixty or seventy united with the different churches, many others were deeply impressed, and I trust much good was done. In these meetings, as great a degree of order and decorum was observed among the worshippers, as in the pro- tracted meetings at the north; and there is no very important difference in the gen- eral outlines of their management. I have also preached in a number of other places besides at the camp meetings. The

objects and operations of the A. H. M. S. I have presented when I had an opportunity.

In a majority of the places I have visited, evidence has been afforded that the word was not without effect; Christians have been revived, sinners awakened, and numbers in different places converted, and an impulse given to the great work of salvation. How far my own instrumentality has contributed to this result, I, of course, cannot determine; I trust, however, my labours have not been in vain. It is certain that the church has, by the good hand of God upon us, made some progress in Missouri this season.

I have also, in the course of my labours, collected much information which may be of great use. My first impressions of the relative importance of this state, and the immense moral influence it may one day exert, are not shaken, but confirmed by what I have seen.

CALL FOR LABOURERS.

More ministers are needed, and needed immediately. Farmington, county seat of St. Francis county, Union, of Franklin county, and Paris, of Monroe county, are places of considerable importance, have Presbyterian churches destitute, and greatly needing supplies. The Waverley Church, Pike county, is now to be destitute: the Aux Vausse Church, Calloway county, is also destitute, though able and willing, in conjunction with the Seven Mile Church, to support a minister. The others would do more or less. There are also large portions of the state which ought to be explored and supplied, from which we have no certain information.

WHO ARE NEEDED?

We greatly need men of some *experience* and *superior* qualifications. A young man coming here fresh from the seminary, unless he possess much more than common tact, promptitude and good sense, will find himself in difficult and trying circumstances. Many of the people of Missouri possess superior shrewdness, active and discriminating minds, and a good degree of intelligence, and an open frankness, acuteness and decision not often surpassed. On the other hand, error, ignorance, and prejudice in various forms must be encountered. As to the mass of the people, they are not readily moved by mathematical demonstrations, or with mechanical exactness, but rather by generous impulse. We therefore need ministers of superior business tact, fervid piety, great self-denial, and much active endurance, rather than merely strong intellect and great classical learning. Will not the older and more favoured churches, while they contribute liberally to the support of missionaries in the West, send us some *choice spirits* to act as *pioneers* in every good work? And will not some men of experience, mild and winning in deportment, active, energetic, wise, discreet, patient and self-denying, come and help us lay the "foundations of many generations." Such men there are, and they *can be spared* for the work. Let the churches *freely* give them up, let them *freely* offer themselves, and as God is true and faithful, he will bless them in so doing.

A minister, to be highly useful in most parts of this state, must combine the labours of the stated pastor with those of the travelling missionary; preach as often as he can collect a few hearers, visit much, be much from home, deprive himself in a great measure of the advantages of regular study, dress plain, accommodate himself to all kinds of fare, and be eminently a man of prayer and self-denial, a man of God. Do any shrink from this, or more than this? let them stay away, or drink deeper of the Spirit of Christ. Do any say with their whole hearts consenting, "Here am I, Lord, send me!" God will comfort and bless them in their labour; and heaven will be better to them than to the less self-denying.

Let prayer, ceaseless and importunate, ascend for the ministers, the churches, and the people of Missouri.

ILLINOIS.

SUCCESSFUL EFFORT TO HEAL DIVISIONS IN A CHURCH.

As you well know, last year this church was in a most deplorable condition. Little personal difficulties of different sorts had crept in among the people, and which were very unhappily felt, too, between their minister and themselves; at a time, too, when there was a great tendency to differ on points of theology. These had well nigh torn to pieces this church, and broken down this vine.

A protracted meeting was held in August, at which time some advantage was gained over those difficulties. However, when I came to labour with this people, I found that the settlement of difficulties which had taken place at the period referred to, had not been thorough. There was still a coldness existing about all

which portended evil. Inquiries
e were not unfrequently heard:
ıot *such* a case be brought up and
ıghly handled? Is there not dan-
these *old* difficulties will come up
d breed as much disturbance as
.nd do you think that such and
ividuals can be reconciled without
their cases from the bottom?"
ɔecome acquainted with the true
f these difficulties, and finding
complicated and untangible as to
impossible to bring them to sa-
r issue by trial before the session,
d on treating them as difficulties
ıature, and began to preach, pub-
l privately, the importance of
ı kindness and forbearance; and
must "forgive one another as
Christ's sake hath forgiven us;"
we must not always expect to have
.tisfaction given us, but that we
Christian charity suffer many
ı *lie over to the judgment.* Mean-
rged the duties of prayer, self-exa-
, and brotherly love. We ap-
ı protracted meeting for the last
in April, and invited brothers
l —— to attend. Now, to enter
is meeting with a distracted state
g in the church was painful, so I
on preaching from these words:
ls one thing I do, forgetting the
which are behind, and reaching
to those things which are before,
oward the mark for the prize of
calling of God in Christ Jesus."
iscourse I set forth some things
ere to be *forgotten*—left behind—
he wheels of Zion, as hinderances
arch towards the great "prize;"
e things which we must *reach*
rafter, in arriving at higher attain-
ı *holiness.* I urged an entire de-
·om even speaking of those things
rere to be forgotten, as being a
f binding those evils again to the
of Zion, throwing the responsi-
the evil upon that person who
ıus bind them on. From this time
was clear. Immediately the topic
ersation was "forgetting and
forward." Then I thanked the
at he was willing to use so weak
ıment for some good, and I felt
iousness of that promise, "Lo, I
you alway, even to the end of
ld." Christians began more fer-
ı call upon God for hearts to exer-
Christian graces; and the spirit
r was poured out, and that of
r love abounded.

the protracted meeting came on,

and the brethren came to our assistance. The meeting commenced on Thursday, which was observed as a day of fasting and prayer. Friday and Saturday were unpleasant. Adverse winds and rain came upon us, and rendered us somewhat uncomfortable, our meeting house being in an unfinished state, scarcely enclosed. But this seemed to have the effect of driving us near to God; to place our hopes of success more entirely upon him. During this meeting, which was closed on Monday night about midnight, the Lord poured out his Spirit in a wonderful manner. Christians had their hearts warmed up and united in the bonds of Christian faith and love, and were led to engage with renewed zeal and energy in the work of building up Christ's kingdom. Many in the day of eternity will bless God that they saw that meeting. Nine united with our church at a subsequent meeting, the first Sabbath of June, and one since. Among those who united were two heads of families, fathers, one fifty years of age, and the other forty. The wives of these husbands were before members of the church. How interesting it was to see parents and children come together, and for the first time dedicate themselves to the service of God!

A VINE PLANTED IN THE WILDERNESS.

From the Rev. Robert Stewart, Canton, Illinois.

About the 1st of July I journeyed northward eighty miles through Peoria county, into Putnam county. In the north of Peoria county there is a settlement called Prince's settlement; a man of this name first settled the place. Every family except two in the settlement were in some way connected with the Presbyterian church. During a tour to the north, I preached there, on my way, and again on my return. Upon the request of the people, I agreed to go back and hold a protracted meeting and form a church, which I did on the third Sabbath of August. Brother Baldwin met me there, and we had a good meeting. The people had prepared a place for public worship in the woods. On Saturday seventeen members gave in their testimonials of church membership, and we organized them into a church, and five ruling elders were chosen, and on Sabbath were set apart to that office. On Sabbath two were added by profession of their faith. This was solemnly interesting. Here were fed and

refreshed a little company of God's children, that had been away in the wilderness, deprived of the public means of grace for about three years. Several young persons presented themselves as inquirers, four of whom expressed a hope, and have since united with the church. Thus, we see this little vine was no sooner planted than it was watered by divine grace, and began to bear fruit. Two weeks afterwards I visited this place again, and two others were added by letter, and a good state of feeling prevailed.

This place is nearly forty miles north of Canton. The intermediate country is rapidly filling up, and is as fine a part of our state as any previously occupied, and *calls loudly for a missionary*. Indeed, in one settlement, ten miles north of Canton, there are materials now for another church, and a prospect of the number speedily increasing. Here I have only preached once, but I expect occasionally to supply them. There is need of more ministerial labour within a circle of six miles from this place, than I am able to perform; but the call is so loud, I feel it my duty frequently to go beyond this circle.

THE FIRST GRAVE.

Early in September I was called to preach a funeral sermon twenty miles north of this place. This was a solemn occasion. A man from Connecticut, early in the summer, had removed to the place, with a flourishing and rising family. The settlement was new, and but three or four families in it. He sickened and died of the fever. His wife, having heard of me, sent for me to preach the funeral sermon. I attended. The few hospitable neighbours were gathered, and after sermon from these words, "Blessed are the dead which die in the Lord; yea, saith the Spirit, that they rest from their labours, and their works do follow them," we conveyed the departed to the *first grave* that had been opened in that region to receive the body of a *white man*. It was solemn to break our way through the tall weeds and brush where human feet had seldom trod; and in the midst and stillness of this wilderness, in the first opening tomb, deposit this body. I administered all the consolation I could to the afflicted.

APPEAL FOR LABOURERS.

Dear brother, place the map of this region before your eyes; take your position at Canton and go north eighty miles, and you find brother Farnam (I suppose;) go down the river southwest fifty miles, and you find brother Watson; go west, and you find brothers Turner and Hardy ninety or one hundred miles from me; and I ask, is there not need of one other missionary on the "Military Tract?" I have no neighbouring minister except those I have mentioned, between the Illinois and Mississippi rivers, till you find brother Kent, away out so far to the north, that he seldom sees his brethren in the ministry.

A PROTRACTED MEETING.

From the Rev. E. H. Hazard, Ottawa, Ill.

About three weeks since, I attended with brothers Gridly and Gould, a very interesting protracted meeting at Union Grove, Putnam county, near Hennepin. In the commencement, appearances, as they appeared to men, were forbidding, but the result was glorious. The meeting continued seven days, with increasing interest, until the close. The Lord appeared in the midst of his Zion, to strengthen and encourage the drooping hearts of his own children, and to subdue his enemies, causing them to be his friends. The circumstances of this meeting will doubtless be given by brother Gould, who is now labouring with that people.

Yesterday a similar meeting closed at Bailey's Grove, attended by brother Gridly and myself, brother Gould being unable to attend on account of sickness. This meeting, though attended with peculiarly embarrassing circumstances, was a refreshing and profitable season. A holy influence was evidently exerted, leaving a deep and solemn impression upon the minds of the church and people; and we hope to some, who submitted their hearts to God, it will be a source of everlasting joy and thanksgiving.

From a Missionary in the North of Indiana.

From recent appearances, and from some intelligence from a private source, we are led to suspect strongly that efforts are about to be made by the Roman Catholic church, to gain a footing, and to rear up a society of their order in this place. One of their number has been in this place for three months past, spying out the land, with the design, if he thought proper, of preparing the way for others. At one time our fears were considerably excited, lest he should obtain the management of our principal school; but his character and principles are now known, and our fears in relation to him and his influ-

re very much subsided. The Lord , and he is our confidence and

GROWTH OF ST. JOSEPH'S PRESBYTERY.

ew Presbytery (the St. Joseph's,) 11th of last month in Brunson, f town of Kalamazoo county;— gymen and three ruling elders were

You have probably heard before e death of the Rev. Mr. Porter, of , one of our most worthy mem- his loss is most deeply felt and l. There are already *thirteen churches* organized in the bounds of our Presbytery, twelve of which have been received under the care of the Presbytery, and the other expects to join it. *Ten of these churches have been organized since I came into this country, two years and three months ago.* The Lord is truly building up his Zion here in the wilderness, and very much through the honoured instrumentality of the A. H. M. S. Verily, your labour in the Lord is not in vain. A clergyman, with piety, prudence and talents, is exceedingly needed to labour in Brunson and Prairie Ronde, Kalamazoo county, M. T.

ments by the Executive Committee of the American Home Missionary Society, from October 15th to November 15th, 1834.

Re-appointments.

l. Wead, Ypsilanti, Mich.
ge Eastman, Troy, Oakland Co., Mich.
er Humphrey, Edwardsville, Mich.
s F. Packard, 1st and 2d Churches, Mas- N. Y.
. Beach, Lysander, N. Y.
el Hurd, Greensburgh and St. Omer, Ind.
Miner, Congregational Ch., Peru, N. Y.
. Buel, St. Catharines, U. C.
rt Judson, 1st Presb. Ch., Southwark, lelphia.

enaries not in commission last year.

s W. Seely, North Salem, N. Y.
il West, Enfield, N. Y.
nour Thompson, Darien and Bennington,

s Slater, Berkshire Valley, N. J.
Warnock, Clark's Mills, Va.

Rev. John J. Thompson, Centerville, Greene Co., N. Y.
Rev. Courtney Smith, Bolton, Warren Co., N. Y.
Rev. George Mills, 1st German Church, N. Y. City.
Rev. E. D. Willis, Eaton Village, N. Y.
Rev. John G. Likens, Cherokee Country and Creek Purchase, Tenn.
Rev. ——— Palmer, do. do.
Rev. D. S. Southmayd, Province of Texas.

Appointments by the Executive Committee of the Western Reserve D. M. S. auxiliary to the A. H. M. S.

Rev. Elijah S. Scott, Chester, Geauga Co., O.
Rev. ——— Graham, Franklin, Portage Co., O.
Rev. Henry Dean, Streetsborough, Portage Co., O.
Rev. Jason Chapin, Jefferson, Ashtabula Co., O.
Rev. John M'Crea, Penfield, Lorain Co., O.
Rev. John Keyes, Dover, Cuyahoga Co., O.
Rev. Charles Danforth, Rome, Orwell and Windsor, O.

easurer of the American Home Missionary Society acknowledges the t of the following sums, from October 15th to November 15th, 1834.

st Miss. Soc., viz:
, Fem. Benev. Soc., per Mrs. M. Bird, Treas., 11 00
, Mite Soc., per Mrs. Maria H. ie, Treas., 15 00
d, Ladies' Sew. Soc., 22; indivi- , 8; to const. Rev. Jesse Fisher 30 00
st Farms, N. J., 17 76; Miss beth Hoyt, L. M., 30; per Rev. Judd, 47 76
N. Y., in part payment of Legacy zekiah Baldwin, dec., per Rev. orter, 65 00
Lady, 5 00
o. Aux. D. M. S., per Rev. Dr. r, two payments, 65 16
Co. Miss. Soc., per H. Brewer, ., viz:
Goodwin, Mass., Deac. Ethan Ely, Deac. Ebenezer Bliss, Life Mem- 60 00
e Co. Miss. Soc., per E. Wil- , Treas., viz:
mpton, Mass. Ladies' H. M. Sew. Miss Martha Lyman, Treas., 50 00

Harrisburgh, Pa., Presb. Ch., per Rev. W. R. De Witt, 46 51
Honesdale, Pa., Fem. H. M. Soc., per Mrs. Kirtland, Treas., 3 00
Jefferson, N. Y., Rachel Atwood, L. M., in in part, 10; R. Johnson, L. M., in part, 7; N. Thomas, 1; per Rev. Dr. Porter, 18 00
Louisiana, a Friend, 30 00
Massachusetts Miss. Soc., viz:
Southampton, Edwin Kinsley and Mrs. E. Kingsley, Life Members, per Rev. M. E. White, 75 00
Mendham, N. J., Presb. Cong., per Rev. D. H. Johnson, 80 00
Newark, N. J., Legacy of John Poinsett, by J. W. Poinsett and Isaac Nichols, Ex'rs., 250 00
Newfoundland, N. J., per Rev. G. N. Judd, 5 25
New-Jersey, a Friend, 10 00
New-York, Bleecker-st. Ch., Joseph Brewster, 300; Mon. con. coll., per M. Wilbur, 12 95, 312 95
Bowery Ch., per Mr. Davenport, 178 00
Cedar-st. Ch., per T. Masters, Treas., E. J. Brown, 10; R. Leads, Jr., 5; R. Deming, 20; N. Hayes, 5; P. Marties,

10; D. Hoadley, 10; R. Davenport, 5; G. B., 25; C. St. John, 20; J. G. Neilson, 20; J. N. Cobb, 10; C. Crosby, 3; R. Buloid, 50; W. Spencer, 10; J. Lowry, 5; D. Lee, 25; Mon. con. coll., per Wm. Walker, 16 82. 249 82

Pearl-st. Ch., D. R. Burns, 10; A. M. Burns, 1; M. G. Burns, 1, 12 00

Mrs. N. Anthony, 1 00

North Hardiston, N. J., per Rev. G. N. Judd, 90 50

Norwich, N. Y., Mrs. B. Wells, 4; Miss U. Wells, 0 50; Miss M. A. Wells, 0 50, 5 00

Orange Co., N. Y., R. Blake, 10 00

Plattekill, N. Y., Mon. con. coll., per Rev. J. M'Cord, 00 90

Pittstown, N. Y., Friends to the cause, 4 25; S. Hitchcock, 5, per Rev. J. Whiton, 9 25

Reading, Pa., Friend of Missions, 50 00

Rockaway, N. J., per Rev. G. N. Judd, 32 16

St. Georges, Del., Presb. Ch., Mon. con. coll. to const. Rev. James C. How, L. M., per Rev. Dr. Ely, 30 00

South Orange, N. J., Mon. con. coll., per Rev. G. N. Judd, 4 00

Sparta, N. J., per Rev. G. N. Judd, 15 00

Spencertown, N. Y., Individuals, per Rev. Dr. Porter, 29 75

Troy, N. Y., 2d Presb. Ch. Gent. H. M. Asso., of which $30 to const. Miss Harriet Tucker L. M., 100; Miss Blandena Vanderheyden, to const. Miss Blandena V. Adriance, of Poughkeepsie, L. M., 30, 130 00

Unionville, N. Y., per Rev. G. N. Judd, 26 00

Upper Greensburgh, N. Y., Fem. H. M. Soc., per Rev. H. Bell, 6 25

Upper Red Hook, Robert Gosman, 100 00

Vermont D. M. S. viz. *Bennington*, Miss Emma Hicks, 4 00

Wantage, N. J, 1st Ch., 22 74; 2d do. 13; per Rev. G. N. Judd, 35 74

Western Reserve D. M. S., per Rev. D. W. Lathrop, 850 00

Westtown, N. Y., per Rev. G. N. Judd, 7 53

Windham, N. Y., Col. James Robinson, L. M., in part, per Rev. Dr. Porter, 10 00

Rev. S. D. Barton, outfit refunded, 35 00

Friend, D. S., left at the office, 5 00

Home Missionary, 55 00

$3145 53

K. TAYLOR, Treasurer.

Receipts of the Western Agency, at Geneva, N. Y., from June 17th to November 11th, 1834.

Centerfield, Fem. Assoc., 12 00

Elmira, 10 00

Henrietta, to const. Mrs. Laura Murray, L. M., 30 00

Hopewell, to const. H. B. Pierpoint, L. M., 35 62

Horseheads, 25 00

Livonia, 28 80

Lockport, 29 00

Ogden, 27 68

Perry, 63 68

Portage, 8 00

Reading, 8 40

Richmond, two payments, 23 75

Riga, two payments, 90 50

Rushville, 2 87

Starkey, 3d Ch. 5 00

Stone Ch., Bergen, 9 00

Tyrone, 15 00

Victor, 11 25

Vienna, 10 00

Warsaw, two payments, 30 95

West Dresden Fem. Work. Soc 6 00

West Sparta, 10 91

Unknown, 10 00

$319 91

Receipts of the Central Agency at Utica, N. Y., from October 6th to October 30th, 1834.

Apulia, H. Dwight, 10 00

Augusta, Fem. H. M. S., 12 00

Cortlandville, Presb. Soc., 30 13

Fayetteville, Presb. Soc., to const. Rev. Stephen S. Smith, L. M., 33 49; Fem. H. M. Assoc., 21 43, 54 92

Homer, Sisters' Soc., 25 23

Jordan, Ladies' Sew. Soc., 5 00

Manlius, Presb. Soc., 22 31; Fem. H. M. S., 34 37, 56 68

Marcellus, Presb. Soc., 21 00

Oppenheim and Stratford, 25 00

Orville, Presb. Soc., 11 00

Owego, Fem. D. M. S., 31 92

Otisco, Cong'l. Soc., 20 00

Peterborough, Gerrit Smith, 30 00

Ridgeville, Presb. Soc., 19 25

Rome, 1st Presb. Soc., 2 30

Smyrna, Presb. Soc., 1 30

South Marcellus, do., 4 00

Syracuse, do., 33 25

Warren, do, 18 75

West Leyden, do., 9 56

$303 62

Receipts of the Western Reserve D. M. S., from May 16th to October 10th, 1834.

Austinburgh, of which 50, from Dr. Orestes K. Hawley, L. D., in part, 113 75

Braceville, 11 00

Brooklyn, 7 03

Brunswick, 15 00

Burton, 5 00

Champion, 6 00

Cleaveland, 30 00

Detroit, Mich., E. P. Hastings, 100; Darius Lamson, 100; Shubael Conant, 100; Edward Brooks, L. D, in part, 50; A. Hartshorn, L. M., 30; Henry Dwight Hastings, L. M., by E. P. Hastings, 30; James Penney, 10; A. Sheeley, 10; Gen. H. Brady, 10; Stephen Wells, 10; John L. Whiting, 10; Elliot Gray, 10; John Roberts, 10; John J. Deming, 10; J. O. Graves, 5; J. Keeney, 5; A. M'Farren, 5; Sarah E. Hastings, 5; two Ladies, 2, 512 00

Dover, 7 00

Euclid, mon. con. coll., 15; Mrs. Sarah Shaw, to const. Rev. Stephen Peet, of Cleaveland, L. M., 30; donation, 0 50, 45 50

Freedom, 2 00

Hudson, H. Oviatt, L. D., in full, 70; David Hudson, L. M., in part 15; other subscriptions, 69 71, 154 71

Kingsville, 10 00

Litchfield, 5 00

Middlebury, 11 43

Strongsville, Fem. Benev. Soc. 10 00

Talmadge, 22 12; Rev. —— Farmelee, L. M., of W. R. D. M. S., by Ladies, 15, 37 12

Twinsburgh, 9 12

Vernon, 5 50

Warren, 15 00

Windham, 21 00

$1078 16

office he held until his death. For seven years he was an officer in the Central Church, Broome-street; for five years superintendent of a male Sabbath school of 200 scholars; and for four years superintendent of the Tract distribution in the 14th Ward. On the formation, about one year since, of the Brainerd Church, Stanton-street, in a destitute portion of the city, he was urgently requested to engage in the enterprise, and at the call of duty, broke away from former ties and engagements, and became an officer of that Church, and superintendent of the Sabbath school connected with it. His faithful labours here, added to his laborious services as Depositary, prostrated his health, already somewhat enfeebled. In May he was obliged to retire from business, and gradually sunk till the 23d September, when he died, at the age of forty-three.

The interest with which a sermon by the Corresponding Secretary of the Society, presenting the outlines of his useful life and the displays of divine grace in his sickness and death, has been listened to by several large congregations in different parts of the city, has led to repeated requests that a more full exhibition of his life and character be presented to the public, than can here be given—a desire that will probably ere long be complied with.

Whether we regard the *steadfastness* with which he pursued his efforts to glorify God in the salvation of men; his *fruitfulness in devising expedients* to do good; his *skill* in adapting his efforts to the circumstances of those to whom he could gain access, whether old or young; his *persevering assiduity;* the spirit of *Christian love* which pervaded all his efforts; or his *life of prayer* for the presence and blessing of the Holy Spirit, his history is calculated to be useful to every other follower of Christ. And when we witness, through divine grace, the fruits he gathered by his labours in religious meetings; Bible classes; Sabbath schools; Tract operations; the Temperance cause, and especially by his own personal efforts for the salvation of individuals, we have before us an accumulation of good which every real Christian *must be emulous* to share. A few such Christians in each church in the United States, holding up the hands of faithful ministers; animating Christians to duty; warning the impenitent; and scouring the highways and hedges to bring in the ungodly, would be the means, we verily believe, of morally renovating, not only our land, but, through its sanctified influence, ere long, the world.

The manner in which he met approaching death is full of instruction. For five weeks before his departure, he gave up all hope of recovery, while in the full and perfect exercise of all his powers. He arranged every earthly concern, and put it out of his mind and off from his heart. His wife and four children he committed wholly to God. He felt that his work on earth was *all done;* and what he desired, and by divine grace obtained, was a near sense of the presence of Christ with his heart till the last. Useful as he had been, his sense of his own unworthiness and sinfulness, and his dread of *sin* in all its forms, were such as to be overwhelming to every Christian of tender heart, who had the privilege of being with him.

Much of his conversation and some of his prayers, are retained almost word for word, and will be embodied in the memoir, should one in any form be issued.

As the writer entered his chamber on the Sabbath, he said—

"I wanted to have *gone home* to-day, but they are trying to keep me here. My work here is *all done;* and I want to be with Christ."

"Do you not now look back with peculiar pleasure on your direct personal efforts for souls?"

"I hope I have done some good. But it is not me. It's all, all of grace in Christ. There is nothing in me but sin. I'm nothing—nothing—less than nothing. Brother, I've been a great sinner."

"Is it the sin of your heart that troubles you chiefly?"

"Not particularly. I've been a great sinner in my childhod, and youth, and all my life, the chief of sinners. But it is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

"Do you feel that it is your choice now to go?"

"Yes, if it be God's will."

"Should he please to restore you, would you not be willing to remain here and labour a little longer?"

"O yes, I think so, if it was his will. But my work on earth is *all done.* I want now to go and be with Christ. Prophets, and apostles, and martyrs, are there; and many pious friends are there. I feel that I should like to meet him, and see him as he is. That will be enough."

A brother in the church, who watched with him, and to whom he was devoutly attached, mentions the following illustration of his tenderness of spirit and fear of sin. He regards the night he spent with him, as one of the most privileged seasons of his life. They had many sweet and refreshing interviews. Towards morning he spoke very seriously, "Have you seen any thing, brother, in which you think I have *sinned* to-night?" "Nothing in particular," was the reply. "Twice," added the faithful, affectionate friend, "you spoke of the pain occasioned by your laboured respiration, and perhaps expressed a little impatience." He immediately lifted up his tearful eye to God, and offered an earnest prayer, that he might be purified from *all* sin."

A short time before he died, he addressed a few precious parting words to each member of his family, which are retained; and closed with a fervent prayer, the last words of which are,

"I commit myself to thee, Jesus, Saviour of sinners, O the infinite love of Christ! I may stop my mouth, and lie in the dust."

FRAGMENTS.

One young man, who was heard to express a wish that lightning might strike our house of worship and consume it, has gone to his long home. The Lord has spared our meeting house, and removed the young man from the world. He lived in sin, and died without hope. Another man who had greatly annoyed us during our worship by running a saw-mill on the Sabbath, but a few rods from us, has gone into eternity. Both, I believe, were intemperate.

The remark is frequently made, that nothing is gained by breaking the Sabbath.

A professor of religion, travelling on the Erie canal, and in great haste to reach his journey's end, yielded to the temptation to continue on during the hours of holy time. Conscience, however, gave him no rest. Never did a day pass so slowly. He constantly expected some disaster to come upon him, and suffered a severe punishment for his transgression in the uneasiness of his own mind. But this was not all. Soon he was taken ill, and compelled to lie by, in a strange place. Nor was he permitted to speed his return with much better success. A very extensive breach in the canal prevented his travelling by that mode of conveyance, and he was compelled to take the stage, at a considerable increase of expense, which he could illy afford, and when the badness of the roads, joined to bodily debility, made riding very irksome. He expressed to the writer the conviction, that nothing is gained by robbing God of that time which he has sacredly consecrated to himself.

A similar instance came to my knowledge some time before. A young merchant from the country coming to New-York, arrived at Albany on Saturday afternoon. Conscience commanded him to tarry until Monday, and thus hallow the Sabbath day. But selfishness replied, "I cannot afford it; if I remain here I shall lose one whole week day, which I need for the transaction of business. Accordingly, he embarked on Saturday evening, and arrived in New-York on the morning of the Sabbath. Of course, a considerable portion of that day was taken up in getting settled in his lodgings, &c. But scarcely had he taken possession of his room before he discovered that he had lost a valuable watch. He hastened to the steamboat in hope of finding it in his berth; but his search was in vain; and he too came to the conclusion that it is bad economy to do without the favour of God; and that all that is gained by breaking his commandments is but the certainty of ultimate loss.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. JANUARY 1, 1835. No. 9.

[WE have been accustomed to insert an address or compilation of intelligence adapted to the monthly concert of prayer. Occasionally, however, we have substituted some interesting article, not expressly prepared for this purpose, but appropriate to the occasion. Of this character will be found the following article, which, we hope, may stir up the minds of the young men in other places, to "go and do likewise."]

NEW-YORK YOUNG MEN'S HOME MISSIONARY SOCIETY.

ADDRESS OF THE NEW-YORK YOUNG MEN'S HOME MISSIONARY SOCIETY, AUXILIARY TO THE AMERICAN HOME MISSIONARY SOCIETY.

THE Board of Managers of the above named Society beg leave to invite the co-operation of the young men of New-York. It is perceived by all who have turned their thoughts to the subject, that the condition of the United States, in respect to religious privileges and prospects, is one of deep interest, anxiety, and alarm. In the early history of the country, while the people were few, and were kept, by the terror of the heathen, within comparatively narrow boundaries, religious teachers and guides were easily provided in proportion to the gradually increasing demands of the population. But the worldly prosperity which followed, the liberty achieved, the wealth accumulated, the numerous emigration from other countries, and the almost boundless territory opened to our occupancy, have given to this nation, in two hundred years, a numerical and geographical magnitude far surpassing the anticipations of its founders. It is not surprising, therefore, that the system of measures adopted, and the institutions established by our venerated forefathers to provide a perpetual supply of Gospel ministers for succeeding generations, have been growing less and less adequate to the demand, for more than half a century. In that time, the people of these states have been multiplied from 3,000,000 to 14,000,000, while the educated ministers of the Gospel have been increased in only about half that proportion. The energies of worldly enterprise have also been quickened and encouraged, and the population of the country scattered over so wide a surface, that the same numerical proportion of ministers would now be far less adequate to the wants of the people than in former generations.

It is long since the most intelligent and patriotic of our fellow citizens began to see and to deplore this tendency to a "famine of the hearing of the Word of the Lord." For more than thirty years the subject has been discussed, and the claims of the country upon the present generation of its inhabitants have been

urged both from the pulpit and the press, till at length the voice of warning and encouragement has come to us from the enlightened of other countries, and the whole of Christendom is looking on with intense solicitude, and the claims of a dying world concur in urging us to improve every advantage and exert every talent for the spiritual improvement of this immense nation. Yet it is but lately that vigorous, systematic general measures have begun to be adopted, to turn again the captivity of the people. It is less than nine years since the American Home Missionary Society was organized, and commenced its noble national work of supplying all the destitute in this country with the stated ministry of the Gospel. But brief as is the period of its history, the divine blessing which has attended its operations, the extent of its field, the numbers of its missionaries, and the visible good it has already accomplished, have attracted nearly all the minds in the nation that care for the liberties of the country or the salvation of men. Yet the more it is contemplated the more does it appear that what has been done is but a beginning. One third part of the nation remains to be supplied with the living ministry, or aided in its support.

In this state of things, we admire the wisdom and skill with which older men than ourselves have adapted the plan of the Parent Society, to the accomplishment of the whole work, on the broadest scale. We yield with cheerfulness to the propriety of the adage, "*old men for counsel*;" nor would we shrink from the responsibilities of its counterpart, "YOUNG MEN FOR ACTION;" and the object being defined and the plan matured, we cannot conceive of a work more entirely appropriate to the condition of the young men of this city, at the present time, than that of HOME MISSIONS. It is a young city in which we live, and the country is young, and the enterprise to which we are invited is young, and the characteristics of the age are those of buoyancy, wakefulness and movement. The spirit of our holy religion is eminently a missionary spirit, and the spirit of the age is onward, and the wisdom of the wise calls for the enlistment, in the practical duties of the age and of the country, of those energies which alone are adequate, with the blessing of God, to the demands of the cause. But where shall these energies be found? Where, but in the young men of our country? Ours, brethren, is the bone and sinew of society, and "if the youths shall faint and be weary, and the YOUNG MEN shall utterly fall," we look in vain for any human agency adapted to the work which our fathers, in the light of long experience, have pronounced indispensable to save this mighty nation from the wreck and ruin of irreligion. Our fathers have done most of the work of their day. Many of them have gone hence. All will soon be in their graves: and if they live again on earth, it will be in *us*, their sons, to whom it remains to do the work of our day. And if *we* live again to enjoy the fruits of our labours, in a nation regenerated and saved, it will be in *our sons*, trained by our example to holy living, in the midst of a people blessed of God in answer to our prayers and zealous endeavours. Ours then are the chief responsibilities of the age, and the work before us is for ourselves, for our children, for our country, for the *world*. And what we do must be done *now*, while the "dew of youth" is upon *us*, while the working days of life remain, and before the neglected enterprise,

already too long neglected, shall become too mighty for accomplishment, and shall for ever defy the tardy endeavours of ourselves and of the generations that shall come after us. And let us remember, that the Son of God finished the great work which his Father gave him to do in the morning of life, and within the age of membership defined by the constitution of the Society.

Moved and animated by these considerations, a large number of the young men of this city, after due deliberation and conference, have formed themselves into a Society, denominated the New-York Young Men's Home Missionary Society, auxiliary to the A. H. M. S., and have constituted the undersigned its Board of Managers. The object of this association is to aid the Parent Society in the support of its missionaries; and to give interest to the operations of this Board, the Executive Committee of the Parent Society allow us to select from the list of their missionaries as many as this Society shall raise funds to support, who will be instructed to correspond with us, and keep us apprized of their labours, trials, encouragement and success. The Board have already agreed to support the following.

1. The Rev. Theron Baldwin, agent of the Parent Society for the state of Illinois, more than half of whose salary is already pledged to our treasury for that purpose by two individuals. As the duties of Mr. Baldwin require him to visit all parts of the state, and to be familiar with all the stations of the Parent Society on that field, the Board anticipate much interest in his correspondence. He is also himself a young man, ardently and laboriously engaged in his work, and has hitherto been greatly blessed and prospered in his labours.

2. The Rev. D. S. Southmayd, recently appointed as the first missionary of the Parent Society to the province of Texas. The character of this missionary, as well as of the territory to which he is sent, inspires the highest hopes of extensive usefulness. The state of Coahuila and Texas is nearly equal in extent to half the valley of the Mississippi, being 900 miles in length and 600 in width. Its present population is about 50,000 and is rapidly increasing, and we are not aware that any Presbyterian minister has ever yet preached within its limits. To have been the instruments of planting the first Christian missionary in such a country, will be an honour to the young men of New-York; and in humble dependence on the grace and blessing of God, they may hope for great results from this measure. Should the anticipations of many be realized, the time is not far distant, when, in population, wealth and enterprise, as well as in extent, Texas will be another Mississippi Valley. Some of us may live to see all this a reality. How delightful will it then be to reflect, that we were among the number of those who in their youth planted the standard of the cross in such a land. May the blessing of God give prosperity.

3. The Board have also resolved to sustain a missionary in the territory of Arkansas, as yet unoccupied by the Parent Society, as soon as a suitable man shall be procured to be sent by the Parent Society to that interesting field, containing a population of 50,000, and only three Presbyterian ministers.

These are the beginnings of what we propose to do, should the Lord of the harvest smile on our endeavours. We look with confidence to the young men *of our churches, and of the congregations*, especially of the Presbyterian and Re-

formed Dutch denominations, to aid us in fulfilling the obligations which we have assumed, and also to furnish us the means of discharging much larger engagements. It will be an occasion of deep mortification and disappointment, if a society of young men in New-York, on the enlarged plan which this has adopted, may not sustain at least 20 missionaries the first year of its operations, and afterwards a larger number. And we are assured that our best endeavours are needed in this cause. We are pained to reflect that of the $80,000 expended by by the Parent Society the last year in the support of its 676 missionaries, less than $10,000 were raised from the city of New-York, and that there is no prospect of an increase of that amount the current year, without special exertion, though the field of the Society is much enlarged, and its missionaries increased to more than 700, requiring a much larger amount of expenditure in their support.

Such are the circumstances and prospects under which we make our first appeal to the young men of New-York, as a class. Brethren, will you put your hands to this work? We ask not with doubtful expectations. We believe you will. The cause of our country requires it. The Saviour requires it. We hold the Gospel on this condition, that we send its blessings to others. And from this obligation there is no discharge. Under the weight of it we are going to the judgment. It is indeed a privilege, in such a country and in such an age, to be young. But it is a brief privilege, and involves tremendous responsibilities. Let us not dare to be idle. If we would reap the fruits of righteousness, let us sow our seed in the spring-time of life. Let us consecrate the first fruits of our increase unto God, and begin early to bless the land of our birth, and the nation which is to embosom the homes of ourselves and our families.

CHARLES BUTLER, COR. SEC.

WESTERN ANNIVERSARIES.

CENTRAL BOARD OF AGENCY, CINCINNATI, O.

The members of the Board, are:
Rev. LYMAN BEECHER, D. D., *President.*
Rev. Robert H. Bishop, D. D.
Rev. Thomas Brainerd,
Rev. Samuel Crothers,
Rev. John M. Dickey,
Rev. James Gallaher,
Rev. William Graham,
Rev. Nathan H. Hall,
Rev. James H. Johnston,
Rev. Asa Mahan,
Rev. Eli N. Sawtell,
Rev. John C. Young,
Mr. Robert Boal,
Mr. A. W. Corey,
Mr. Daniel Corwin,
Dr. James H. Hughes,
Mr. William A. Levy.
Mr. Augustus Moore,
Mr. George W. Neff,
Dr. John Steele,
Hon. Jeremiah Sullivan,
Dr. John G. Telford,
Mr. Jabez C. Tunis,
Mr. William T. Truman.

Executive Committee.

Rev. Thomas Brainerd,
Rev. James Gallaher,
Rev. Henry Little,
Rev. Asa Mahan,
Mr. Robert Boal,
Mr. Daniel Corwin,
Rev. HENRY LITTLE, *Corresponding Secretary and Agent.*
Dr. C. S. RAMSAY, TREASURER.

The anniversary of the Central Board Agency for Home Missions, was held the 2d Presbyterian church, Cincinnati, ednesday, October 29, 1834. We have ected the following extracts from the count given of the meeting in the Cinnati Journal.]

Rev. *L. G. Bingham*, of Marietta, Ohio, marked:

"It may not be improper, Mr. Chairan, for me to say, that nine years ago, I ame to this valley in company with the rst four missionaries sent to the west, by he American Home Missionary Society. They were my classmates. We were all rdained at the same time, in a congregaion, then under the pastoral care of one who is now on this stage. One stopped n Ohio, one in Indiana, one in Illinois, nd two went to Missouri. We felt then hat we were almost alone. Now your eport has told us that the Home Missionry Society have almost two hundred issionaries in this great Valley. Much as been done in those nine years past, ut much more remains to be done.

"Mr. Chairman, I have often wished that those who are doubtful about the success of Home Missions, would go over the fields of labour, with our missionaries, and our missionary agents, and they would see that we have abundant encouragement to redouble our efforts. I know of a place where there was a feeble church which had no pastor. One of the missionaries of this Society visited them. He preached a few days with them, and the Lord blessed his labours and revived his work. He passed on, but the revival continues. Out of a Sabbath School of 64, only four remain who have not become hopefully pious; and but few individuals remain in the whole place over ten years of age, who have not experienced a saving change.

"I know of another place, which was visited by your agent, a few months ago. He laboured in the congregation in those services which were preparatory to the sacrament of the Lord's Supper. We saw no evidence of the presence of the Holy Spirit in a special manner, till the evening appointed to consider the subject of Home Missions, and to take up a subscription for this object. But when I saw that one had subscribed fifty dollars, and others thirty, and others twenty, and others ten, and so on, till the whole amounted to about three hundred and fifty dollars; I felt assured that the Lord was about to bless us—and he did bless us; and a *considerable number, as the result* of that happy season, are now walking in the truth. That same congregation will not, this year, give less than two thousand dollars to the common benevolent objects of the day, besides supporting religion at home."

The Rev. *Dr. Wisner*, Secretary of the American Board of Foreign Missions, addressed the meeting, and in the course of his remarks he stated,

"The first missionaries sent over the Alleghany Mountains by this Society, were ordained in my church in Boston, less than nine years ago, and now the Society is assisting almost two hundred in different parts of the Valley. Such an influence must be felt perceptibly by all your churches, common schools, academies, colleges, and theological seminaries; and it is a cheering thought, that if its influence can be so extensive as to save the country, we can bless the world.

"One church, aided till about two years ago, gave last year about $200, for foreign missions.

"Another, in a new town, now receiving aid, gave last year $60, and this presentation of the claims of the heathen, was the means of the commencement of a revival of religion, in which sixty were hopefully born again. With this fact in view, when the same agent called upon them this year, they gave him $158 75, without diminishing their contributions to other objects.

"A Home Missionary agent visited a church some months ago, which is receiving $50, and the missionary inquired: 'What shall I do with five young men, in my church, who are well prepared by nature and grace, to preach the Gospel, and would probably do it, if the proper course were taken with them? I wish to manage them so that they may not be proud, but be fitted in the best manner for their work.'

"In the same county, a minister, to whom you give $100, said to the agent, 'I cannot go with you, as I proposed to-day, for my horse and wagon are gone to carry three boys to college, that I expect will be ministers.' This same church, beside the young men, gave back more than the $100 to different benevolent objects, and $30 of it to send the Gospel to the heathen. A good woman in one of the congregations said, when she united with the church, 'when I first came to this place, there were no Christians, and I prayed for three years, that the Lord would send more good people here, but he did not hear my prayer. I then became discouraged, and prayed repeatedly, for three



them for a time, and now the church consists of about 200 members, and the congregation of 3 or 400. They have built a good meeting house, the whole town is improving, and their contributions last year, for Foreign Missions, were $100, and to other objects in proportion. A poor labouring man, where that contribution was made, subscribed $2, and Monday morning, called upon his minister and asked for the paper; he took it, and looking at it said, 'I have not slept very well: I have given *two dollars* this year, to save the heathen. Am I willing to go with that to Jesus Christ, and say, this is what I was willing to *give* for the salvation of the souls for which thou didst come to *die?* But this subscription will go there,' said he; and he changed it to $10."

The Rev. *James Gallagher*, of Cincinnati, in the course of his address, said,

"*What you do for this land, must be done quickly.* Those who have not travelled extensively through the west, may not be aware, that in those immense regions into which the wave of emigration is now beginning to roll, society will come forward and attain maturity much sooner than in those parts of the west which were first settled. The farmer who pitched his tent 30 or 40 years ago in the deep forests of Ohio or Kentucky, what has he been doing? Why, sir, he has been digging up the roots, cutting down the trees, roll. ing the logs, and burning the brush; and

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you find it impracticable to bring
ation under the Gospel. I have
a most formidable obstacle. Is
remedy? Mr. President, 'the
of this world are wiser in their
n than the children of light.'
ous men, and those who travel
ie country with caravans of ani-
not crippled in their operations
of a house. They have a large
that of a military officer, only
mes as large. They carry it
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in all their elephants, and rhi-
and lions, and tigers, and po-
monkeys, &c. &c., and five or
ed spectators to boot. I saw
ing up one *last June, in* West-
ern Pennsylvania. the animals had not yet arrived, but a party had taken the tent on ahead, and were setting it up on a beautiful eminence in a field—it was attracting universal attention. The people were streaming from all directions to see it:

'From winding glen and upland brawn,
They poured the hardy tenants down.'

"I looked on the spectacle before me, and said, why cannot the friends of the Gospel have a tent like that, and set it up in the neighbourhood or village where there is no church, and bring the whole population at once under the preaching of the Gospel, and show them in one week so much of the advantages of having a *place* to worship, that they would forthwith build a church. Mr. President, there are men in Kentucky, there are men in Ohio, and many other sections of our land, who, if they would go through the destitute parts of our country—ministers two and two, and three or four judicious laymen with them, to manage the establishment, would bring men, women, and children, to hear the Gospel, as has never yet been witnessed since our country was settled. What would be the effect, sir, should two talented and faithful ministers, from Philadelphia, or New-York, or Boston, or Baltimore, or Virginia, pass through the centre of Ohio, or Indiana, with such a convenience for preaching the Gospel to the poor? '*I am not mad*,' Mr. President, 'but speak the words of truth and soberness,' when I say, they would preach to thousands who have not heard, and they would be instrumental in the going up of many a house for the worship of God. This belongs to the cause of Home Missions. It can be done—it must be done.

"Mr. President, this broad, fertile land in which we dwell, must be delivered from the bondage of sin and Satan.

"A few months ago, I stood on the bank of the Mississippi, opposite the mouth of the Missouri river, where, wheeling and foaming in its career from the Rocky Mountains, it enters that placid and beautiful stream. I looked south, and I thought of the 1000 miles from the spot where I then stood to the gulf of Mexico. I looked north, and thought of the 1500 miles to the sources of the Mississippi. I looked east, and thought of the 1300 miles to the head of the Ohio valley. I looked west, and thought of the 2500 miles to the sources of the Missouri. I thought of the teeming millions who are soon to cover this land; and I lifted my

hand to heaven, and cried, "Lord Jesus, this land shall be thine! Thy church will not give up the struggle till it is full of the knowledge of the Lord!"

PRESIDENT YOUNG'S ADDRESS.

At the late Anniversaries in Lexington, Ky., President Young delivered an address before the Home Missionary meeting, so rich in facts, and so convincing in argument, that a copy was immediately solicited for publication in the Cincinnati Journal. In accordance with this request, Mr. Young has furnished the following, which we commend to the attention of all the friends of Home Missions.

The Muhlenburg Presbytery, said Mr. Young, in the southern section of this state, embraces, within its boundaries, eighteen counties, containing four years ago, at the last census, a population of 118,583. To supply all this region with the Gospel, our church, as its share of the work, furnishes but seven preachers; or one preacher to every 17,000* souls. The Transylvania Presbytery, of which I am a member, extends over twenty-three counties. In seven of these are located all the Presbyterian preachers who live within the boundaries of our Presbytery. In these seven counties are found eleven preachers, and 91,481 souls: so that, in these counties, we have one preacher to every 8,316 souls. In the other sixteen counties are found 91,856 souls, and not one Presbyterian preacher. Throughout all this peculiarly destitute region, there are comparatively very few members belonging to any denomination. Where churches of other denominations do exist, they are very feeble, and the members very few. All the preaching which they ever hear, is from men, who, however we may be disposed to respect their integrity and zeal, are utterly destitute of those attainments, which our church has always considered, and which almost all other churches have recently begun to consider as indispensable to those who undertake the responsible duty of interpreting the oracles of God to their fellow men. Shall this state of things continue? Shall there be no exertions made by us to communicate those saving instructions which the Gospel exhibits? We cannot plead that these people will not hear. There are many places in this region, where crowds can easily be gathered, and attention easily secured, by an intelligent herald of the Cross. I have, myself, in an excursion with a brother through a part of this region, seen a large audience give uninterrupted attention to services that were continued for three hours together. Many stood during this whole meeting, without changing their place, and without manifesting any symptoms of weariness or restlessness. Earnest desires were expressed by these people, as well as by others, in various places, that such visits might be frequently repeated, and that men might be sent, who would permanently supply them with the kind of preaching which they desired. Even the most unpromising of these places is a spiritually hopeful and desirable spot, compared with the situations which a Neff and an Oberlin occupied, and where their labours were followed by such precious and extensive results.

Permit me to state one or two facts, to show that numerous congregations capable of supporting the Gospel themselves, might soon be gathered throughout all this region, if pious, laborious, and enlightened teachers were sent, and for a time sustained, in labouring among the people. In one small village, a church has been organized within the last six years; and though labouring under the disadvantage of having no house of worship which it could claim as its own, and of being permitted to occupy the common building but once a month, it has grown until it has become strong enough to support a pastor half his time, and to raise nearly $1000 to build a house where its members can worship without interference from others. Another case is that of a congregation, which now numbers upwards of 100 members, in a county where, a few years since, but one Presbyterian was to be found. This church has grown up under the labours of a man who lives twenty miles distant, and whose services are engaged four Sabbaths in the month by two other churches. All the preaching which they have received, has been on week days and on those fifth Sabbaths, which, when they occur, (as they do four times a year,) the preacher was, by the terms of his engagement with his other churches, permitted to spend where he pleased.

Such is a specimen of the results, which, among us, have followed the very limited and feeble efforts that have been recently made to establish churches where most

* I feel fully warranted in disregarding fractions, and in making the statements approximating round numbers, as the increase of population since the last census has been considerable, and of course the destitution is now greater than I represent it to be.

have heretofore existed. From these we may judge of the moral changes which, with the ordinary blessing of God, might be wrought here, if laborious and competent men were fixed at the various destitute points which present an encouraging appearance. Much of the land remains yet to be possessed, and nothing is wanting but men and means to enable us to secure it. To do this work effectually, however, it is necessary that men should be *entirely* devoted to it. *An old church may be kept together* by a man engaged in spiritual labours only on the Sabbath. To expect that a man in such circumstances should prove successful in forming a new one, is almost expecting a moral miracle. Not only are six sevenths of his time abstracted from his proper work, but even the small remaining fraction of time he devotes to it is, in a great measure, stripped of its value, by the secularizing effect of his ordinary occupation upon his temper and spirit. Poor and valueless as such labours are, they are all which the church in Kentucky has, until of late years, enjoyed. The greater portion of our churches have been founded and built up under this miserable system of partial labour. And the wonder, in view of such circumstances, is, not that we are so feeble, but that we are so flourishing.

What a different aspect would our church have now presented, had Missionary and Education Societies been in operation, to supply us with men and means, when this state was first settled. When Kentucky first began to fill up, some Presbyterian preachers found their way to its fields, so famed for fertility and beauty. But those, among the early settlers, who were disposed to support the Gospel, were few; and, like all emigrants to new countries, they were generally possessed of but little of this world's goods—they left their homes in the spirit of enterprise, and with a view to amass—they were, therefore, incapable, however well disposed, of doing much to secure to themselves the enjoyment of the ordinances of religion. The great body of the people, too, were even more destitute of the inclination than of the ability to support the preachers of the Gospel. They did not come, as many of the settlers on the other side of the Ohio, from a land which had been originally colonized as New-England was, on religious principles. They had not been trained up to regard the support of religion as the chief object of social organization. Religious institutions had not been presented before their eyes from childhood, claiming their respect, commanding their reverence, and enlisting their affections. Many of them, adopting the sentiments of the most conspicuous civilians and statesmen in the state from which they emigrated, regarded religion as an idle and useless superstition, while others, regarding it more favourably, still viewed it as a matter of subordinate importance. As a necessary consequence of all these untoward circumstances, very few preachers could be settled. Here and there, where a few of the people of God were gathered in little groups, a preacher was located, charged, almost always, with the care of many feeble churches, which were separated at great distances apart. Thus many settlements remained destitute of all ministrations from educated men—and many remain so to this day. And even when ministers of the Gospel found those who were willing to employ their labours, the poverty and smallness of their flocks prevented them from following the apostolic precept, which requires them to "give themselves wholly" to their work. They were obliged to labour on farms or in schools, for a subsistence. As far as I have learned, there was not a single minister of the Gospel in Kentucky, for many years after it was settled, but was obliged, at least partially, to support himself by some secular employment. What can we expect from men in such circumstances? Certainly not that their churches should increase. For years and years religion dragged heavily along. There was little encouragement to form new churches where those already existing could not be supplied—there was little encouragement to labour among the careless, where time could not be found even to feed the flock already gathered. Many deeply interesting facts might be communicated, did time allow, illustrative of the almost crushing difficulties under which our early preachers in Kentucky were borne down. Yet, with even this beggarly array of means in operation, we have now upwards of 100 churches, and 8000 communicants. How noble, then, would the present appearance of our church have been, had we, thirty or forty years ago, possessed the means of occupying and holding, for a short time, all the favourable points which then invited our seizure. Had these societies operated forty years ago, our ministerial efficiency would have been more than quadrupled, not only from the increase of labourers they would have furnished, but from the ability they would have imparted to the labourers who were actually here, to devote themselves wholly to this great

work. We might now, in all human probability, have been looking abroad on 300 churches scattered over our state, nearly all of whom would, by this time, have been capable of supporting for themselves the ordinances of God. Ohio, whose settlement commenced at a much more recent date, has, to some degree, enjoyed the advantage which was denied to us—many of her churches have been brought into existence, and sustained through their infancy, by missionary labours. Now, on the same extent of territory, Ohio has three synods, while Kentucky has but one. Other causes, I know, have contributed to this difference of results. But one of the chief causes has been, that Providence has granted to our brethren there, powerful foreign assistance in forming and nurturing their churches, while to us it has been denied.

Nor would the beneficial influence of early missionary efforts in our state, have been now felt by us alone. Kentucky has, herself, colonized a great part of three younger states. I know not the proportion of the population of those states which has gone from us. But I learn from the catalogues of their respective legislatures, that the number of their members who are set down as emigrants from all the other states, does not greatly exceed the number from Kentucky alone. One of two conclusions is unavoidable, from these facts—either that the emigrants from this state nearly equal in number those from all the others combined; or else that the Kentuckians are singularly distinguished for political abilities and influence. Take either of these conclusions, and how blessed would have been the effects upon all these states, had our colonists emigrated from under a strong influence of the Gospel, and carried with them its principles and a desire for its continued enjoyment.

Our church has not been sufficiently aggressive. We have too much contented ourselves with retaining our possessions, instead of struggling to push for new conquests. If we could supply our own people with the Gospel—those who had been born and nurtured in the bosom of our church—we were satisfied. But I trust that a new day is dawning upon us—that we will carry the Gospel to all in our own as well as in foreign lands—even to those who ask not for it, as well as to those who stretch out their hands for its blessings. The true spirit of the Gospel is diffusive; and those who really possess this spirit will receive no rest, until the inhabitants of the whole earth are pervaded with it, and receive its rich consolations. We have sent out hundreds to preach the everlasting Gospel—but we have not yet satisfied even all who cry to us; and tens of thousands are yet needed, for those who are so dead in trespasses and sins as not even to send forth a cry for help. A glorious destiny awaits the church, and will soon be realized, if we are only prepared to obey the calls of God, the voice of conscience, and the promptings of humanity.

Every church that is established, is a new conquest won from Satan's empire—a new province added to the Redeemer's kingdom. And every such conquest furnishes additional means for securing still further triumphs. The conquerors of the earth have usually commenced their career of victories with feeble means, and from small beginnings. But the resources of the vanquished were the fruits of each successive victory—the enemy subdued to-day, was made the instrument, in the hand of the conqueror, of overwhelming the foe of to-morrow—and thus nation after nation was incorporated with the conquering mass, until the world trembled and crouched before the terrific display of accumulated power. So shall Messiah's empire extend, and Messiah's conquests increase, until all nations bow before his sceptre of mercy, and all people shout the praises of his name.

CORRESPONDENCE OF THE A. H. M. S.

OHIO.

Ravages of the Destroyer.—From a Missionary in Licking County, Ohio.

Our county has this season suffered greatly from sickness. Our physician has been taken off by a typhus fever. His death we feel much. He was, we trust, born again during this year. We were just beginning to look with interest to the religious influence he would exert, when the fever laid him aside, and made us for

ny days hesitate between hope and fear, at last, while I was at a meeting of the sbytery, he was released, as we believe, m all suffering. I was called home to lend his funeral. To me it was a so- an time, for I remembered that in Jan- ry last I had done the same office for his wife, and during his sickness, to their only ild; the whole family being called away less than nine months, when other fa- lies were enjoying their usual health. The first Tuesday in September I never hall forget. On the morning of that day was called to attend a funeral in Ætna, even miles south of us on the national oad. I hastened, and was at the place in less than two hours after receiving the message. Then the exercises were delayed till one o'clock. At that time I found be- ore me two coffins containing the mortal emains of two merchants, partners, and who had been doing the principal business in the little village. They were in middle life. They had both been sick with fe- vers, and died within twelve hours of each other, leaving young widows. I address- ed the people from the words, "Is any among you afflicted, let him pray," and endeavoured to show why mortals should go to God with their trials. But you may judge how little I realized the need the inhabitants of that village would have in a very short time of the support which comes from God only, when I tell you that within ten days ten individuals whom I saw that day, or who heard my address, and all but one of whom were then in health, were numbered with the dead. Of these, one was the mother, and another the only child of one of the widows. The cholera that day commenced its ra- vages, and before I left the village, prepa- rations were making for attending the same evening the funeral of a poor fellow, who, from the effects of liquor, had laid in the street the night before. Death then let his arrows fly thick, so that in about two weeks, out of a population of less than 200, there were not far from 25 deaths.

Difficulties of a Church in the Western Country.

The state of Zion in the midst of my people is low—spiritual apathy is becom- ing alarming, and but little fruit abounds to the glory of God's grace. External annoyances still continue; the wicked men, who have frustrated our attempts in past times, to build a house of worship, still live, and it verily seems that they cannot sleep unless they have done mis- chief. The wicked on every side are pushing hard upon the churches of Christ, and threatening the extermination of true piety. Restraint is loosening from the wicked every month; infidelity waxes bold, and impiety breaks over all its accus- tomed boundaries. The enemies of God are marshalling for a powerful onset against Christ and his church, and I be- lieve by the movements I perceive in dif- ferent parts of the country, that the great day of contest between the children of light and the powers of darkness is draw- ing nigh. There has long been some light skirmishing here, but "we have not yet resisted unto blood, striving against sin." I believe it may be for the good of our little church in this place, and proba- bly for the churches generally, to be se- verely scourged by scorpions, and tried in the fire.

Encouraging Progress.—From the Rev. A. Nash, Ravenna, Ohio.

We have received to our church six members since I last wrote you, making in the whole 36 added during the year; by first profession 20, and by letter 16. During the six years of my labours with this people, 82 have been added to the church. The church now numbers 78, six of whom are absent from us. There are 25 male members resident here.

MICHIGAN TERRITORY.

From the Rev. John G. Kanouse, Saline, M. T.

With the exception of three weeks, I have been able to preach from seven to thirteen times each week, besides visiting most of the families in the congregation. The numbers that assemble on the Sab- bath for worship has been gradually in- creasing, until our places for worship are all too small. The cause of Temperance has been attended to in some measure, and not without success. The Sabbath Schools have been continued, and for this new country, well attended. The Month- ly Concert for Prayer has been observed. This church will, I think, give for the aid of the A. B. C. F. M., $50 this year. In addition to this they intend to do some- thing for the Home Missionary Society.

REVIVAL.

I am now able to say to you, my dear brother, that God is pouring out his Spirit over my dear people. There are in the

congregation a goodly number of anxious souls, and there have been a number of hopeful conversions—I am unable to say how many. May God, for his dear name's sake, increase the number, according to the multitude of his tender mercies.

PENNSYLVANIA.

From the Rev. Sylvester Cooke, Brooklyn, Pennsylvania.

RESULTS OF FOUR YEARS' MISSIONARY AID.

If it be asked, "to what purpose" has been your expenditure in our behalf? we are constrained to reply, far less of good has resulted than we could desire, or there would have accrued, had we been "good and faithful;" and yet we believe, neither you nor we have "spent our strength for nought." Some ransomed souls, we verily think, will rise up and bless God for ever for your aid rendered to this people. The church has nearly doubled its numbers since our arrival here, and gained far more than this in efficiency. Thirty-four have united with the "little flock," of whom twenty-eight were from the world. This handful would hardly be noticed, where Israel is numbered by "*thousands*," or where thousands "who are not of Israel" throng the house of God. But *with us*, the accession of such a company does far more to turn the scale in favour of Christ, *within our own congregation*, than would hundreds in many places.

INFLUENCE OF THE SABBATH SCHOOLS AND BIBLE CLASSES.

Our little fold now includes numbers who have remembered "their Creator in the days of their youth," all of whom have been gathered out of our Sabbath School and Bible Classes. How far these institutions have been instrumental towards the result, we cannot definitely pronounce; but it is certain, that the youth who have *neglected these, continue, without exception, to neglect their souls.* Could our voice be heard, we would cry to every watchman of Zion, *Feed the lambs! Descend from your wonted elevation into the midst of them; and in thought, and language, and manner, suited to their case, entice them to the great Shepherd.*

We have believed it to be our duty to alter our arrangements for the future. The vacancies were so numerous in this vicinity, and the calls for service so loud and frequent, as to exhibit an indication of Providence adverse to exclusive labours on one spot. With the concurrence, though reluctant, of this people, our labour since the beginning of October has been equally divided between them and the church at Springville, ten miles distant. The church of Brooklyn will "bear their own burden" the current year, but whether they will not require to be nourished and cherished by some one hereafter, is at present uncertain. They leave you much better able to "*go alone*" than when you took them up.

NEW-YORK.

From the Rev. Abel C. Ward, Ellington, Chautauque County, N. Y.

By the advice of the brethren, I have concluded to divide my labours equally between the churches of Ellington and Conewango the present year, if your Society should see fit to give me a commission for that purpose.

In my last report I stated that appearances were becoming more favourable in Ellington. Since then brother Orton has laboured with us eleven days in succession, during which time there were 38 hopeful conversions; 13 of them were from Conewango, an adjoining town, where there is a small Presbyterian church. A few cases of hopeful conversion have been occasionally occurring since that time in both of the places. Ten of the converts have already united with the church in Ellington, and there are probably as many more who will unite next communion season. Nine have united with the church in Conewango, and some of the others are expected to soon. The church in Ellington lacks but one of having doubled its number during the past year; four have been added by letter since my last. Last week we closed a meeting of six days continuance at Conewango; there were twelve cases of hopeful conversion.

"THE REPROACH IS TAKEN AWAY."

From a Missionary in Western New-York.

When I first went to ———, my soul was pained for the desolation of Zion there. Two or three years previously they had commenced the building a house for the worship of God. A number undertook to get out the timber for the frame, and had it brought to one place, but they could not agree on the place where to build it. The high waters came and drifted it away,

he most of it since has been collect- but it lay in a dispersed state when I came to the creek, and Zion was re- ached on account of it. The church s pointed at with ridiculo at home and ad, but seemed not to regard it. hey had commenced to build and were able to finish—they were contentious ng themselves, or they might have a house," and such like slurs as these re thrown out, which caused me many es to wet my pillow with tears. I nt to work to have the reproach taken ay; and after I had them somewhat rred up and awake to the subject, I told m that I would not give sleep to my es, nor slumber to my eye-lids, until I d found a place for a house. I found e, though they found a better place erwards. The work went on in the ilding of a house much larger than the e contemplated, and in two or three eks more I trust it will be finished, and e reproach taken away. The house is by 44 feet.

rom the Rev. J. B. Wilson, Sherman, N. Y.

RESULTS OF MEETINGS IN CLIMAR.

In my last report I informed you, at with the assistance of Mr. S., a young entiate from Princeton Seminary, I was nducting a protracted meeting in a all neighbourhood, in the town of limar. After the close of the meeting, squent evening meetings were attended Mr. S. or myself for several weeks, hen he left the county, and my own bours being needed in another neigh- urhood, about two miles distant from e former, in the same town, but little inisterial labour has been expended upon at neighbourhood for several weeks past. s the fruits of our efforts, fourteen indi- duals, all living in the neighbourhood, ofess to have hope of having passed from ath unto life, and ever since their con- rsion they have been accustomed to eet two or three times a week for prayer d conference. The only labour I have en able to bestow upon the neighbour- od for five weeks past, is spending one y in visiting from house to house.

During the last six or seven weeks I ve spent all the time I could spare from y other duties in labouring in another *ighbourhood, two miles from the former, the same town, where there has been interesting revival.* About twelve have been hopefully converted from the error of their ways in this neighbourhood, and a most astonishing change in the moral appearance of the neighbourhood has been affected. Six months since, the neighbourhood was noted for intemperance, profaneness, Sabbath-breaking, and all the kindred vices. Now the Sabbath is reverenced, profaneness suppressed, and intemperance has almost, or entirely, for the present, disappeared.

From the Rev. J. B. Preston, Lodi, Erie County, N. Y.

The year embraced in my commission has closed, and a review of it testifies that God has stamped with the seal of his approbation the labours of your Society. And where is the field upon which the influence of the H. M. S. has been exerted, that has not produced such testimony? And how can it be otherwise? It cannot be, when the prayers and the alms of the church go up together, a sweet memorial before God.

At the commencement of the year our church numbered 47 members. The pulpit has been vacant but one Sabbath during the year. We have had four communion seasons, and have enjoyed an extensive revival of religion. There have been added, since May last, to our number, 67 of such as we hope will be saved, 42 of whom are heads of families. We have seen that the sword of the Spirit is "quick and powerful," in disarming objectors, silencing cavilers, and bringing to the foot of the cross bold opposers. There have been no cases of discipline during the year, and it may in truth be said that there is in the church a spirit of union, brotherly kindness and love. There has been a persevering engagedness and readiness for any good work, on the part of those who have recently covenanted with God. Their inquiry seems to be, "Lord, what wilt thou have me do?" The Sabbath school is a field in which they have delighted to labour. Our congregation is increasing, our place of worship (the basement story of the church) is becoming too small for us. This winter we contemplate finishing the body of the church. We have been able to do something for most of the benevolent objects of the day. The H. M. S. has not been forgotten, and we hope the time is near, when we shall have the satisfaction and blessedness of giving to this object without receiving.

From the Rev. S. Williams, Lewis, Essex County, N. Y.

In looking back over the labours of the year, there are some things which call for deep humiliation. Others call loudly on us to praise the Lord for his marvellous kindness to the children of men. Since the year commenced, we have seen a house, which had for many years stood a mere shell, finished and consecrated to the Triune Jehovah. We have enjoyed a short season of refreshing from the presence of the Lord; during which between *twenty and thirty* were hopefully plucked as brands from the burning, the most of whom have united with the church, and we trust will in the end prove as monuments of Divine Grace. Twenty-three have, by profession, consecrated themselves to the service of Christ. Within a few weeks past two or three more have expressed the hope of a saving change; one of whom is my own son, and the last of seven children living, who had not previously embraced the Saviour.

There can be little doubt that the blessing of souls ready to perish will come upon your Society, for the aid afforded to the church and congregation in this place. May your efforts to assist the feeble and destitute be greatly enlarged, and the blessing of God accompany these efforts, to the salvation of many souls.

From the Rev. R. F. Lawrence, Westport, Essex County, N. Y.

When I came to this place, several things in the prospects of this people were unpromising. I immediately, accompanied by Mrs. L., entered upon a course of visiting from house to house. Every where we were received with cordiality; we were highly gratified at every stop with the impressions apparently left on the minds of sinners and saints. The melting influence of the Holy Spirit seemed manifest, in removing the remaining unwillingness in many hearts, to listen candidly to the preached Word. The assembly on Sabbath gave evidence that these visits were beneficial. Above twenty families were thus visited. A protracted meeting seemed to be demanded. One was held, commencing November 18, holding through the week, and then was resumed with increased interest the following Tuesday, holding three days more. Brother Joel Fisk gave me assistance, performing one half or more of the labour of preaching. There were deep searchings of heart among the children of God—prayer, agonizing, believing prayer, dictated by the Holy Ghost, was offered and prevailed. Several family altars have been erected. In an inquiry meeting last Sabbath, during the intermission, where young converts and the inquiring were together, twenty expressed the hope of submission to Christ. There are more than this number, as some were not at this meeting of inquiry who are rejoicing in hope—probably thirty in all. God is certainly in the midst of us, doing great things.

"THE BIBLE WRONG END UP."

One man remarked that it appeared to him he had read his Bible "wrong end up," he could not understand it: now all is plain. Another, who was taken quite ill after the meeting, said on his sick bed, "had a physician three weeks since told me I must die, I should have been wretched, but now it would seem blessed news."

A FOUNDRY OCCUPIED AS A CHAPEL.

From a Missionary.

I have established a weekly lecture at one of the great iron establishments in this place. This is a novel thing in the history of religious efforts in this country. An *iron foundry*, in full operation, occupied at the same time for a chapel. The object is this: There are many hands employed in the foundry who *could* not attend a meeting in any other place; and there are many in the neighbourhood who would attend *there*, but would *not* attend in any other place. So I get probably from fifty to sixty hearers, most of whom would not hear the Gospel preached once in a year, and some not once in five years, if it were not in a foundry; so we take men *as* they are, and *where* they are, and endeavour, if possible, to do them good. The enterprise I find excites an unusual degree of interest; and I find my own feelings more interested than I could have supposed. The scene I will endeavour to describe. The room is a large one, probably 30 feet by 40, built of timber and rough boards, without floor either below or above, or ceiling on the sides. At one end is the arch for the hearth, where the ore is melted and the iron drawn off. At the other end is the door. Upon one side, occupying nearly one half of the building, is the bed for moulding and casting pig-iron. Here the seats are arranged to accommodate the congregation, all

ing the arch. At the hour appointed, which by the way is in the evening,) the is blown as a signal for the people to together, and they are all soon there. y take their places in perfect order, continue so through the whole of the ice, which generally occupies about hour. I take my stand in front of on a large stick of timber, that pro- into the room, and commence. And is the attention with which they hear, and the apparent satisfaction, that I soon forget where I am, and I should not know by my feelings that I was not on an ivory throne, or by the appearance of the people and the attention with which they hear, that they were not on a carpeted floor, and seats with damask cushions. I think I can truly say, that I have rarely if ever felt a greater degree of interest, or enjoyed more satisfaction in preaching the Gospel in my life.

Appointments by the Executive Committee of the American Home Missionary Society, from November 15th to December 15th, 1834.

Re-appointments.

Rev. John B. Preston, Lodi, Erie Co., N. Y.
Rev. James Chute, Fort Wayne, Ind.
Rev. Wm. N. Sayre, Pine Plains, N. Y.
Rev. Isaac Headly, Black-Creek, Oswego Co., N. Y.
Rev. John D. Wilson, Mount Vernon Ch., Tenn.
Rev. John Todd, Greenwood, Ind.
Rev. Eliphalet Kent, Sugar-Creek Ch., Ind.
Rev. E. H. Snoddy, New-Prospect, Knox Co., Ky.

Missionaries not in commission last year.

Rev. S. Woodbridge, jr., to go to the South.
Rev. Zenas Bliss, Stockton, N. Y.
Rev. Marcus Smith, West Troy, N. Y.
Rev. S. R. Arms, Livingstonville, N. Y.
Rev. J. W. Paddock, Westford, N. Y.
Rev. J. B. Graves, Otego, N. Y.
Rev. J. R. Johnson, M'Grawville, N. Y.
Rev. Thomas Jones, South New Berlin, N. Y.
Rev. ——— Woodbury, Succasunna, N. J.

Agents.

Rev. L. G. Bingham, in Ohio.
Rev. H. R. Howe, do.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from November 15th to December 15th, 1834.

Albany, N. Y., Mrs. Ruth Savage, per Rev. Dr. Porter, 10 00
Connecticut Miss. Soc., viz:
Stonington, Fem. H. M. Soc., per L. A. Sheffield, Treas., 1 pair earrings, and 18 00
Coxsackie and New-Baltimore, N. Y., Fem. Miss. Soc., per Rev. J. Searls, in part, to const. Rev. Wm. Cahoone, of the 2d Ref. Dutch Ch., L. D., 71 18
Durham, N. Y., Legacy of Hezekiah Baldwin, in part, per Rev. Dr. Porter, $00.00; Rev. S. Williston, 10.00, 210 00
Goshen, N. Y., J. S. Crane, 10 00
Massachusetts Miss. Soc.,
Amherst, College Miss. Soc., per S. W. Banister, 53 00; Hopkins Academy, Students, per L. Sabin, 15 00, 68 00
Boston, Park-street Ch. Ladies, per Mrs. J. H. Linsley, 78.00; a Friend, to const. Rev. David Greene, L. M., 50.00; Mrs. A. H. Cobb, 10.00, 138 00
Boylston, Rev. Wm. H. Sandford's Soc., to const. him L. D., in full, 75 00
Brookfield, Assoc. for Mutual Assistance of Churches, to const Rev. Joseph S. Clark, of Sturbridge, and Rev. Joseph Vale, of Brimfield, Life Members, 60 00
Conway, Elijah Nash, 20 00
Dartmouth, Fem. Cent Soc., to const. Rev. Thomas T. Richards, Life Member, 30 00

Hardwick, Fem. Char. Soc., per Mrs. Susan Knox, Treas.,	14 00
Lee, Fem. Miss. Soc.,	17 25
Milton, Nathaniel Tucker,	100 00
Monson, Ladies' H. M. Soc., 50.00; Praying circle, 36.47,	86 47
Newton, East Parish Ladies' Cent Soc., 19.70; mon. con. coll., 12.45,	32 15
North Brookfield,	211 00
Palmer, John Smith,	5 00
Princeton, Fem. Benev. Soc. in Rev. J. P. Cowles' Soc.,	14 00
Reading, Bal. to const. Rev. Aaron Pickett, L. M.,	7 13
Sandwich, Ladies' Assoc., 30.24; Gent., 44.50,	74 74
Sutton, N. F. Morse,	2 00
Westboro', Fem. H. M. S.,	100 00
Westford, Fem. Char. Soc., to const. Rev. Leonard Luce, L. M, 30.00; Rel. Char. Soc., 11.67,	41 67
Newburgh, N. Y., Mrs. Robertson, per Rev. Dr. Porter,	5 00
New-York, Bleecker-st. Ch., mon. con. coll., per M. Wilbur, 17.35; D. Howell, 5.00; J. M'Comb, 20.00,	42 35
Bowery Ch., L. Brewster, 300.00; S. E. and R. C. Morse, 100.00,	400 00
Cedar-st. Ch., mon. con. coll., per W. Walker, 18.03; W. M. Halsted, 400.00; S. Whitney, 20.00; R. W Mead, 5.00; J. Post, 25.00; H. Averill, 20.00; H. Weed, 10.00;	498 03
Central Presb. Ch., Sab. Sch. mon. con. coll., per H. D. Sharp, 2.92; R. L. Nevins, 100 00,	102 92
Pearl-st. Ch. subscription, per L. Corning,	49 23
Second Avenue Ch., mon. con. coll., per W. S. Chapman,	10 50
Mrs. Montgomery,	5 00
A Friend, per Mrs. Burnham,	1 00
North Carolina, Dr. Dixon,	2 00
North East, N. Y., Miss Peck,	4 00
Philadelphia, Pa., 5th Presb. Ch., per G. W. M'Clelland,	190 05
Spring Hill, Tenn., Rev. B. Labaree, outfit refunded and donation,	50 00
Wantage, N. J., Joseph Chandler, L. M., 30.00; Bowdewine Decker, L. M., 30.00; Elias Cooper, L. M., 30 00; E. Goble, 3 00; a Child, 0.06; S. Beemer, 0.50; J. Beemer, 1.00; J. Titsworth, 1 50; A. M'Nish, 3.00; D. Beemer, 1.00; D. D Hatfield, 0.95; I. Beemer, 0 50; S. Lambert, 1.00; Miss L. D. Ballard, 0.50; W. Coe, 1.00; R. Decker, 1 00; O. Crane, 2.00,	107 01
Washington City, D. C., Hon. B. F. Butler,	107 00
Western Agency, N. Y., per Rev. H. Dwight,	519 91
West Point, N. Y., Miss Sophia Ford, per Mrs. Richards,	5 00
Yorktown, N. Y., Cong. mon. con. coll., per Rev. W. A. Hyde,	30 00
E. T. W.,	5 00
Home Missionary,	55 49
	$3688 67

K. TAYLOR, Treasurer.

Receipts of the Western Agency, at Geneva, N. Y., from November 11th, to December 10th 1834.

Auburn, Rev. Mr. Hopkins' cong., John Cogswell, 25.00; J. S. Bartlett, 5.00; J. S. Hardenburgh, 5.00; O. Lyon, 3.00; Phebe Morris, 2.00; Mrs. R. Steel, 1.00; E. V. A. Barnes, 1.00; H. Pitney, 1.00; Isaac A. S., 1.00; W. N. Choate, 1.00; O. L. Hopkins, 1.00; C. B. Hotchkiss, 15-00; T. M. Hunt, 5.00; S. Pomeroy, 3.00; I. Darrow, 3.00; P. Hoyt, 2.00; Mrs. Palmer, 1.00; D. Hoyt, 1.00; A. Snell, 1.00; Miss Yale, 1.00; N. Lynch, 1.00; W. Woods, 1.00; E. Hills, 10.00; Rev. H. Mills, 5.00; Isaac S——, 3.00; L. L. Watrous, 3.00; W. P. Smith, 1.00; C. Brinkerhoof, 1.00; Mrs. Pitney, 1.00; C. Green, 1.00; P. Smith, 1.00; L. F. Hopkins, 1.00; Miss L. A. Howell, 1.00; sundry subscriptions, 9.90; Cash, 7.70,	125 60
Cayuga Church,	36 75
Geneva, S. M. Hopkins, Esq., 50.00; C. A. Cook, 10.00; Moses Hall, 7.00; C. Hood, 5.00; —— Hamlin, 5.00; —— Haskell, 5.00; S. H. Rose, 5.00; C. Godfrey, 5.00; A. B. Hall, 5.00; H. Handy, 5.00; R. Haskell, 3.00; W. Sutton, 3.00; E. C. Seelye, 2.00; D. L. Lum. 2 00; R. D. Bill, 1 50; J. K. Cromwell, 1.00; W. Young, 1 00; P. Rubpert, 1.00; S. A. Brunson, 1 00; Mrs. Hogarth and Seymour, 1.50; V. Reed, 1 00; A. Messer, 1.00; D. Cary, 1.00; A. Cowles, 1.00; J. Johnston, 1.00; Young Lady, 1.00; M. Miller, 0.50; R. C. Rice, 0.50; N. Martin, 0.50; J. Larzalere, 0.50; N. J. Black, 0 50, M. Strong, 0.38, C. Brunson, 0.25; M. Dobbin, 0.25; C. Gibbs, 0.25; A Teate, 0.25; T. Hinman, 0.12; W. T. Burrell, 0.25; Mrs. Whredon, 1.00; J. W Freneh, 5.00; M E. Dwight, 5.00; Collection, 25.14,	165 39
Moravia, per Mr. Seymour,	7 73
Palmyra, G. Beckwith, to const. his daughter, Ann Sophia Beckwith, L. M., 30.00; J. S. Fenton, 10.00; H. K. Jerome, 2.00; M. Hotchkiss, 1.00; Mrs. Finch, 3.00; S. Fenton, 1.00; S. Jessup, 1 00; I. Foster, 1.00; R. Sweet, 1.00; L. North, 1.00; H. Jessup, jun., 1 00; G. Jessup, 1.00; H. Jessup, 3.00; I. Jennie, 0.50; Mrs. Green, 0.50; Mrs. Sweet, 0.50; C. Sweet, 0.12½; Mrs. Moore, 0.50; Mrs. Green, 0.50; Mrs. West, 0.50; M. Jessup, 0.50; C. Foster, 1.00; Collection, 15.87½,	76 50
Seneca Falls, Rev. Mr. Orton's Ch.,	19 62
Springville, per Rev. A. Parmelee,	25 00
	$531 39

Receipts of the Central Agency at Utica, N. Y., from October 30th to December 5th, 1834.

Bainbridge, Presb. Soc.,	17 62
Binghamton, Mrs. Mary Whiting, per Rev. N. Gould,	13 60
Columbus, Cong'l. Soc.,	25 00
East Coventry, Presb. Soc., 15.44; Mrs. Stoddard, jewelry, 0.82,	16 26
Florence, Presb. Soc.,	12 55
Guilford, do.,	50 00
Norwich, do.,	31 00
Shorburn, do.,	18 23
Smyrna, do.,	25 00
Waterville, do., 11.50; Fem. Char. Soc., per Mrs. Garrison, 12.00,	23 50
West Coventry, Presb. Soc.,	14 00
	$246 76

THE

MERICAN PASTOR'S JOURNAL

OR,

AL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

ELF-DENIAL REWARDED.

[Furnished by a Clergyman.]

e following facts have been deemrthy of being told often in words, hen so told, they have been lisd to with interest by those who heard them. And why, I have myself, should they not be told readers of the *Pastor's Journal?* re still lives in the town of ——, ow who is now more than ninety of age. She has been a praying n I know not how long, but for years. At an advanced age she parated by death from a pious d, with whom she had lived han sixty years.

vious to the death of her husband as entirely blind, and by reason eness unable to walk. Shut out, was, from the enjoyment of those which minister happiness to , her *snuff-box* was her constant nion, and seemed to be the soof many a lonely hour.

widowhood, and age, and lameand blindness, were not the only viest troubles of this pious wo-

She had a son, who had once most promising, and whom she tenderly loved. This son, like any young men, had learned in lier days to love the inebriating and intemperance had done to hat it has done to thousands; it estroyed filial affection, it had ted his heart, and made him a at religion. Nature had given good intellect, and a large share d and tender feelings, but they one, they were drowned. Hims mother, his wife, his children, ll sufferers.

s situated, the aged and afflicted r tenderly reproved her son for l habits. And what could such ay to such a mother? I will tell hat he said—"*It is no worse for drink rum than for you to take*

Did he wish her to abandon her snuff-box? Not at all. And would any one venture to suggest the propriety of her breaking off from a confirmed habit, and one then generally considered harmless, at her time of life, shut out as she was from the light of day, and the faces of men; confined from night till morning and from morning till night, to her bed and her chair? Who could have had a heart, to deprive her of the company and comfort of her snuff-box?

Such, however, were not her own views. She could not give up her son, she would forego the company even of her favourite box, that she might again admonish of the error of his ways, one she so much loved, and for whom she so ardently prayed. In short, she abandoned her snuff-box at once, and for ever.

Passing other incidents, I hasten to state, that this some aged, widowed, lame, blind mother, not many months after, as she was sitting in her room, perceived some one kneeling down before her, and placing his head on her knees.

Who is this? says she. It is your son ——, come to you like the prodigal, to say, "I have sinned against heaven and in thy sight." I need not attempt to describe the scene, it was overwhelming. "The son that had been dead was alive again, the son that had been lost was found."

That mother still lives, not as formerly, to sigh and mourn on account of the profligacy of her child, but to rejoice in him as a temperate, industrious, praying, and happy man.

Who now can tell, but that the sacrifice of the snuff-box gave the finishing touch to this aged mother's prayers, causing them to reach the throne of God.

And let other mothers, and other fathers, and other Christians, as they are praying for those they love, ask themselves, whether there is not some sacrifice wanting, some act of self-denial to be performed, as proof of

their sincerity, as necessary to gain the seal of heaven's approval to their petitions.

Sure I am that in this case, if the act of self-denial performed by this mother in Israel, had any connexion with the boon obtained, it may be well entitled "*self-denial rewarded.*"

WHAT GRACE CAN DO.

Doctor —— came to our village ten or twelve years ago, and commenced the practice of medicine. Possessed of a strong mind, having a memory unusually retentive, and being well read in his profession, he soon got the confidence of the inhabitants, and obtained a lucrative practice. I became acquainted with him six years since. At that time he paid but little attention to religion, was seldom seen in the house of worship, though he had then some respect for its professors. When I visited his house, he would bring forward his Bible, and request me to read and pray with him. His habits were intemperate, and he appeared to be going rapidly in the road that leads to ruin. In less than eighteen months, his cheeks become swollen, his limbs tremulous, he lost his respect for the ministry and for Christians, and habitually derided serious subjects. In the fall of 1830, his wife became serious, and experienced religion. At first he appeared pleased, but afterwards ridiculed and opposed her in every possible form. He was nominally a Universalist, though in reality a Deist. He was determined to have nothing to do with vital piety. For four years I have considered him upon the borders of eternity, having no idea that with his habits of dissipation, he would survive but a few months longer. At times he has seemed like one infuriated. Were I to relate to you some of the scenes that have been witnessed in his family, when he came home intoxicated, it would fill your mind with horror. About the middle of last July, God laid his afflicting hand upon him in the death of one of his children. As soon as it was gone, he sent for me visit him. I went immediately to house. I found him sober, in great distress, and without [illegible] He presented the Bible, and requested me to read and pray with him. I complied, and gave him the best advice I was able. The day following I attended the funeral; he seemed solemn and attentive, and I indulged some hope that he would abandon his former habits, and become a better man. I thought I could pray for him, with an increased degree of courage. But ministering to that people, and being busily engaged elsewhere, I did not see him to converse with him, till I was informed that he had returned to his former practices.

As I was preparing to attend a protracted meeting in another town, I heard that Dr. —— was at the point of death, was labouring under a fit of the *delirium tremens*, and that he was serious. Being in haste, and hearing that another minister had visited him, I did not call. And what do you imagine was my surprise, when on my return from B., to hear that Dr. —— had become a pious man. At first I was incredulous. I exclaimed, O my soul, can it be possible? "I blush and am ashamed for my unbelief!" I was informed that there was a prayer meeting at his house that evening, and hastened to attend. I entered before the commencement of the exercises. He arose, and met me with extended hand. I inquired of him about his feelings. He said that he was filled with peace—had such emotions as he had never experienced before—loved God, loved his people, loved all mankind. Looking upon him with astonishment, I exclaimed, "O can it be? Has this man become a child of God! Bless the Lord, O my soul, and all that is within me, bless his holy name!"

He had already begun to pray, having commenced worship in his family, and when meeting was opened, and he invited to take a part, he did not hesitate. He not only prayed, but made confession and asked forgiveness of the people of God, whom he had reproached. He turned to a brother who sat near him, and said, I ask your forgiveness; he then turned to me, and said, I ask yours; I ask forgiveness of all Christians; and I know, said he, that will forgive; for I know that

feelings I now have, I could cheerfully forgive. And such have been his feelings and his conversation, that all, both saints and sinners, are convinced that the change is real. I suppose that what was thought to be the *delirium tremens*, was the result of distress of mind. He has informed me that for four nights he slept none. His convictions, from his own account of them, were of a most distressing character.

THE VETERAN.

[Furnished by a Clergyman.]

On a pleasant morning in the month of September last, accompanied by an aged officer of the church, the writer commenced the distribution of religious tracts and personal conversation on religious subjects in a distant section of his parish. He had not visited more than four or five families, before we came to the one which furnishes the subject af the following relation.—There was nothing in the external appearances of the habitation, or the premises surrounding it, which would lead one, as it sometimes does, to suppose it was the residence of ardent piety. It was a rich farming settlement, in a region where but a few years since, an unbroken forest waved in the majesty of nature's solitude; and even now, though the forest has receded before the hand of cultivation, and beautiful fields of golden harvests greet the traveller's eye and reward the husbandman's toil, many a log-house yet remains to mark the brevity of their residence, or a commendable economy, while all appears to be rapidly advancing to opulence and independence.

As we entered the house, we were welcomed by an aged man, whose gray hairs and feeble step admonished us that his days were almost numbered. After the usual salutations were passed, the conversation was turned to religious subjects. We found him as rich in faith and experience as in years, which were fourscore and four. His piety, too, *was of the most* active kind. *Neither age or decrepitude* prevented *him from the most self-denying* duties, *where common devotion* would have found an ample apology for omitting them. I proceed now to give his history, which will fully corroborate the above remarks.

He came into this country (Western N. Y.) about eighteen years ago, from one of the New-England states. He was then perfectly blind. He had a near relative in this country, who advised him to leave or sell his farm, and come and reside with him, to be taken care of. He then had a wife of a similar religious character, (since dead.) They accepted the proposal of their relative and came; and, coming from society highly refined and moral, they were not prepared to encounter the disadvantages, and real evils, which attend a society the reverse of this. Their first Sabbath in "York state," he declared, would never be forgotten. No sooner was its sacred dawn ushered in, than shooting and other recreations commenced in the immediate vicinity of his relative, while the latter, being a merchant, dealt out the whiskey to all who applied. Consequently the day was trampled on, and its hallowed hours spent in dissipation. Before breakfast, which was delayed to receive a party of visiters from another town, this devoted pair, resolved to seek some retreat from the noise and profaneness, fled into an adjacent wood, the wife taking the Bible and leading her blind husband. Here, in the deep solitude of the forest, they spent the first Sabbath in fasting and prayer, and reading the Word of God. After the Sabbath was past, they informed their relative, they could not live with him, if such were the manner of spending the Sabbath, in amusements and dissipation. They must have a house of their own. He replied, that it would avail nothing, for people would visit him on the Sabbath. Mr. D—— said firmly, that he would risk their visits to him. Accordingly a house was provided. The first Sabbath in their new residence, two of their neighbours called to see them, one of whom was a magistrate. His wife was reading the Bible. After passing the usual compliments, and providing seats, she went on reading aloud. Before the chapter was finished, one of the visiters left, and before the close of the

second, the other left. But he was not troubled with visiters. He commenced visiting some of his ungodly neighbours, and conversing with them on the subject of religion, his wife leading him. Soon they began to hold meetings on the Sabbath, and many attended. The wife read sermons, and the husband prayed and exhorted. One wicked man, whose shop was opposite the meeting, set open his door, and worked, in order to disturb it. The next Sabbath, this same man came into their meeting, fell on his knees, confessing his sins, and asking forgiveness. The Lord came down by his Spirit on that wicked neighbourhood, and forty became the members of a church, afterwards formed in that place, as the fruits of that revival. There was no regular preaching in the place previously, and it was evidently through the instrumentality of this blind man and his wife. That church, the writer is acquainted with. It is quite flourishing. They have built a handsome house of worship, and settled a minister to break unto them the bread of life.

DEATH OF MRS. E. N. THOMPSON, WIFE OF THE REV. WILLIAM THOMPSON.

In the latter part of May, an insurrection of the Fallakeens or Musselman inhabitants of the country, broke out in consequence of some severe measures of Ibrahim Pacha. They besieged Jerusalem, and soon reduced its inhabitants to great distress. A severe earthquake, which caused much destruction, increased the terror of the people, and the streets were literally filled with "lamentation, mourning and wo." The building in which Mrs. Thompson lived was partly thrown down, and she was obliged to escape from the ruins with her infant, amid clouds of dust and falling stones. In the progress of the siege, she, with the Rev. Mr. Nicolayson's family, were at different times exposed to great dangers from the shot of the contending soldiery; their premises were broken into, many of their papers and books destroyed, and their clothing stolen. Twice in the space of a few days the city was sacked, first by the rebels and then by the soldiers of Ibrahim, and the missionaries were exposed to insult and suffering. These events, aggravated by the absence of Mr. Thompson, (who was at Jaffa, and prevented from returning,) had the effect to break down the health of Mrs. Thompson, already greatly impaired by previous sufferings. In the beginning of July she was attacked with a severe ophthalmia, which, although it ultimately yielded to medical treatment, left her system too much reduced to be again restored. She died on the 22d of July, and her remains repose hard by the tomb of David, on Mount Zion. Mr. Thompson was permitted to return and be with her in her last sickness.

Mrs. Thompson was formerly the head of a popular highly useful female school at Princeton, N. J., and afterwards conducted a similar institution at Jamaica, L. I. The tidings of her decease will carry sorrow to very many whose principles have been formed and minds enlightened by her instructions. It should be added for the consolation of all who knew and loved her, (and the circle is large) that during her residence in Syria her piety brightened, and with increasing trials her hope and confidence in God increased. During the accumulated horrors of earthquake, war and famine, she found peace and composure in the promises of God. And during her last illness, her faith rose triumphant over every fear, and she experienced the joyful fulfilment of God's promise—"When thou passest through the waters I will be with three."

While the friends of missions view the event as mysterious which has removed from her work on earth, one who was so well fitted for usefulness, by her piety, intelligence and uncommon tact for imparting instruction, let them not forget to magnify that grace of God, which could sustain a feeble woman in such trying scenes. The details of her last days call upon all who trust God, to trust him more firmly, and give renewed assurance to the truth, that "He that believeth on him shall not be confounded." C. H.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

Vol. VII. FEBRUARY 1, 1835. No. 10.

MONTHLY CONCERT.

ADDRESS TO PERSONS ASSEMBLED AT THE MONTHLY CONCERT FOR PRAYER.

DEAR BRETHREN—To be a Christian is to follow Christ; to be like him, to have the same leading object in view, and to imitate his example in the various ways by which that object is attained. Hence our Saviour commands his followers to do as he did—deny themselves, and take up their cross, and come after him. Hence the Apostle declares, that "if any man have not the spirit of Christ, he is none of his;" and exhorts us to "let the same mind," the same disposition to deny ourselves for the sake of honouring God, "be in us which was also in Christ Jesus." We are not Christians, then, unless we resemble Christ in our ruling motive, and imitate him in our conduct.

And what was the great object of our Saviour's life on earth? What was it for which he travelled, and preached, and fasted, and prayed, and suffered scorn, stripes, and death? It was for THE GLORY OF GOD IN THE SALVATION OF SINNERS. Intent on this, he gave his days to labour, and his nights to prayer. It was this that made him say to his disciples, "My meat is to do the will of him that sent me, and to finish his work." And when his enterprise of toil and suffering was approaching its awful crisis, he exclaimed, "I have a baptism to be baptized with, and how am I straitened till it be accomplished!" as if the desire of his soul to finish the work of redemption were now so vehement that no other object could gain a moment's attention till this great end was attained. From the day when he was found about his Father's business amid the doctors in the temple, to the hour when he bore his own cross up the weary steep of Calvary, he ceased not to seek his Father's glory in the salvation of men.

Here, then, is our example. The same great purpose that fired the bosom of the Son of God must also inflame our zeal, and inspire our enterprise. The student must pursue knowledge for the glory of God, or he pursues it without the spirit of Christ. The merchant must trade, and the mechanic must ply his tool, and the farmer speed his plough, each with the leading purpose of making his labour subserve the same end for which he who was called "the carpenter's son" toiled; the same purpose for which the fishermen of Galilee, the tent-maker of Tarsus, and the "seller of purple" of the city of Thyatira, all prosecuted their various labours. Unless this purpose animate our spirits and guide our pursuits, whatever we may do is something else than Christianity. The professor of religion who lives for any other purpose is, so long and so far as that other motive prevails, no Christian. He may wear the Christian name, but the purpose which

swells his bosom is one which finds as congenial a lodgment in the breast of the infidel or the pagan. He has nothing distinctive of the follower of Christ but the outward profession; and as for the rest, he might as well be a Jew or a Chinese. From these considerations, we may derive the following practical inferences.

1. We have reason to think there is a vast number of unsound professors of religion. The conduct of many shows plainly that they have no sympathy with Christ in those sublime purposes and endeavours which led him to turn away from all the delights of earth, and even meet its bitterest evils, and "for the joy that was set before him, endure the cross, despising the shame." They seek the joys of earth, and seek them too with the same ardour as those who profess no higher hope. They labour for the meat that perisheth as assiduously as if they made no pretensions to that which endureth to everlasting life.

2. We need not wonder that the world, after so many centuries, is still unconverted. The reason is, the salt has so little savour, the leaven has so little life, there is so little Christianity in Christians. Other objects than the work which Christ bequeathed to his church have entered into her soul, and engrossed her effort. To "preach the Gospel to every creature" is not her great endeavour; consequently, there is but little prayer that mounts up to heaven, and, with the hand of faith, touches the very hem of the Saviour's garment, that embraces his feet, and will not let him go until he bestow a blessing. And there are but few to bring their substance and consecrate it to Christ; and fewer still that look out upon the darkness of heathenism, and hearing the dying moan of millions coming up on every wind, cry "here are we, Lord, send us."

3. The fact that Christ is the model after which the Christian character is formed, and his life the rule of Christian conduct, also teaches what must take place, in order that the world's conversion may proceed with greater rapidity. Brethren, have you not often wished for greater usefulness? Have not your hearts sighed at the thought that your years are stealing away so rapidly, and leaving behind them so little accomplished for the Lord? And have you given up in despair that it must always be thus? It need not be: you may be more useful. The church is not bound down by so fatal a chain that her activity shall be for ever fettered. No, she will arise and burst the green withes and the flaxen cords; and when she shall bow herself with all her might, then shall the fabric of error fall. Let us be like Christ, and the bringing of the whole world under his benignant sway, will be but the work of a single age. And who that hopes one day to be changed into the full and glorious image of his Redeemer, but has some faint desires to have its lineaments even now drawn upon his soul? Christian, *seek* to be like him, and you may be so. Begin *this day* to imitate his conduct, and act from his spirit. Are you in health and prosperity? Think how Jesus used his strength and opportunities of usefulness. Are you sick or afflicted, imitate the patience, the concern for others, rather than for himself, which Christ exemplified. Are you called to labour with your hands? Do it as you may suppose your great Example would do it, were he on earth, in your place, surrounded by the same companions, and exposed to the same difficulties

Pray as Christ prayed, converse as gravely, labour as assiduously, give as liberally, and sacrifice your own ease as freely, and soon the blooming graces of all around you will show that their souls are watered. The pious in the circle where you move will feel unwonted aspirations rising in their breasts. Purposes of wide and expansive benevolence will ripen into action, and as the fervour spreads, and the Christian church generally puts on the graces of her Lord, "the days will come on when Jesus shall see of the travail of his soul, and be satisfied," and the dead in sin will be raised, and "stand up, an exceeding great army."

AMERICAN HOME MISSIONARY SOCIETY.

CANADA.

The claims of the provinces of Upper and Lower Canada, demand the attention of Christians of the United States, not merely on the ground of common benevolence, but also because many of their own sons and daughters have become residents there. The common language and the similarity of nearly all social customs, together with the facilities of intercourse, afford an argument to prove, that though political boundaries may now mark the inhabitants of the Canadas as belonging to another nation; the time is coming when this will be the only evidence that they are not one and the same people, with ourselves.

The American Home Missionary Society is bound in duty to its "great object,"* to care chiefly for the destitute of the United States. Still, as opportunity has offered, it has sought to promote missions to Canada. This it has chiefly done, by seeking out and spreading before the Christian public, important facts. Our readers will remember the series of very interesting letters, from Rev. R. S. Storrs, agent of the Society, published in the Home Missionary, for October, November and December, 1833. In addition to the information there contained, we have materials for further developements, calculated to interest the Christian public, and which we shall from time to time spread before them. At present we would call the attention of our readers to the following extracts from official documents, furnished to us by the sources from which they have respectively emanated.

UPPER CANADA.

The "Presbytery of Niagara," have recently published a "Narrative of the origin of the churches, and the state of religion" within their bounds. After briefly stating the origin and history of each of fourteen churches, they give, in their appendix, the following summary.

It will be seen by the foregoing history, that there were but three or four churches of our denomination until about 1831. These were organized by the Rev. D. W. Eastman, who came into the province nearly thirty years ago. For about twenty-five years he was *alone*, in a wild and comparatively uncultivated field. As will be seen, he laboured under many disadvantages. The country being new—deriving next to no support from preaching—having no ecclesiastical connexion—and meeting with opposition of various kinds; it could hardly have been expected that he would gain a foothold, and make a beginning. Yet he has laboured with these churches, more or less, and brought them along, under God, from the early period when they were gathered, almost to the present day. To two of them he now ministers. Besides this, in a great many other places, where he formed no churches, his labours have been useful to a certain extent—they have kept the field, and help-

* The Constitution of the American Home Missionary Society, declares that "it shall be the *great object* of this Society, to assist congregations that are unable to support the *Gospel Ministry*, and to send the *Gospel to the destitute, within* the United States."

ed greatly to prepare the way for what has been done within the three or four years past.

A little before the commencement of 1831, two or three Presbyterian ministers came into this field, and engaged with Mr. Eastman. From that time to the present, God has greatly enlarged our Zion. This He has done, so far as means are concerned, chiefly by protracted meetings. These commenced in the churches under Mr. Eastman's care; and they have been held, in many places, within our bounds, with most blessed results. And we are reminded to render, as we do most cheerfully, our grateful acknowledgments to our ministerial friends from abroad, who laboured with us in these seasons of protracted effort—brothers Currey, Murray, Coleman, Myers, Martyn, and others.

Our churches are scattered over a territory which, commencing at the Niagara river, extends westerly nearly one hundred miles: its width is from ten to forty miles. Almost the whole, within these limits, is settled. Besides a full country population, there are many villages and important towns—among which are Drummondville, St. Catherines, Hamilton, and Brantford. These places, as well as others, are all flourishing. But while the country is rising, and improving almost every day, still there is a great demand for the services of devoted ministers of Christ. After the untiring efforts of the ministers of the Methodist denomination, and after all that is done by the Church of England, the Kirk, the United Synod, and the Baptists, still the field is not yet taken up.

That the desolate places may be visited, and that the almost destitute may have the Gospel, our few little churches have engaged to support an evangelist within our bounds, for at least a year; and for this purpose the necessary funds are secured. Our churches *can do more* than this—they *will* do more. The former habit, with some, of doing little or nothing for religious purposes, is breaking up; and of late many of our members are coming forward in the support of benevolent operations, with a largeness, in their bestowments, that is truly praiseworthy.

Our Presbytery was organized in May, 1833, consisting of three ministers, and having under its care six churches. At present, it numbers five ministers, and has under its care fifteen churches, comprising about 900 communicants. As yet, the Presbytery is not connected with any Synod.

LOWER CANADA.

The following valuable document—valuable for its facts, as well as the just light in which it places them before the mind interested in whatever concerns the advancement of society—is taken from the Report of the "Canada Education and Home Missionary Society," for October, 1834.

By the census of 1831, the population of Lower Canada was 511,000. Of these, more than 400,000 were Catholics: consequently the state, organization and resources of this Church, claim our special attention.

CATHOLICS IN LOWER CANADA.

There are at present two Catholic Bishops in the Province, the Bishop of Quebec, who resides at Quebec, and the Bishop of Telmesse, whose residence is at Montreal. Their dioceses comprise the whole of Lower Canada. The number of Catholic clergy in the Province is about one hundred and fifty.

The greater part of the French Catholics, totally unable to read, cannot gain any knowledge of religion except by oral instruction, and being very superstitious, will listen to no religious instruction, except from their priests. Taught to believe that inevitable damnation awaits all heretics, and that all Protestants are heretics, they shrink with horror from heretical influence on the subject of religion. The Catholic priests and the Catholic religion, then, in this country, have had the best possible opportunity for developing the legitimate tendency of their doctrines and ceremonies. What has been their tendency?

COMPARISON OF CANADA WITH NEW-ENGLAND.

As one mode of arguing the tendency of popery, let us compare the present state of Lower Canada and New-England. This comparison will show that some cause of tremendous and fearful power has been at work, to depress the French Catholic population of this country. Canada was settled nearly at the same time with New-England, and drew its colonists from a country inferior to none except England in civilization, arts, and enterprise. Canada, in its mighty rivers and fertile soil, possesses commercial and agricultural capabilities fully equal, if not

superior, to those of New-England. Both colonies too were originally under the influence of the clergy. No Protestant country was ever more swayed by its ecclesiastical members, than was New-England for the first 150 or 200 years of its existence. In Canada the influence of popish priests has always been extensive and powerful. They grew up side by side. If ever, therefore, there was an *experimentum crucis*, to determine the legitimate and diverse influences which result from pure popery and pure protestantism, here was one.

Now mark the difference—New-England grew and improved; schools and colleges sprang up in the forest; its population increased with a rapidity which almost defied calculation. From her bosom she has sent out swarms of industrious settlers to the south and west. It was the spirit of New-England, infused into the whole nation, which has made America a nation of enterprise, intelligence and piety. Traverse the cities and towns of New-England, you find the most prominent and splendid indications of prosperity, industry, activity and power. The cities rival their European compeers in commerce, wealth and advancement. In the country villages, the appearance of the fields, the cattle, and the farm houses, manifest a high degree of taste, judicious management and comfort, approaching to luxury. In every town even the most obscure, several schools are maintained nearly all the year, and so generally is education diffused, that an adult, born and bred in New-England, who cannot read and write, is almost a prodigy.

In every nook and corner, where a water privilege is found, there springs up a manufactory, built and managed by native artists, creating wealth and beauty in some of the most barren townships. The whole character of the population is that of acuteness, activity and intelligence. Colleges of every grade, almost literally swarm in every part of the country. Now observe, *it is the influence of an Evangelical Protestant clergy* which lies at the root of New-England character, enterprise and knowledge. *They* founded her colleges, and educated her sons, and used the power which their piety and education gave them, to elevate, to enlighten, and to free.

Look at the contrast presented by the *sister colony. Canada has* advanced but *slowly in population, having* increased *only 500,000 in 200 years.* It must be *recollected, that she has* never been subject, like New-England, to a drain from emigration, but has retained all her sons in her own bosom. She has no manufactures, except a few of the articles of most ordinary necessity. Lately, schools are established in the country parishes, under the authority of a recent act of parliament; but at present in the Catholic portions of the province, they are few in number, and miserably low in point of character. Until recently it was almost true, that there were no schools for the common people of the French Canadians, out of the cities of Montreal and Quebec, and gentlemen of long and extensive acquaintance in Lower Canada, have repeatedly assured me, that *not one in twenty* of the French Canadians could read and write.

In the country parts, the state of the farms, the farm houses, and their agricultural instruments and modes of husbandry, all betray a people without enterprise and skill, whose ambition, whose intelligence, whose thrift, have been kept down by some cruel and enormous pressure.

WHAT MAKES THE DIFFERENCE?

Now what is that incubus, which has thus, vampyre like, destroyed the energies of this people? Certainly it is not the Government. We must seek for some cause, powerful as the most crushing despotism, and pervading and penetrating as the most subtle superstition.

All these results are to be traced to the degrading ignorance in which the French Canadian population are kept, and that ignorance is to be traced to the melancholy influence which the priests have exerted over them.

EPISCOPAL CHURCH IN CANADA.

Very soon after the cession of this country to the English Government, in 1763, and the consequent influx of a Protestant population, efforts were made to introduce the religious establishment of the parent state.

At present the Episcopal church is more numerous than any other Protestant denomination. The two Canadas compose one diocese, under the ecclesiastical jurisdiction of "*The Honourable and Right Reverend Charles J. Stuart, D. D., Lord Bishop of Quebec.*" The number of Episcopal clergy in the Province is twenty-eight.

The Bishop of Quebec is, ex-officio, "member of His Majesty's Honourable Executive and Legislative Councils."

The constitution of Lower Canada, enacted by the Parliament of Great Britain, is a mere copy of the government of the parent state. The Governor is the representative of his Majesty. The Executive Council is a body exercising functions analogous to those of the "Cabinet" at home. The Legislative Council constitutes the Upper House, similar to the House of Lords in the Imperial Parliament. As the Prelates of the Mother Country are members of the House, so, in order to maintain the resemblance, the Bishop of Lower Canada must hold a seat in the analogous department of the Provincial Government. He is thus called upon to exercise the three functions of Privy Councillor, Legislator and Bishop.

THE CLERGY ARE NOT ELECTED BY THE CONGREGATION TO WHOM THEY MINISTER.

When a parish becomes destitute, the Bishop selects and appoints the individual to fill the vacancy. His power is absolute; the congregation have no legal voice in the election. No doubt the Bishop would listen to the representations of the people, if they strongly remonstrated against any nomination to a vacant church, and would give all that weight to the expression of their feelings which, in his opinion, was due; still, with him lies the ultimate power of appointment; he may receive or disregard all remonstrances.

THE CLERGY HAVE BEEN SUPPORTED BY GOVERNMENT.

They are nominally missionaries of the "Society for propagating the Gospel in Foreign Parts." But that society receives an annual grant from the Imperial Parliament, and with the funds thus obtained, have been enabled to extend support to a large number of Episcopal clergymen in the Canadas. The allowance given to each was £200 sterling, nearly equal to $1000.

By a late circular of the Bishop of Quebec, however, it appears that the present minister intends to withdraw this allowance to the society just named. When this is done, the Episcopal clergy of the Province must rely in part, at least, on their own congregations for support.

METHODISTS IN LOWER CANADA.

The whole number of Wesleyan clergymen in the Province is but nine. They are all, as appears from a report of the "Wesleyan Methodist Missionary Society" for the year 1830, missionaries of that society, appointed and supported by that body. The whole number of Methodists "in society," in Lower Canada, was, at the time of that report, 1560, and the whole number attached to Methodist congregations, was 7019.

Methodist congregations, *do not elect their own pastors.* The Wesleyan Missionary Society sends a certain number of ministers to the Province. The missionaries thus sent out, constitute the conference of Lower Canada. The conference assembles annually, and by that body is each clergyman assigned to the congregation or district where he is to minister. That congregation or district must receive the minister so appointed, however repugnant to their feelings. When the conference sees fit, they must surrender their pastor, however closely they may be attached to him. The people have no voice whatever, in the selection or change of their pastors.

CHURCH OF SCOTLAND.

The number of clergymen of this denomination in the Province of Lower Canada, so far as the knowledge of the writer extends, is ten. Of these, six are in the cities of Montreal and Quebec. The number of individuals attached to this church, according to the census of 1831, was 15,069.

ASSUMPTIONS OF THE HIGH CHURCHES.

For a long time it was claimed by the aristocratic and high church party, that the Church of England and the Church of Scotland, were the only Protestant bodies in the Province, which had any legal existence or rights. All classes of *Dissenting Clergymen*, as they were contemptuously called, were forbidden to exercise the most ordinary pastoral functions, except preaching.

So far was this arrogant and exclusive spirit carried, that it was maintained in a legal decision given by the Hon. Judge Sewell, chief Justice of Lower Canada, that no clergyman, except those of the Church of England and the Church of Scotland, had any right even to baptize the members of their own congregations, or to perform the funeral service over the remains of their deceased members. So rigidly was the law interpreted, that until within a few years, no minister could perform the ordinance of baptism, without exposing himself to fine and punishment; no corpse could find admittance to a Protestant burial ground, unless accompanied by a clergyman of the Church of England or the Church of Scotland.

This reign of bigotry has ended. By

late acts of parliament, ministers of all denominations who choose to make application, are clothed with equal rights.

PRESBYTERIANS NOT CONNECTED WITH THE CHURCH OF SCOTLAND.

There are known to the writer, five ministers and two vacant churches of Presbyterians falling within this description.

CONGREGATIONALISTS.

There are four clergymen, and three destitute churches ofthis denomination.*

Some other denominations have one or two ministers each. But the greater part of the Protestant population of the Province, are not yet gathered into any regularly organized congregation. A portion of them are thinly scattered through those parts of the Province inhabited chiefly by Catholics. Another numerous division, are sprinkled through the immense tracts of country which are but partially rescued from the forest. The roads are so inferior, and the habitations of the Protestant settlers so distant from each other, that any regular ecclesiastical organization, or any considerable assemblage for public worship at any given place, is nearly impracticable.

It will thus be seen, that to supply a Protestant population of more than 100,000, there are not more than 60 regularly educated and ordained clergymen. There may be, in various parts of the country, uneducated men who hold meetings and exhort on the Sabbath, to such as will attend their ministrations. No doubt in the absence of services of a higher character, their labours are productive of good; but still, if any truth has been taught by the history of the church, it is, that an *educated stated ministry*, is essential to the permanent religious welfare of a people.

Without casting the slightest imputation, then, on any denomination of Christians, or any class of ministers, we may fearlessly say, that the Protestant population of Lower Canada is destitute of spiritual instruction, to a most alarming and melancholy degree.

CORRESPONDENCE OF THE A. H. M. S.

MISSOURI.

From Rev. C. W. Allen, Potosi, Missouri.

During a part of the last three months, there has been a good degree of religious interest within the bounds of my charge; and through the grace of God, several have begun to discharge the duties and experience the joys of Christians. Two or three individuals, who were supposed to be very far from the kingdom, and of considerable influence in their respective spheres, have been added to the Lord. Quite a number, for this church, will, I expect, connect themselves with us at the next communion of the Lord's supper. And, on the whole, we have great reason to thank God and take courage. Our obstacles and discouragements are certainly enough to give a high relish to the blessings we experience. There is the apathy of Christians, their worldlymindedness, the prevalence of Romanism, the character of which is not, in general, very honourable to God's fourth commandment, and many other obstacles that might be enumerated. But with the blessing of the Lord, we hope to do valiantly.

From Rev. Thomas Donnell, Belleview, Mo.

In presenting my second report, I would inform you that where I reside there has been a Bible Society in operation for a number of years. It has supplied the county with Bibles. It has sent this year one hundred dollars to the parent Society. There is a Tract Society which is doing something. There is also a Temperance Society which has, by the blessing of Heaven, done some good, and I hope from the present prospect will increase in usefulness. There have been, during the past summer, four Sabbath Schools in operation, embracing more than one hundred scholars. These schools have been owned and blessed of God to the convic-

* More particular statements respecting the religious condition of the tract called the "Townships," may be expected in the next number of the Home Missionary.

tion and conversion of both teachers and scholars Aside from the benevolent institutions already named, we have a Colonization Society. The monthly concert of prayer is attended. Money has been also raised here this year to aid the cause of Foreign Missions to the amount of about fifty dollars.

Aside from the attention which I have paid to the above named objects, I have rode at one time, with brother Brown, one hundred and fifty miles, and organized a small church in Wayne county, under tolerably flattering prospects.

But, for the most part, I have been engaged in Belleview, in preaching publicly, and from house to house; and I have reason to rejoice, with a heart glowing with love and gratitude to the Author of all good, that I have not laboured in vain. We had a camp-meeting the first of October. The preaching commenced on Thursday, at early candle-lighting, and continued until the following Wednesday. Brother Allen was with me. From the Sabbath the meeting continued to increase in interest until its close. On Tuesday and Wednesday night it did seem that the great Head of the church came down in mighty power, and so awful was the place, in consequence of his presence, that the hardiest sinner was made to feel, if not to tremble; and some of this character were made to bow to the Lord of glory, and thus evidently to embrace him by faith as the last hope of a dying world.

Brethren, pray for us, that the little cloud of grace, which has already afforded us a few drops, may continue to increase, and to descend in copious showers.

THE NEW PRESBYTERY OF OTTAWA.

From a Missionary in the North part of Illinois.

A new presbytery was organized at Ottawa, Nov. 26, under most pleasing circumstances. There were nine ministers present, from Putnam and the counties north, all partaking of one spirit. Verily we have reason to take courage, in view of what God has done for us. But two years ago, there was no minister and but one church of our denomination, in this whole region. Brother Kent was at Galena; but south of him there was no minister of our denomination short of Pekin. Now there are nine; "and yet there is room." Two of them are men of experience. Unhappily, in some cases, young men are called to shape the mass of materials, that are thrown together in new countries. The responsibility of moulding the character of the rising communities of the west, is intrusted to minds inexperienced in the great work of directing the spiritual interests of men. They are taken from the study and placed in new and trying circumstances, with responsibilities sufficient to crush their feeble strength; what wonder, then, that they should sometimes err—sometimes give an unfortunate direction to the current, whose waters are seeking an opening channel through which to flow. Shall truth or error guide the way? Oh, this is the question. And for one, I rejoice that God has put it into the hearts of brothers Gridley and Gould,* to spend the maturity and vigour of their lives in this important field of labour. We who are young, need their council, that our labours may be the more wisely directed.

RAPID ADVANCEMENT.

From Rev. N. Gould, Hennepin, Illinois.

In speaking of the new Presbytery, mentioned in the preceding communication, Mr. Gould remarks: It is an encouraging circumstance, that the Synod have set off a new Presbytery for this part of the state. It met for the first time, at Ottawa, on the 26th November. None but such as have been in similar circumstances, can understand the joy of each brother, as he came on from his distant field, across the prairie, on finding his fellow labourers assembling on the occasion. Our field was one, our aim, our labours were one, and the society that sent us here are one. What was this field north of Peoria, three years ago? And what is it now! Churches formed at Chicago, Du Page, Blackstone's Grove, Walker's Grove, Big Woods, Au Sable, Ottawa, Vermillion, Princeton, and two at Union Grove. I do intreat the friends of Home Missions to pray for these churches, and the ministers that are sent out to water them.

Protracted Meeting at Union Grove, Ill.

In the Home Missionary for December, page 136, we published a brief account of a meeting at Union Grove. From letters subsequently received, we learn that between twenty and thirty have been added to the church, as the fruits of that meeting.

* Rev. Ralph Gridley, from Massachusetts, and Rev. Nahum Gould, from New-York.

From Rev. R. W. Gridley, Ottawa, Ill.

It was in my heart, years ago, to labour in this Western valley, but my people were unwilling to dismiss me, and I dared not force myself away. I continued my labours cheerfully, and with success, believing that if it was God's will that I should preach the Gospel to sinners here, a door would be opened for my removal. Such a door, God in his providence, as it seemed to me, did open. I have had no reasons to believe that I misjudged, from that time to the present.

As much as I loved the church and congregation at Williamstown, (Mass.,) and as more affectionate and generous people there is not I presume in New England, I rejoice that I have been permitted to leave them, and all I loved in that delightful valley, to spend the remnant of my days in doing something towards forming the character, and saving the souls of the immense population that must shortly be spread over this most fertile and beautiful country. I envy not my brethren in the older states; I would not exchange my log-cabin, and the field I am trying to cultivate, and in which I expect, ere long, to reap a glorious harvest, for their commodious and pleasant houses, their cultivated society, and the ten thousand privileges which they enjoy, and of which every missionary must be deprived.

The Ministers of Illinois.

In October, I attended the meetings of the Sangamon Presbytery, and the Synod of Illinois at Springfield, 150 miles distant, and interesting meetings they were. I am much pleased with the great body of ministers in this state. They are as talented, as pious, and as truly and ardently devoted to the interests of the Redeemer, as any body of ministers with which I have been acquainted in the older states. Send out such missionaries, my dear brother, and the world will bless God for the A. H. M. S.

All the ministers in these three northern counties, and who will belong to this new Presbytery, seem to be kindred spirits. They love one another, preach the same truths, and adopt the same measures, and are actively employed in building up the Redeemer's kingdom. New fields of usefulness are continually opening, and our prayer is that the Lord of the harvest would send more labourers ir to his harvest.

A Church organized.

Yesterday a church was organized in Big Grove, consisting of 18 members. It was a joyful and solemn occasion. Many months had passed since we were permitted to sit down at the table of Christ, and we rejoiced in the privilege, which this occasion furnished, of communing with Christ and with one another.

A CHURCH PLACED BEYOND THE NEED OF MISSIONARY AID.

From Rev. T. A. Spilman, Hillsboro', Ill.

I now sit down to write the last official report which I expect to write as your missionary for this place. In the dispensations of God's grace and goodness, this infant church has been so far prospered as to inspire the hope that it will no longer need the parental aid of your Society. I expect, without any further application to your Committee, to derive my temporal support exclusively from the people for whose spiritual good I labour. In behalf of this church and society, I offer sincere thanks for the seasonable aid already afforded, [for six years,] and ask the unceasing prayers of your Committee and Society for this young branch of the church, which must ever desire, with grateful emotions, the richest of Heaven's blessings to rest upon their benefactors.

REVIVAL IN ALEXANDRIA, D. C.

Extract of a letter from Rev. T. Spencer, Agent of the Society.

On Thursday, the 18th Dec., I came to this city, and a protracted series of meetings commenced in the church formerly under the care of the Rev. W. C. Walton. The church is now under the care of Rev. J. J. Graff. The meeting continued ten days, having been closed on Sunday evening last. Rev. Mr. Noble, of Washington, materially aided in the exercises. It soon became evident that the Holy Spirit was present in mighty power, carrying conviction to every conscience. The deepest solemnity constantly sat upon every countenance; no mere sympathetic feelings were exhibited, but often the stillness of the large assemblages was interrupted only by the half suppressed sobe that broke forth unconsciously from the attentive hearer. It was emphatically the Lord's own work, in the appointment, measures, and execution; and such was the power of truth upon the conscience, that the most hardened quailed under it, and the voice of opposition has not been

publicly heard from a single individual. The number who have hopefully submitted to the terms of life, and profess, unreservedly, to have cast their all upon Christ, is already between eighty and ninety, and the work is still rapidly progressing. Meetings have been and are about to commence in other churches, and it is hoped that many trophies of victorious grace will be continually gathered from the ranks of sin. The measures used have been such as the occasion seemed to dictate, and in the adoption of which, it is believed, there was great unanimity on the part of both church and people. We had no anxious seats, unless the voluntary coming forward of a number, principally men, once or twice, for the purpose of holding personal conversation, may be called such, nor had we even public requests for prayers. The impenitent were repeatedly invited to retire to the lecture room, after the public exercises, and so powerful was the work of the Spirit there, that hardly any who engaged in conversation left the room without having first hopefully submitted to God. Of the whole number but very few are under sixteen years of age, most are adults, a large proportion middle aged and young men, and an unusual number are heads of families. Many of them had been through revivals before, and some were regarded as almost hopeless cases.

The peculiar characteristics of the work have been pungent conviction of sin, an apparently hearty return to obedience, a subsequent deep loathing of sin, and self-abhorrence to such an extent as to exclude even a hope of their own good estate for several days, and a devotedness to their Master's work, in leading their friends to renounce the works of sin. The church have leaned by faith upon their Lord, and he has shown himself true and faithful indeed. It is confidently believed by brother Graff, and others, that the result of these exercises will be healthful upon the churches, will secure a strong impression of guilt and responsibility upon those still remaining impenitent, and will leave the community better prepared for future measures, and induce greater confidence in the importance of revival efforts.

PENNSYLVANIA.

From Rev. W. Wolcott, Jeffersonville, Pa.

On the first of December I commenced a protracted meeting. It was, on the whole, a precious season. Christians were generally revived, and came up with a good degree of unanimity to the work of the Lord. Several gave up their hopes, and sought new ones; others returned to their first love; while a few appeared to remain unmoved. During the continuance of the meeting there were about thirty hopeful conversions, and the work is still going on. The third Sabbath in December was such a day as was never before witnessed in the Lower Providence church. Twenty-one came forward on examination, and were received to the communion of the church.

The whole number of hopeful conversions during the year covered by my commission, is, as nearly as I can judge, between fifty and sixty. The number added to the church by profession is forty-one. The number added by letter six.

NEW-YORK.

From Rev. H. Barber, Beekman, N. Y.

Mr. B. has received aid two years. In his last report, he says—

The people have not only renewed their invitation to me to continue to supply them as their pastor, but have, moreover, so enlarged the amount of their subscriptions for the next twelve months, that I have determined, in dependence on the goodness of God, to relieve the A. H. M. S. from the expense of assisting me during the coming year. It is true that to gratify this desire of my heart, the greatest economy will be necessary; but I cannot conscienciously apply to your Society for money when the Lord is providing for me in some other way.

I beg the Committee to receive my cordial acknowledgments for the help rendered during the two years infancy of my congregation. I hope that in future we shall be able to go alone.

It will be pleasing to you, respected brethren, to reflect that by your timely succour, a congregation has been gathered, a church organized, and the means of grace regularly established in a place where, two years ago, such things were not thought of; and I doubt not that you will unite with me in giving the praise to the Great Head of the church.

From a clergyman in the State of New-York.

A LIBERAL PEOPLE.

When I came to this village in January,

1834, the congregation were destitute of a minister; and had been during most of the preceding year. Though feeble, they appeared willing to do what they could to secure my labours. When I knew their circumstances, the path of duty seemed plain. They had just completed a very neat house for worship, at an expense of sixteen hundred dollars. This was done, not by subscription, for that was impossible, but by *twelve poor men*, who, resolving and binding themselves to build a house, determined to own it as their property until the society, as a society, might feel disposed to purchase it. These men, members of my congregation, paid $1600, at the time the house was building; and have paid $600 since receiving my commission. Four hundred are now due. Since September 1, the society have completed a session-house, which cost $250; and the trustees have also resolved to appropriate $1200, for the purpose of purchasing a lot and erecting suitable buildings for a Parsonage. Yet in addition to the above, the trustees have engaged to pay $300 for the support of the Gospel in this place this year, besides the sum received from your Society. All these pledges I feel confident this congregation will redeem. One reason for this confidence is, it is easier to raise $300 in this society now, for the support of the Gospel, than it was to raise $150 two years ago, when they had done next to nothing. Another reason for this confidence is, there are men in the church worth not more than from one to two thousand dollars each, who toil all day, with their hands, for the support of their families; poor men, who have absolutely given, for the last year, to maintain the regular preaching of the Word, from twenty to fifty dollars each, besides liberal contributions to the great enterprises of Christian benevolence abroad. One of these men, whose wife is feeble and has a number of small children, said to me a few weeks since, if I were sure I could earn a dollar a day, I would give fifty dollars a year to support the Gospel. He said not only, but *he has done it.*

Appointments by the Executive Committee of the American Home Missionary Society, from December 15th, 1834, to January 15th, 1835.

Re-appointments.

Rev. Asa Johnson, Nunda, Alleghany Co., N. Y.
Rev. Sam'l Scott, Summer Hill, Cayuga Co., N. Y.
Rev. James Rowlott, Branchport, N. Y.
Rev. Jeremiah Pomeroy, Cohocton, N. Y.
Rev. Sylvester Cooke, half the time at Springville, Pa.
Rev. Jesse Wimpey, Tazewell and Rutledge, Tenn.
Rev. Samuel G. Lowrey, joint Agent of the A. H. M. S. and the Indiana Miss. Soc. in Indiana.
Rev. James Thompson, Crawfordsville, Ind.
Rev. Noah Cooke, Bloomfield, M. T.
Rev. E. Holt, Reading, Pa.
Rev. J. Smith, Lowisville, Pa.
Rev. N. H. Harding, Nutbush and Grassy Cr., N. C.
Rev. G. C. Beaman, Piketon, O.
Rev. E. P. Humphrey, Jeffersonville, Ind.
Rev. Lemuel Foster, Bloomington, Ill.

Missionaries not in commission last year.

Rev. Stephen Bliss, Wabash Co., Ill.
Rev. O C. Thompson, St. Clair, M. T.
Rev. —— Williams, Pontiac, M T.
Rev. W. A. Hyde, Pine's Bridge, N. Y., half the time.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Dec. 15th, 1834, to Jan. 15th, 1835.

Alexandria, D. C., 2d Presb. Ch., through J. Douglass, Esq., of which 30.00 to const. Rev. J. J. Graff, L. M., per Rev. T. Spencer,	72 50
Beekman, N. Y., cont., per Rev. H. Barber,	10 00
Connecticut Miss. Soc., viz:	
Killingworth, Friend to Home Missions,	1 00
Sharon, Individuals, per H. K. Hunt, Treas.,	73 00
Ellington, N. Y., Aux., per A. C. Wood,	25 00
Greenwood, Ind., Rev. E. Kent, donation,	12 50
Hampshire Miss. Soc., viz:	
Hadley Gen. Benev. Soc., per E. Williams, Treas.,	100 00
Jamaica, L. I., Eliphalet Wickes, Esq., annual donation,	100 00
Kingston, R. I., Fem. H. M. S., per Hannah H. White, Sec.,	23 00
London, O., coll., per Rev. D. C. Allen,	2 25
Massachusetts Miss. Soc., viz:	
Amherst, West Parish, Young Ladies' Benev. Sew. Cir., of which 60.00 to const. Rev. Jos. Vail, of Amherst, Mass, and Rev. Simeon Colton, of Fayetteville, N. C., Life Members, per Miss A. Haynes,	70 00
Mattapoisett, Aux. M. S., of which 30.00, to const. Rev. Thomas Robbins L. M.,	51 [illegible]

Taunton, First Ch. coll., of which 30.00 to const. Rev. Alvan Cobb L. M.,	54 00
Miller's Place, L. I., Fem. Cent Soc., per Sarah M. Carter,	10 00
New-Hampshire Miss. Soc., viz:	
Lyme, Arthur Latham, jr., L. M.,	30 00
Rev. J. M. Ellis, L. M.,	30 00
New-York, Allen-st. Presb Ch., subscription and mon. con. coll. (for the year, 1007.61,)	974 61
Bleecker-st. Ch, mon. con. coll., 17 26; anonymous donation, 50.00, per M. Wilbur; H. W. Warner, 25.00; C. Starr, 5.00; Cash, 23 25; G. W. Bruen, 50.00; S. P. Staples, 10.00,	180 51
Bowery Presb. Ch., per J. A. Davenport, Treas.,	325 00
Brainerd Presb. Ch., per C. Hall,	61 00
Brick Ch., James L. Graham, Esq., L. M.,	30 00
Central Presb. Ch., Henrietta Wilcox, 2.00; Mary Wilcox, 2.00; Mrs. Miller, 0.25; Mary Simonson, 5 00; Wm. Horton, 1.00; H. Hoeber, 1.00; C. B. Green, 3.00; J. Kershaw, 7.00; A. A. Campbell, 1.00; Cash, 0.50; Eliza Saffern, 2.00; Jane Savage, 2.00; E. B. Houghton, 1.00; Mrs. C. Williams, 3.00; coll., 46.60; do., per Mr. Abell, 3.25; G. L. Storer, 5 00; Mary Randolph, 0.50; N. Stuyvesant, 0.50; E. A. Saffern,	88 60
Light-st. Ch., Mrs. E. Thompson, 1.00; Ca h, 6.00; D. E. Paton, 5.00; R. Sedgwick, 2.00; Rev. Dr. Cox, 5.00; Cash, 26.00; R. Curtis, 20.00; J. Boorman, 250.00; Miss B. Thompson, 1.00,	316 00
Pearl st. Ch., J. Ledyard, 5.00; G. Burkhalter, 2.00; G. Limon, 2.00; J. Johnson, 2.00,	11 00
Second Avenue Ch., mon. con. coll., per W. S. Chapman,	9 72
South Dutch Church, D. Fanshaw,	20 00
Friend, per Rev. Dr. Cox,	1 00
Peterborough, N. Y., P. Smith,	15 00
Philadelphia Agency, viz:	
Carlisle, Pa., mon. con. coll., to const. Rev. John C. Hart, L. D.,	100 00
Harrisburgh, Pa., bal. of semi-annual sub.,	31 75
Lawsville, Pa., Miss Lucy Buck,	2 00
Norristown, Pa., Presb. Ch., to const. Rev. Robert Adair, L. M.,	30 00
Philadelphia, First Ch. Ladies, per Rev. A. Barnes,	27 50
Mrs. Carswell, per Rev. Dr. Ely, 20.00; D W Prescott, per H. Perkins, 20.00,	40 00
Reading, Pa., Sab. Sch. Miss. Soc., per W. Piper, Treas., 20 00; Presb. Ch., 52 70; a Lady, 0.50,	73 20
St. Georges, Del., mon. con. coll., to const. Rev Warren G. Jones L. M.,	30 00
Wilmington, Del, Hanover-st. Ch.,	69 12
Princeton, N. J., J. Cary,	4 00
Sheldon, Holland and Wales, N. Y., Aux., per Rev. E. B. Coleman,	20 00
Troy, N. Y., Legacy of David Parsons Smith, per Rev. M. Smith,	21 40
Washington, D. C., 4th Ch., of which 30.00 to const. Rev Mason Noble, L. M., per Rev. T. Spencer,	95 00
Waterford, N. Y., H. James, annual saving of refreshments on New-Year's day,	3 00
Western Agency for New-York, per Rev. H. Dwight, Treas.,	1030 98
Western N. Y. Fem. Benev. Soc., per Miss S. Brayton, Treas.,	10 00
Home Missionary,	30 00
	$4301 07

K. TAYLOR, Treasurer.

Receipts of the Western Agency, at Geneva, N. Y., from Dec. 10th, 1834, to Jan. 10th, 1835.

Auburn, J. S. Seymour, 5.00; A. Bates, 5.00; H. H. Cooley, 5.00; T. C. Severance, 5.00; R. Allen, 5.00; James Hyde, 5.00; H. Ivison, 5.00; D. Young, 5.00; A. Gould, 5.00; J. S. Bartlett, 5 00; E. Hyde, 5.00; J. Fraser, 5 00; E. H Cumston, 5 00; H. Barr, 5.00; H. L. Knight, 5.00; S. C. Dunning, 3.00; S. Ball, 3.00; G. Millard, 2.50; M. Burr, 2.50; N. Mosher, 2.50; L. Pomeroy, 2.50, S. A. Hopkins, 2.50; H. Oliphant, 2.00; D. M. Haskell, 2.00; C. Bradford, 2.00; G. R. Miller, 1.50; J. Minor, 1.00; J. Clary, 1.00; C. J. Seymour, 1.00; J. C. Steele, 1.00; C. Bates, 1.00.	106 00
Branchport Ladies, to const. Rev. James Rowlet L. M.,	30 00
Geneva, Rev. E. Phelps' services as Secretary 6 months, to const. himself and Mrs. Phelps Life Directors,	200 00
Young Misses' Sew. Soc., 110.02; W. E. Sill, Esq, 10.00; F. C. Cruttenden, 10.00; David Cook, Esq., 10.00; H. Hopkins, 1.50; L. Camp, 1.00; S. Bartlett, 1.00; B Black, 1.00; Mrs. E. Mann, 1.00; C. Coon, 1 00; Mrs. Day, 1.00; Mrs J. B. Rumney, 1.00; Sophia Hays, 0 25; M. Mann, 0 50; Rachel White, 0 25; Mrs. Sherwood, 0 50; E. A. Hawley, 0.25,	150 27
Rochester, First Presb Ch.,	140 00
Brick Ch, A. Champion, Esq., 250.00; Cash, 25.00, —— Thompson, 2.00; C. Carpenter, 5 00; Cash, 5.00; J. Chichester, 1.00; E. Chichester, 0.25; E. A. Chichester, 0.25; A. Walker, 1.00; Mrs Hawley, 0.25; A. Kelsey, 2.00; M. Hall, 2.00; W. Hougbkirk, 2.00; Dr. Dibble, 0 50; D. Dickey, 1.00; P. Dwight, 1.00; W. C. French, 0.25; A. Wallingford, 0.50; other subscriptions and cash, 18.81,	317 81
Free Ch., in part,	3 18
Palmyra, cont. Sab. Sch. Presb. Ch.,	9 00
Vienna, Gent. Soc., 23.08; Ladies' Soc., 12.38,	35 46
	$991 72

Receipts of the Central Agency at Utica, N. Y., from Dec. 6th, 1834, to Jan. 14th, 1835.

Augusta, Presb. Soc., in part to const. Rev. A. P. Clark, L. D.,	47 06
Lairdsville, Benev. Soc., per H. H. Kellogg,	6 00
Madison, Cong. Soc., per Deac. Whitcomb, 18.50; Gideon Simmons, pension money, per Dr. Pratt, 40.00,	58 50
Rome, 1st Ch., by individuals, (of which 10.00 is for Rev. J. Eells,) 22.00; by J. W. Bloomfield, (of which 30 00 is to const. Rev. M. Gillett, L. M.,) 40.00,	62 00
Sauquoit, Presb. Soc., per Deac. Hubbard, 10.00; Fem. Miss. Soc., by Mrs. Wilkinson, Treas., 12.00; bal. to const. Rev. B. B. Hotchkin, L. M.,	22 00
Utica, 1st Ch. Fem. Benev. Assoc., 70.00; coll., 95 75,	165 75
Bleecker-st. Ch., G. K. Smith,	2 27
Westmoreland, in part for Rev. J. Eells,	71 10
Whitesborough, in part of former subscription, per R. Blodget,	12 50
	$401 18

THE

AMERICAN PASTOR'S JOURNAL,

OR,

IGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

TRAVELLING ON THE SABBATH.

[Furnished by a Clergyman.]

HAVING settled it in my mind that God quires me to rest on the holy Sabth, I do not feel at liberty to pursue r journey on that day, and make my leulations accordingly, when I go on ard a boat. I had heard complaints ainst ministers and deacons for avelling on the Sabbath. On a late urney to the West, soon after going board the canal boat at Albany, I und myself in company with ten or relve professors of religion, and some her very respectable people. We id a pleasant company: had our asons of devotion, sung and prayed, id conversed together, and passed e time very agreeably. But it was derstood that the minister purposed leave the company, and not pursue s journey on the Sabbath. This ave some uneasiness to deacon R., ho was one of the company; and ter a short time he came to me, in behalf of the company, and invited me stay on board and preach on the abbath. I asked him, 'Do you ink boats will run in the millennium?"

"No, I think not," was the reply.

"Is it wrong for them to run now?"

"Yes."

"Shall we not countenance them in , if we continue on board?"

He replied: "I think we can spend ur time as profitable here as any here, and probably enjoy ourselves nd families better than at a tavern, nd besides it would be expensive for s to lie by."

"But duty should be settled, deacon .., without calculating what it will ost, and is to be done even if it cost ur life," I replied; "and you have aid that it is *wrong* for us to travel, nd wrong for boats to run, on the abbath; and now if you continue on oard you violate the Sabbath with reat deliberation. You must bear in *ind, too, that you and I hold* a more responsible station than others, over whom our conduct will have an influence, perhaps, during their whole future life."

But after all I could say, I did not prevail on the deacon to leave with me and keep the Sabbath. I, however, felt confident he would hear from his *conscience* a long sermon on the same subject.

Contrary to my expectations, I was landed ten miles from home, the next Saturday evening, and I remained over the Sabbath, though my people wished me very much, and I had hoped to reach home before the Sabbath; yet I think no one of my church here supposes I did wrong in not coming on Sabbath morning. I suppose it cost me about ten dollars to keep these two Sabbaths—a cheap price to pay for a conscience void of offence on this subject.

INCIDENTS IN THE HISTORY OF A THEOLOGICAL STUDENT.

The ways in which God brings men to the knowledge of himself are often wonderful, and calculated to illustrate the fact, that all events, even the most minute, are under the control of a being of infinite intelligence and goodness. Persons are often placed in circumstances apparently the most calamitous, when the course of Providence at length shows that the will of the Lord thereby was to do great and everlasting good. Thus Joseph's captivity in Egypt was to him, at first, a great calamity, but in the end it turned out for his own advancement, and his people's preservation from famine and death.

Mr. H. M. was born in one of the small islands lying near the coast of Great Britain. From his nearness to the ocean, his mind early became attached to its rude society and daring employments. At a very early age he

left his parental roof to wander abroad on the bosom of the waves. He visited many distant places, and mingled in all the various scenes which lure the unwary in foreign ports. At length, in a voyage from New-Orleans to New-York, while he was doing something at the bow of the vessel, he missed his foothold and fell into the sea, and the stately ship passed over him. Some of the men, seeing him fall, ran to the hinder part of the vessel to see if, peradventure, he might rise to the surface, and relief be afforded him. After looking for some time, till he was nearly given up as lost, a person observed that the end of a rope was overboard, dragging through the water. In his fall he had caught the loose end of a line, and had presence of mind given him to wrap it round his arm, and was drawn through the water, below the surface. Thus God had provided for his rescue. His companions laid hold and drew him on board. He immediately said to himself, "so manifest a deliverance must mean something. I am spared for some great good or some great evil;" and the fervent desire arose in his breast that it might be for *good*, good to himself or others.

But his mind was dark; he had little knowledge of divine things, and he did not become particularly anxious about his soul at that time. On his arrival in New-York, he determined to leave the sea and seek employment on the land. He was at this time about seventeen years of age. Having engaged with a man who kept a house of entertainment near the water side, he was set to sell ardent spirits; and so much pleased was his employer with his attentiveness and honesty, that he was intrusted with the charge of the gambling establishment attached to the concern! But his conscience became uneasy. "Was it for such purposes as these," thought he, "that I was rescued from a watery grave. Then indeed my life has been saved for an evil end."

He resolved to quit his employer, and did so immediately, although tempting inducements to stay were placed before him. He went to the public authorities, put himself under their care, and was bound out a corporation apprentice, to a carpenter in New-York. Thus, employment, one important barrier against vice, was provided. But still he seemed to be little benefited as to opportunities and means of grace. His master was an impenitent man, and one whose impenitence was fortified by delusive error. His associates in work were often the vilest in principles, conversation and conduct. But amid all these hindrances he was brought to Christ. In the providence of God he was boarded with a widow woman who feared the Lord. Through her influence, strengthening the resolutions which he had formed under the promptings of conscience, he was led to a regular attendance on the public worship of God. After completing the term of his apprenticeship, he continued to follow his trade, and board at the same place, until the memorable revivals which blessed our land in the early part of 1831, when M. was found among the anxious. His convictions of sin were deep, and when he embraced the Saviour, his love corresponded to the view he had gained of his need of salvation.

About two years after this, a minister acquainted with M., having often remarked the propriety and zeal with which he sought opportunities of usefulness, hinted to him that perhaps he ought to study for the Gospel ministry. At once he found that he had touched a cord of great sensibility. It was the very subject on which M. had been long thinking; but such was his modest appreciation of himself, that he supposed so high a hope was for him unattainable. A few weeks of inquiry, and a few words of counsel, determined the matter, and he commenced study, supporting himself mainly by the labour of his hands in the intervals of study. He is now a member of one of our western colleges, affording good promise that he will become a respectable and devoted minister of Christ.

In reviewing this brief narrative, who does not magnify the grace of God, in bringing "the blind by a way he knew not," and choosing the subjects of his grace, and even his minis-

ters, oftentimes, from the most unlikely materials, and fitting them to show forth his excellent glory.

THINGS TO BE THOUGHT OF BY AMERICAN CHRISTIANS.

[For the Pastor's Journal.]

A Pastor's Journal may profitably embrace the facts of history, as well as events which come under his own observation. We venture, therefore, to introduce the following estimates and reflections suggested by the reading of "Gutzlaff's History of China." According to this writer, the estimated extent of the Chinese territory is 3,010,400 square miles; 1,298,000 of which constitute the area of China proper. "The whole empire is thus larger than Europe, and the population is at all events far more numerous," being 367,000,000. It is very probable that neither the Persian nor the Macedonian empires ever equaled China in extent of territory, or in populousness. Even the Roman empire, in the age of Augustus, could never muster so many subjects. Thus stands this Colossus, peerless, if compared with any state whose greatness is recorded either in ancient or modern history. Yet the territory of China exceeds that of the United States only 743,026 square miles, the latter being, according to the estimate of Mr. Darby, 2,257,374, and the former 3,010,400, as stated above. And the population of this country, according to Mr. Darby, by a ratio of annual increase much less than has marked its progress for the last forty years, will be, in one hundred years from this time, 333,623,000, which is only 34,000,000 less than the present population of China. If it is doubted whether the territory of the United States can sustain such a population, let the reader glance at the following facts in the history of China.

"Chih-le, the province where the court is established, is extremely sandy, and by no means fertile. Its area comprises about 59,700 square miles, and it contains, according to the latest census, 27,990,871 inhabitants!" The area of the state of Illinois is 57,900 square miles, and with its superior fertility, *who will doubt that it* may sustain as many inhabitants as Chih-le, in China?

Keang-soo and Gan-hwuy, comprising 81,500 square miles, with 72,011,560 inhabitants, are exceedingly fertile, and perhaps the most populous districts of China. Why may not Missouri, with an area of 66,500 square miles, support an equal population, in proportion to its territory? And why may not the Mississippi valley, embracing an area of 1,353,145 square miles, support as many inhabitants as China proper, with an area of 1,298,000 square miles?

But if the population of this country shall increase as rapidly as we have supposed, and be sustained on our soil, and religious influence shall not keep pace with its advancement, then, in one hundred years, the conversion of this nation may be as great a work as is now the conversion of China. To prevent such a result, how tremendous is the responsibility of the present generation! No mind can estimate the importance of furnishing an adequate supply of the means of religious instruction to these states without delay, that they may begin with the beginning, and grow with the growth of the nation. Every pastor and every Christian should awake to the claims of so great a cause.

FEMALES IN CHINA.

About 1800 years ago, there lived in China a celebrated lady, Pan-hwuy-pan, sister to the historian, Pankoo. She was descended from an ancient noble family, and excelled in learning as well as in modesty. Married to one of the literati at the age of fourteen years, she acquitted herself of the duties of a wife and mother so excellently that she has become a pattern for all succeeding ages; when, Tow-hcen being disgraced, her brother shared, as a partisan, the same lot, and died of grief in a prison. The emperor, to make up, at least, in some degree, for the dishonour done to the family, assigned to Panhwuy-pan apartments in the palace. Here she published the joint labour of herself and her brother, a history which commences with Kaou-tsoo, and ends with Wang-mang, from 206 B. C. to A. D. 23. She became finally the in-

structress of the empress, and was the leading star of the imperial court. In this capacity she wrote her instructions for females, comprised in seven rules, in which she asserts that the female sex is the lowest of the human species, and that to them belongs the execution of inferior duties. Formerly, when a daughter was born, she was laid on the ground upon rags, where she was for three days forgotten and neglected. On the third day the father presented her to the family, whilst he laid before her some bricks, her only toys. "Think on the degraded state, young ladies, which nature has assigned to you, and fulfil your duties accordingly! But the daughter does not always remain a daughter; when having reached the state of maturity, she becomes a wife; and it is in this state of life that she has to show the most implicit obedience to her lord; her all belongs to her husband; she has nothing to claim, nothing to possess; her husband is her heaven, her all. Her husband possesses the most unbounded liberty; he may marry during the life of his wife, or after her death, as many wives as he chooses; but in a woman a second marriage is criminal. She has to obey the relations of her husband with pious reverence, and to serve them in every way. Even when she is repudiated and neglected, she ought to love and to obey her husband." Such are the sentiments of China's greatest daughter upon her own sex; if she had said, you ought to be the abject slaves of your husbands, she would have comprehended her seven rules in one sentence. This celebrated writer died in the 70th year of her age, praised and regretted by all the learned of the empire. She is still considered as one of the best writers that China ever produced; and her seven rules are regarded with religious reverence. Thus the females of China, during the lapse of eighteen centuries, have been bound in conscience, so far as conscience can exist under the operation of such instructions, to the degradation imposed on them by a writer of their own sex, whose precepts that immense nation, for so many ages, have superstitiously obeyed as oracular and divine. The debasement of women being thus interwoven with the religion of the nation, men are degraded as a necessary consequence, and the millions of China are lost to those lofty sentiments of integrity and virtue, which the elevation, refinement and purity of the female character, in its best estate, alone are able to diffuse and maintain. The history of the world assures us, that mothers and daughters hold in their hands, under God, the destinies of nations. So it is in China, and the nation is destroyed by the perversion of the power of female influence. Could that influence be regained, and woman be placed upon the elevation which Christianity assigns to her, the ferocity and semi-barbarianism of China might soon be exchanged for the improvements of Christian nations, enabling them to appreciate the temporal benefits of the Gospel, and opening their minds to the reception of its saving power.

But our principal object in sketching this little scrap of history, is to remind American females of their responsibilities to the nation which has given them birth. Should this nation ultimately equal in population the empire of China, which we see no reason to doubt, its immortal destinies rise before us in solemn prospect. If Christianity gain and hold the ascendency, and exert its mild and saving influences upon the teeming millions which are yet to be born in this land, then may the nation be saved. For the diffusion of these influences, our hopes are especially centered upon American mothers and daughters. To them the God of providence and of grace has given, in this country, the elevation and influence, which they are fitted to maintain. Let them exert that influence *now*, and unite with the ministers of our holy religion in impressing the precepts of the Gospel upon every mind in the circle of every family, while the nation is yet young, and victory is easily achieved. But neglect it now, and let infidelity and false religion become the reigning power among us, and another century may hardly have passed away, before the females of America, like those of China, will have become the slaves of a demoralized and degraded community of tyrants. Mothers in Israel and daughters of the church, awake.

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

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MONTHLY CONCERT.

AT the Concert of Prayer on the first Monday of the last month, the news was fresh in this country of the murder of Lyman and Monson by the violence of the heathen in Sumatra. The intelligence too had recently reached us of the death of Dr. Morrison, the learned, laborious, long tried and indefatigable Missionary to China. Mrs. Ramsay, of India, was dead; and the sympathies of American Christians were just then melted into tenderness by the touching story of the sufferings and decease of the intelligent, refined, lovely and devoted Mrs. Thomson, in the Holy Land, who was carried by strangers to her grave on the top of Mount Zion, near the sepulchre of David, and not far from the scene where "David's greater Son" was buried and rose from the dead, as an earnest of the joyful resurrection of all who are buried in the likeness of his death. These mournful tidings, borne home to our churches in rapid succession from different portions of the pagan world, suggested many topics of prayer suited to the occasion, and gave an interest to the Monthly Concert of February, 1835, which cannot soon be forgotten. Tender and deep-toned supplications were offered to the Father of mercies on behalf the bereaved widows, and husbands, and orphan babes of those who had fallen in the midst of their labours of love. There was mourning, on that evening, and brokenness of spirit; and yet there was courage in prayer. The sense of weakness which was wrought by these afflictions imparted new energy to faith. As confidence in man was shaken, confidence in God was made strong. We know not how generally this was the experience of the churches, but we have been assured by many that such was *their* experience, and, for ourselves, we can truly say that we never before took part in a concert of prayer so full of encouragement. The brilliant success which had hitherto attended some portions of the missionary enterprise, both at home and abroad, the largeness of its object, and the increasing facilities for its prosecution, had given to the work of the world's conversion, in many minds, an aspect of romantic grandeur, as deceitful as it was exhilarating. But the discipline of God's providence had now begun to teach us the difference between the *poetry* of missions, and the self-sacrificing details of its sufferings and labours, amid perils on the deep and perils among the heathen. Bustling and buoyant with hope, the churches seemed almost to have forgotten that the work of missions, whose ultimate triumph is secured by Jehovah's promise, must involve so much sacrifice of life, so many heart-rending bereavements and trials. *They* who were bearing the heat and burden of the day, in actual service, knew something of these trials, and we had read their

story of sufferings, and had published their biographies, when one here and another there had been called home to his rest in heaven. But we did not sufficiently realize that the missionary work, in its progress, is essentially and characteristically a work of self-denial, sacrifice and peril. Even the young men who were pursuing their education, with a view to missionary labours in distant regions, were in danger of forgetting the toils, the sufferings and the privations of the work, in their poetic and imaginative conceptions of immediate and visible triumph and glory. It was needful that God should speak. And he did speak, once, yea twice, and again, and again, "POWER BELONGETH UNTO ME." We felt the rebuke, and hoped that it might be sufficient for the purpose of our humiliation before the throne. Our prayer was that the Lord would say to the destroying angel, "*It is enough;—put up thy sword.*" But it was not enough. We yet gloried in our strength. We looked away from the places left vacant by the dead, and counted the number of the living, and said these are the men;—these we will call "Repairers of the breaches, the Restorers of paths to dwell in;" and our confidence was not *only* in God. Another rebuke was needed to humble the pride of the churches, and, the more effectually to accomplish its end, the rod of chastisement must strike where all could see and all could feel. Thus, before another month was half ended, he who was most conspicuous in the cause of missions, the senior Secretary of the American Board, the lamented Wisner, known to the friends of missions not only here, but in all lands, and confided in as extensively as he was known, as the devoted, the judicious, the energetic leader of a nation's enterprise in the work of the world's conversion, is cut down in the midst of his labours. Who, in the United States, that cares for the salvation of men, had not heard of Dr. Wisner? And who that knew him well, did not admire his zeal, the largeness of his conceptions, the systematic and detailed accuracy of his plans, and the vigour and energy with which he carried them into execution! But the man in whom all confided to do great things is gone, and the place so lately occupied, and in such rapid succession, by Worcester, and Evarts, and Cornelius, and Wisner, is again vacant; and God only can fill it.

We are called then to another Monthly Concert, in which they who deeply sympathize in the trials of the missionary enterprise, can be at no loss for topics of prayer, of deep and thrilling interest. The voice of God in this quick succession of afflictions and bereavements, is doubtless intended to impress upon the churches important lessons of practical instruction. It reproves us of sin. It inculcates humility. It calls us back from the buoyancy of fancied triumph, to contemplate the sober realities of labours yet to be performed, sufferings to be endured, and sacrifices of wealth, and ease, and life, to be made. It points us to posts of danger, of toil, of usefulness and extensive influence to be filled, and it utters the inquiry in the ears of the churches, "Whom shall I send, and who will go for us? Who has the deeply exercised conscience,—who, the decision,—who, the willingness to make personal sacrifices in the cause of missions, which enlightened views of the Gospel demand? Who possesses the piety, the talent, and the training, to go and take the places so lately vacated by the lamented

dead?. And who will occupy the thousand other posts of equal peril, and usefulness, and influence, which have never been vacated because they were never filled!" But in our view of such providences, we need make no address to our Christian brethren. The Lord speaks: let the churches hear. Be humble, be penitent, be willing to obey, and pray ye the Lord of the harvest to send forth other labourers, and in the midst of the afflictions of Zion, be strong in the Lord. Ponder the voice that speaketh from heaven, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."

AMERICAN HOME MISSIONARY SOCIETY.

LOWER CANADA.

EASTERN TOWNSHIPS.

In pursuance of the intimation in the last number of the *H. Missionary*, (p. 167,) we resume the subject of Lower Canada. The letters of the Rev. Mr. Storrs, published more than a year since, excited the lively interest of the ministers and churches of the Hampshire Central Association, Mass., in behalf of that Province; and in April last, two of the members of the Association, the Rev. Messrs. Clapp of Enfield, and White of Southampton, were recommended to the A. H. M. S., to be employed as missionaries, for two or three months each, in the "Eastern Townships." They were accordingly appointed, and, having obtained the consent of their churches, they proceeded on their mission in June following; the churches of the Association being responsible for their support, and also for the supply of their pulpits during their absence. The following is an extract from their *report*, furnished in December last, but the publication of which has been necessarily delayed.

SITUATION, SETTLEMENT, AND PRESENT MORAL CONDITION OF THE TOWNSHIPS.

The "*Eastern Townships*," as they are called, embrace a section of the province of Lower Canada, of near one hundred square miles, lying directly north of Vermont and New-Hampshire. This part of the province is more elevated, and generally more healthy than that which lies along the St. Lawrence river. Its surface is agreeably diversified by broad swelling hills of gentle declivity, with a few more lofty and precipitous elevations, which form the commencement of ranges of mountains, extending south through Vermont and New-Hampshire. It is well watered by rivers intersecting the country in various directions, and flowing north into the St. Lawrence. The soil is good, and when properly cultivated, produces large crops of grass, wheat, oats and potatoes. The climate is in a high degree salubrious.

A little more than forty years since, this whole territory, extending north, from the boundary line of the United States, as far as the St. Lawrence flats, and within fifty miles of the St. Lawrence itself, was an unbroken forest. But now it is divided into townships, from ten to twelve miles square, extensively cleared, and more or less thickly settled. They contain a population of from 50 to 60,000, mostly Protestants, and emigrants from New-England, principally from Vermont, New-Hampshire and Massachusetts.

The motives which, at first, led to the settlement of the Townships, you are aware, were very different from those which influenced our fathers to leave the green fields of their native country for the wilds of New-England. The latter *thought, planned, lived and acted* with a *wise, benevolent, high-minded regard* for the *welfare* of their *children's children*. With great self denial, and with a deep and thorough knowledge and love of *that* which constitutes man's highest temporal and eternal good, they early made ample provision for the intellectual and moral culture of succeeding generations.—They took with them the *School Master*,—the *Bible* and the *Sabbath, held most sacred*, and the *ministry, pious, learned* and *efficient;* and under the combined influence

of *these means* they designed to raise up a generation to serve God and bless mankind.

This was not the character, nor the aim of those who first commenced the settlement of the Townships, many of whom thought, planned and acted,—merely in reference to security from the arm of justice, the acquisition of wealth, or the means of animal subsistence.

In the midst of a mass of wickedness, however, there were some honest and industrious men; and some *really good men*, of intelligence and deep toned piety, who could hardly tell why or wherefore they had gone thither. They carried with them the Bible, and the Sabbath, and the family altar; and like the patriarchs of old, were priests in their own families, and the only priests in their neighbourhoods.

The Lord is now teaching the few of this sort, who survive—that he had definite designs, in their removal to that country. For, except the Lord had sent thither a very small remnant, that country had been as Sodom, and like unto Gomorrah. Those few men were the seed from which six small Congregational churches have sprung up; and which have a name, but with one exception, no settled pastor to go in and out before them, to feed and nourish them with the bread of life. They have asked for help, yea, they have cried loud and long for it, until their voice has become faint in death. We ask you, sir, and we ask the churches of New-England, to whom their eyes are now turned, as their last hope under God,—shall they expire? Shall the light become extinct in those candlesticks—or rather shall the candlesticks themselves be removed. What they want, and what they must have, or soon become extinct, is faithful, self-denying, Christ-loving and soul-loving ministers, who are not afraid of the man of sin, nor of the multifarious forms of error and vice which may rise up to view.

Previous to the last war, and during its prevalence, there was not one Congregational or Presbyterian church in the then settled Townships. While the war continued the waves of sin rolled unrestrained over this territory, and threatened to obliterate even the few traces of piety which had hitherto existed. But the prayers of the faithful were heard: and after the storm had passed by, a better order of things, in many respects, succeeded.

A better class of people began to move into the province. The Spirit of the Lord was poured out, and some souls were hopefully converted—churches were gathered, and the labours of ministers desired.

From this view of the settlement of the Townships, it cannot be thought strange that they are to an alarming extent, destitute of a well-educated, faithful Gospel ministry, and other means of grace. It cannot be thought strange that ignorance of the Bible—universalism, infidelity, and errors and vices of various forms, more or less extensively prevail.

DESECRATION OF THE SABBATH.

The Sabbath is but very little regarded as holy time, by the great mass of the people. It is desecrated by travelling, by labour, fishing, hunting, and visiting. Those *highest in office* teach the people, by *their example, that the fourth commandment may be set aside whenever its neglect may promote their pleasure*, or facilitate their *secular business*.

DESTITUTION OF THE BIBLE.

Many families are destitute of the Bible. In a part of a town recently examined, thirty families were found destitute. In two school districts of another town, thirty-five families were found without the Bible. We had no certain means of ascertaining the exact number of families destitute in all the Townships; but from calculations based upon the examination of certain sections, we think there must be from 1500 to 2000 families without a whole Bible. If such be the fact, then there are in the Townships, from 7000 to 10,000 individuals thus destitute.

NEGLECT OF RELIGIOUS INSTITUTIONS.

A few only are found willing to unite in supporting a Gospel ministry. What else could be reasonably expected? Take away a preached Gospel from the highly favoured churches of our land, and leave them twenty years without pastors, without the Sabbath, without the religious intelligence now circulating from week to week through the medium of religious periodicals, and what would be their condition? If they did not become extinct, they would lose, in a great measure, their distinctive character as Christian churches. For a time, less can be obtained from the people at the north than at the west, consequently greater appropriations will be needed from some societies abroad for a season, to support missionaries.

PROVISIONS FOR EDUCATION.

There is a brighter side to this picture. The government have made ample provi-

of late, for the education of the rising generation. To every school district, containing twenty scholars, between the ages of five and fourteen years, it allows eighty dollars annually. Several Academies have been chartered, and well endowed by the government, and much attention is given to the subject of primary schools. What is now wanting to give the greatest and best effect to this provision of government is the sanctifying influence of religious truth. The salvation of the *north* as well as of the east, and west, and south, "must come from the Bible, the Sabbath, and an evangelical ministry, rendered efficacious by the influence of the Holy Ghost."

There is already much intelligence among the people, but the moral sense does by no means correspond with the degree of knowledge.

A spirit of enterprise and thrift is abroad in the community. In arts and agriculture there is a rapid improvement. Villages are springing up and spreading in every direction.

Besides all this, some few Christians scattered over the Townships, are desiring and praying, and labouring for the introduction of a better order of things, by establishing Sabbath Schools, and Sabbath School Libraries; circulating the Scriptures and Tracts. During the year past, much has been done in the Sabbath School and Bible causes, by the indefatigable labours of Mr. Hoyt, but much more remains to be done.

[For an account of the condition and operations of the Catholics in Lower Canada, see page 168.]

PARTICULAR FIELDS.

It was apparent that very little permanent good would be done by adopting an itinerating course of missionary labour; accordingly, with the advice of the brethren already in the field, we located ourselves, the one in Stanstead, and the other in Melbourne, and laboured with a view of preparing the way for the permanent establishment of a Gospel ministry.

STANSTEAD.

This township lies directly north of Derby, Vt., having lake Memphremagog on the west, 106 miles S. E. from Montreal, and 205 miles S. W. from Quebec. It is a good township of land, and surpassed by none in salubrity of climate, or beauty and grandeur of scenery. It *contains a population of near 5000 inhabitants. Here a little church was gathered in 1816; the first Congregational* church ever organized in the Townships. It was brought into being through the instrumentality of a few sons and daughters from the county of Hampshire, Mass. A good old man, now in his grave, commenced in the early settlement of Stanstead, Sabbath reading, and prayer meetings. For years, they were maintained with the regularity of the returning Sabbath, in seed time and harvest. Occasionally a missionary from the Connecticut Missionary Society, labouring in Vt., would pass the line, and preach a lecture. The Lord blessed these scanty means, and souls were hopefully converted, and a little church gathered, but it has been, and is still, an afflicted church.

For some time previous to the arrival of your missionary, a dark cloud had rested upon it. They were ready to hang their harps upon the willows, while they heard the reproach of many.

We need not say that your missionary arriving at this juncture, was most cordially welcomed. He spent most of his time in efforts to collect the scattered members of this broken church, and to unite them in heart and hand. Before he left, he had the happiness of seeing the church come forward, with only three or four exceptions, and express their confidence in the articles of faith which had been set aside, and renew their covenant. This took place at the close of a day of fasting and prayer; it was a day of no ordinary interest to that little church. The congregation had increased from about 50 to 200 or more.

Your missionary left that interesting flock with regret, and with many testimonials of gratitude for the interest which the Hampshire Association had taken in their welfare, as well as for the labours of your missionary.

MELBOURNE.

Melbourne is situated on the west bank of the river St. Francis, about 75 miles from its entrance into the St. Lawrence, and about 60 N. E. from Stanstead.

This was one of the first townships, in which a permanent settlement was made. It presents a wide and encouraging field for missionary labour. Here your missionary located himself, and extended his labours up and down the river 25 miles, preaching publicly, and from house to house, as opportunity presented. Within this extent are the rising towns of Durhams, Hingsey, Melbourne, Shipton, Brompton, and Windsor, embracing a population of near 4000, who are, to a great extent, destitute of a stated evangelical ministry.

In commencing his labours here, your missionary found no little difficulty. For a season, it was doubtful whether he would be able to obtain a boarding place. At first, only seven came out to hear him; but the scene was soon changed. The congregation increased, and the people manifested more and more a desire to enjoy the ministrations of a faithful Congregational or Presbyterian minister. From seven, his congregation had increased, before he left, to near two hundred! Individuals often came to him, to know if he could not get some one to take his place, when it became necessary for him to return to his own people. Although there was no church in the place, of our denomination, individuals came forward, and paid for the board and horsekeeping of your missionary; and in various ways, gave him reason to believe that his labours had been highly appreciated, and most thankfully received.

Our hearts ache, at the bare prospect of having that spot left for a single week without a faithful watchman. The people are anxious to obtain one. The field is wide, interesting, and important. A little church might soon be gathered; and a fountain of salvation there be unsealed, which would send forth its healing, life-giving waters through all that region. But, dear sir, this cannot take place without a faithful minister of Christ; and where shall they look for one? In vain, to every quarter but to your noble Society, towards which their eyes are directed.

We hope, dear sir, that they are not directed to you in vain. You will feel for them, and pray for them, if you cannot speedily send them a missionary.

We commend this field to your sympathy, your prayers, and your charity.

UNITED LABOURS—PROTRACTED MEETING.

August 21, we assisted in the installation of Rev. A. J. Parker, over the church in Shipton, gathered through his instrumentality; and in carrying forward a protracted meeting.

To us it was a season not soon to be forgotten. Our distance from our own families and beloved people, the character and circumstances of the little flock of disciples before us; many of them poor in this world's goods, but rich in faith, and heirs of the kingdom; living far apart, scattered over a territory of more than 60 miles by 20; their place of concourse more than 65 miles from any sister church, on the very "borders of the kingdom of the beast;" the temple in which we met and prayed, and distributed the symbols of Christ's dying love, being none other than the bare, outspread earth, the broad canopy of heaven, and the stately forest; all these circumstances combined to make the whole scene one of deep and thrilling interest.

The congregation was large, and increased to the close. The most perfect order and regularity of deportment was observed by all present; and the attention and solemnity increased to the close. We cannot but believe that some souls will enter heaven, who will look back to that grove as the place of their first espousals to Christ.

PARTING SCENES.

Our visit to Shipton will ever stand out among the prominent incidents of our mission. We can truly say, that we have never mingled in scenes of more thrilling interest. The communion of saints, the private conversations, the family worship, the public and social meetings, the parting scenes, made an impression on our minds, deep and permanent. Six individuals were received into the church; three by letter, and three by profession. Those who joined by profession, had long indulged the hope of pardoned sin, and reconcileation with God. One of them resided 45 miles from the place of worship, another 20, and the other 12.

The communion service was closed by singing the parting hymn—

"Blest be the tie that binds
Our hearts in Christian love."

As we were retiring, the good people gathered around us, and took us by the hand, and, with tears and faltering tongues, bade us farewell; thanking us over and over again for having pity on them, and thanking God for inclining us "to come to these ends of the earth, and this wilderness world," as they called it. Said one old lady, leaning on the top of her staff, bending under the weight of near threescore years and ten, taking us by the hand, "I must now bid you farewell, sorrowing most of all, that I shall see your faces no more on earth; I hope to meet you in heaven. I have got almost to my journey's end. Time is short. Soon, if we are the children of God, we shall meet to part no more. Blessed hope! May God bless you, and your dear families and people, and reward you a hundred fold for all your labours of love amongst us poor, ignorant, wicked people, away off here in the wilderness."

From the close of the meeting, until our departure, individuals were frequently calling to thank us, and bid us good by. If

any thing was calculated to make us feel humble, and unworthy of the privilege of preaching the Gospel to strangers, it was such expressions of affection and gratitude. At 3 o'clock, P M., on Monday, 25th, we knelt in brother Parker's family, commended each other, our families, our dear people, the churches of our Lord and Saviour, our brethren, and a world lying in wickedness, to the merciful regards of our Heavenly Father, bade our beloved brother and family farewell, and proceeded to our separate fields of labour, one 10, the other 70 miles distant. A few days after, we turned our backs on Canada, with mingled emotions of gratitude, joy, and grief.

AFFECTING APPEAL.

And now that we have returned in safety to our families and our people, we have not forgotten the exhortation of a beloved brother, who was wearing away in that land of moral death under his accumulated labours, amid all the horrors of the pestilence. He said to us, "As you turn your backs on us, and take your last look at our forests and hills, remember the wanderers who cry to you for the bread of life. Returned to your firesides and in the bosom of your families, and amid the affections of your people, think often of the far-off stranger, who has no Sabbath altar on which to offer his sacrifice, no minister of God to lead his steps to heaven. In your prayers remember us; in your associations remember us; by night and by day remember us, till our desert places shall blossom as the rose." Dear sir, this moving exhortation we have not forgotten, and trust we never shall forget. It is the united cry of all our brethren in Canada. *Will not* our churches regard it?

But how shall we remember those scattered children of God—the sons and daughters of the Pilgrims, who have no "Sabbath altar," and "no minister of God to guide their steps to heaven?" In prayer, most assuredly; often and fervently. But is this all? No: we must act as well as pray. The work begun must be carried on. The fields are white for the harvest, and labourers must be thrust into them. New and more enlarged plans for the good of our Protestant brethren in Canada, must be devised and executed.

Efforts should be made to secure for Canada, as speedily as possible,

1. A competent number of pious, devoted, well-educated evangelical ministers. The number of such is very small, while the demand is every day increasing. For the want of them, thousands are perishing in their sins.

2. There must be established, somewhere in the townships—probably Stanstead—Bible, Tract and Sabbath School Book Depositories.

These are all now very much needed. Without them we know not how the real wants of the people, especially the rising generation, can be supplied.

3. The labours of a general agent for Canada should be secured. This is necessary to bring the real condition of Canada before the public; for the originating of plans for the moral improvement of the people, and for giving unity, harmony, and efficiency to all such plans.

4. An institution of learning should be established, in which Protestant children may be educated for either of the learned professions, especially for the ministry.

Now is evidently an important crisis in the moral history of Canada. Let the churches in New-England arise and improve this crisis, as they now may, and unborn millions will rise up and call them blessed. The cause of Christ will revive, and extend its redeeming influence over those fair regions, over which the "man of sin" now reigns. But let our churches monopolize the means of grace, and turn a deaf ear to the cry that comes to them from the north, and sleep away the present opportunities of building up there the Redeemer's kingdom, and infidelity and Romanism will, in all probability, in horrid triumph, insult the dying agonies of the remnant of the children of God.

CORRESPONDENCE OF THE A. H. M. S.

VIRGINIA.

Death of the Rev. Asa Brooks, and application for another labourer.

The Presbyterian church in *Clarksburgh* and vacinity, Va., had for several years received aid in support of their pastor, the Rev. Asa Brooks. The lamented death of this beloved and useful missionary, on the 23d of December last, has already been published in the newspapers. But as we valued him while living, we expe-

rience a melancholy pleasure, in sympathy with his bereaved people, in recording the following tribute to his memory, contained in a letter from the elders of the church of Clarksburgh, making application for another minister, to enter into the labours of their late belovod pastor.

Mr. Brooks' great anxiety for the welfare of his flock was manifested on his death-bed. But a few minutes before his departure, he requested that the church here should not be without a pastor for *one month*. This dying request we are anxious to comply with, or as nearly so as practicable. We know of no other source from which to obtain help but through the Home Missionary Society.

The church is small in point of numbers, as well as means of supporting a minister. At this time, especially, their means are nearly exhausted in erecting a meeting-house. They have already expended $1000, and the house is not yet so far completed as to admit of preaching in it. We earnestly solicit the attention of the Board to our destitute situation, and confidently hope that immediate measures will be taken to supply us.

We beg leave to suggest, that it is desirable, if practicable, to procure a man possessing as many of the qualities of Mr. Brooks as possible—for we believe no minister of the Gospel ever had a flock more united and unanimous in their attachment to their pastor. Mr. Brooks, in his deportment, in his dealings, and in his intercourse with society, was without reproach. In idle or unprofitable controversy, either with the world or with other denominations of Christians, he intermeddled not. He was not, however, a latitudinarian in principle or in practice.—Whenever occasion required, he earnestly contended for the truth as it is in the Scriptures. In short, Mr. Brooks was a man of superior intellect—possessed talents of no ordinary grade. He had a happy faculty of reconciling or welding together those discordant materials, which exist, more or less, in every congregation. He was eminently zealous, though he never permitted his zeal to get the better of his discretion, so far as to be reproached for disorderly enthusiasm. He loved to see pure and undefiled religion revive and flourish, and used every means in his power to remove those obstacles which obstructed the pathway of those who were anxious to obtain everlasting good.

NORTH CAROLINA.

From the Rev. N. H. Harding, Oxford, N. C.

From a late interesting report of Mr. Harding, we extract the following remarks, which we hope will be pondered well by our readers, and by such of our younger brethren in the ministry as may find it practicable to plant themselves in the older southern states.

There is a constant emigration to the southwest, of our most substantial members. Churches that were strong last year, now hardly exist. But what is loss to us, is gain to the church at large. In this way God is planting churches in the desert. From one church in this county, (Grassy Creek,) there have been formed churches in South Carolina, Georgia, Alabama, Tennessee and Kentucky, and it is now so reduced that the Gospel cannot be sustained there without aid.

The few remaining members in these churches are almost discouraged. If you can aid them, I trust the blessing of the destitute will come upon you. There is one point of view which makes it very important that the Gospel should be sustained in this country—the people who are constantly leaving it, are forming the character of the southwestern states. The young men who are raised up in these churches are to be the ministers of Mississippi, Alabama, and Texas.

KENTUCKY.

From the Rev. George G. M'Afee, Henderson, Henderson Co.

Mr. M'Afee, having just completed his education in the Auburn Theol. Seminary, received a commission in the early part of last summer to return, as a missionary to his native state, Kentucky. After having spent a few months in miscellaneous labours under the advice of his older brethren, he proceeded to the place from which he now reports. We rejoice to learn that he is so well employed, and in a part of the state where his labours were so much needed.

The first Sabbath in November, 1831, begins my labours in Henderson. I had been expected, and was received with open arms by the old* Presbyterians.

I found Christians in a cold state, and much agitated by the question of Episco-

* Called "old" in distinction from the Cumberland Presbyterians.

r have had preaching every
Methodists or Episcopalians.
e but few members of any
8 Methodists; 7 Episcopa-
15 Cumberlands, and about
ians.
ers of this church are scat-
very large territory, and there
male members; one of whom
from town; the other two
s of the church. Each of
7 miles from town, and are
t.
attend church—I would say
Sabbath morning. This is
good congregation, and yet
inhabitants in Henderson.
Monthly Concert, and a
er meeting, in which I am
e Cumberland and Methodist
t still very few attend.
f my time here, and have the
afternoon and evening. In
preach to the whites, and in
to the blacks.

HING TO THE SLAVES.

are numerous in this town
nd their masters are entirely
hey should have preaching.
ly been supposed that they
to hear a white preacher;
nfident that this opinion is
lation. One Sabbath morn-
e white congregation that I
to the blacks at 3 o'clock,
mmandment, and requested
rm their servants. At the
ir, the house was filled, and
ned to a more attentive and
ngregation. Having long
erest for this portion of our
can assure you that I re-
nat they are more than will-
he Gospel. That a white
ld care for their salvation,
prejudice, and enlists their
ave been ready to weep,
them has taken me by the
h tears in his eyes, uttered,
ung master, may the Lord

continue to come, and my
are more than realized. I
ncouraged to go on in my
hem. It is true, they are
; but a plain and affection-
of truth goes right to their
uld rather preach to them
white congregation I have
look upon them as the most
f my charge; and through
II.

them I think the whites may be reached. Great good can no doubt be done, by taking a little pains with these poor blacks. I hope I have not gone beyond the limits of my commission, in devoting so much time to them.

My black congregation numbers about 150.

INDIANA.

From the Rev. G. G. M'Afee, Continued.

The other half of my time I gave to vacant congregations, wherever I could find them, until the 1st of January, 1835. Then my labours commenced in Evansville, Ind., 10 miles from Henderson. You have learned the state of things there from brother Butler. I expect to preach there half of my time for three months. They have subscribed about $35 for that time. It is an important place, and ought to have a minister on the ground. It bids fair to become the largest town between Louisville and the mouth of the Ohio.

WIDE FIELDS OF DESOLATION.

This part of the valley of the Mississippi is peculiarly destitute. No Presbyterian preacher resides in less than 85 miles of me in any direction. There are about 30 counties around me, sustaining a population of upwards of 100,000 souls, who have but little preaching of any kind. Occasionally, in each neighbourhood, where little log meeting-houses are erected, a sermon is preached by a Baptist or Methodist. To the praise of the latter be it spoken, that in no corner of this desolate field can it be said, that *Methodists* have not published the good news of great joy. Still, their success is small, and like all other denominations, their number of members is small. While so much is to be done; while the people on this side of the river are favourably disposed towards Presbyterian ministers, and many of them are willing to contribute liberally for their support, ought not something to be done? I could mention several very important places on the river, which do a large business for the back country, and have scarcely any preaching. I mention only one, which I have visited—Owensboro', or the Yellow Banks, the seat of justice, situated most beautifully on the Ohio, in a county of fine land, and containing a population of 400 souls, has no organized church of any denomination, and no preaching, except a sermon from a Baptist once a month, and 2 or 3 professors of the Cumberland Presbyterian church. A

lawyer of that place told me that the people were anxious to have preaching, that they would like a Presbyterian, and would raise about $300 towards his support.—Owensboro' demands immediate attention. The Catholics are making an establishment in the county, and will no doubt go into town as soon as a favourable opportunity offers.

Owensboro' is about 30 miles from Henderson. I should feel greatly strengthened, if a Presbyterian would settle there. He would have a large field, and I should be his nearest neighbour.

May God look down with pitying eye, and send labourers into this part of his great vineyard.

INDIANA AND ILLINOIS.

AN APPEAL FOR MISSIONARIES.

In connexion with the foregoing statements from Mr. M'Afee, it seems proper to introduce the following affecting appeal on behalf of a portion of the same field, and the adjoining counties of Indiana and Illinois, which we have recently received over the united signature of

The Rev. Stephen Bliss, and the Rev. Isaac Bennett, dated Wabash Co., Illinois.

What can be done to revive the hopes and sustain in existence our destitute churches in the Southern and Eastern parts of Illinois? Here is an extensive country, and very important portion of our Western Zion, which hitherto appears to have been overlooked and neglected, in the great extensive missionary operations of the day. Your missionaries all stop short, turn aside, or pass by this extensive field. We esteem it our duty to make a full expose, and an humble and affectionate appeal to the Missionary Boards and Theological Seminaries at the East, in behalf of the famishing churches in this section. Wherever we turn our eyes, we see little but a vast, a fearful desolation. Begin at Darwin, Clark Co., on the Wabash, run a line west to the Okan river, thence down that river to the Mississippi. Rising of twenty counties, the oldest, and some of them the most populous in the State, lie south of that line. Here Romanism, Arianism, Universalism, Campbelism, Deism, and almost every other delusion prevail. Here are seventeen Presbyterian churches, widely separated, many destitute, famishing, and some expiring, supplied by only four ministers, most of whom have been long in the field and nearly worn out. All our humble efforts to sustain these churches, to raise up others in destitute places, and introduce the various means of instruction, are necessarily scattered and feeble. For five years or more, some of our number have been riding thousands of miles, preaching every where day and night, often with nature completely exhausted, hoping to hold out a little longer, striving to keep these churches alive, until additional labourers could come to our aid. The churches too have been anxiously crying for help. But they receive no response; their fond hopes are blasted. No additional labourers can be obtained. One of our number has just returned from the East, having flattered himself and encouraged the churches, that he would bring with him two or three Missionaries. He has been faithful in his efforts, but has returned alone in despondency—is almost daily met with the heartrending question, Where are our missionaries? We know not what reply to make. Must we tell them the despending truth, there is no help, no hope for you? How can we bear to pronounce to these perishing churches their fearful doom!—*perpetual desolation!* No. We cannot give them up. Therefore, two or three of us, after much prayerful deliberation, have determined, in the name of the Lord, to make *one more* humble appeal to the Boards of Missions and Theological Seminaries of older states.

These churches must die, and die soon, without immediate aid. The Great Head of the church never designed them to live and flourish without culture, without a minister; and when they die, other important religious institutions will expire with them. One or two of our churches may be already considered as extinct—two or three more will probably expire soon, if not aided. One of the brethren consulted with regard to this appeal, is your missionary in the south west part of Indiana. There too, are twelve or fifteen counties, with about as many churches, with only two ministers to break unto them the bread of life. Six of these churches are located in county towns, which must and will exert a powerful influence over the surrounding country. It is vastly important that they should be supplied without delay. The church in Vincennes, the oldest and perhaps most influential town in the state, (the key to the Wabash county,) is now without a pastor. Here, as report says, are soon to go up a Catholic college and nunnery, and $10,000 to be expended in

the purchase of lands for the settlement of Catholic emigrants around them. To effect even a partial supply for the churches in the south and east of Illinois, and the south west part of Indiana, at least *eight* additional labourers are needed without delay. "Go ye," is the command of the Great Head of the church. The funds already expended in the Sabbath School cause and other religious institutions, will be unavoidably lost, without the living teacher. The *preaching* of the Gospel is God's ordained plan for the salvation of souls, and our churches must have *faithful ministers*. O that they may come, *come* without delay. Under God, we look to our brethren in the older states, as our only hope, and suspend our last hope upon the success of this humble appeal. In the name of the Lord we send it, and follow it with our importunate prayers.

From the Rev. J. Porter, Chicago, Illinois.

A GRATEFUL RETURN.

While we are pained with the accounts which are constantly reaching us of remaining desolations of the south and west, and would urge the special attention of our readers to the preceding appeals of Messrs. M'Afee, Bliss, and Bennett, on behalf of the southern sections of Indiana and Illinois, and the adjoining portions of Kentucky, we have constant occasion to thank God and take courage, for his signal blessing upon many of the places to which labourers have been sent, and the aid of the Society extended. The following is from the Rev. J. Porter, of Chicago.

I have the pleasure to communicate the following resolution, recently passed at a meeting of the members of my congregation.

"Resolved:—That the Presbyterian church and society in Chicago, recognise with gratitude the very generous aid they have received from the American Home Missionary Society, in sustaining the Rev. Mr. Porter as a missionary among them one year; and that they now feel it their duty and privilege to raise among themselves a competent support for Mr. Porter."

The society hope it will be in their power to aid you in your work of love, by returning to the treasury of the Home Missionary Society, *more* than they have *received from it. We hope* to water as *we have been watered*, abundantly.

RAPID FORMATION OF A PRESBYTERY.

Some of the brethren may have informed you that a Presbytery has been formed in this part of the state. When Providence directed my steps here, less than two years since, there was not a Presbyterian minister, I think, and but two or three feeble churches of our name within the bounds of the Presbytery as now constituted. There are included in it at this time, eleven churches, and eleven ministers.

This, I presume, is unparalleled progress in the history of our church. And these ministers, with one exception, were born and educated in, or on the borders of our beloved *New-England;* and here, I think, she is justified of her children.

From the Rev. James A. Carnahan, Dayton, Tippecanoe County, Indiana.

The church at Dayton was formed in June last, consisting of forty-nine members. Mr. Carnahan now writes as follows.

In August we had a communion season, which was one of peculiar interest to this little church—such as they had never witnessed before. Some of the members who had been living in a cold and formal state, came forward and made humble confession of their sin in so living; and the greater part appeared to have more of the spirit of prayer than I had ever witnessed among them. The result of this meeting was that ten came out on the Lord's side, and made a public profession of their faith in Jesus Christ, in addition to four or five who united early in the spring. One of this number is now at the "Wabash College" in Crawfordsville, in our vicinity, pursuing his studies preparatory to the Gospel ministry. This no doubt, in the estimation of many, would be a "day of small things," but to us, who live almost in the wilderness, it does not so appear—especially when we reflect that by these mercy drops our little band has been increased one fourth. What is peculiarly interesting to your missionary in reviewing the result of this work, is that all these have and still are members of the Bible Class, with the exception of one aged lady who since has gone to her rest.

MISSOURI.

From the Rev. G.C. Wood, Marion Co., Mo.

Since the date of my last commission, June 1, 1834, I have witnessed much to

bless God for. My health, which for a year before was bad, has been good, and I have suffered no interruption in my labours, and it has been a cause of rejoicing, to be where God has poured out his Spirit, and souls were converted.

At several of the camp meetings which I have attended, we have enjoyed special seasons of refreshing; and many of the churches in this state, where these meetings were held, have been greatly blessed; Christians have been excited to more activity, and many sinners have been hopefully converted to God. My labours have been principally confined to Salem church, and its vicinity. The church is small, consisting only of twenty-four members, five of whom have been received on examination, and one by certificate, during the period embraced in this report. Our church has more than doubled in a little more than a year. Some others are now rejoicing in hope, and others are concerned for their eternal welfare. It is only three years since the settlement commenced in this neighbourhood, consequently, the people have had but little time to prepare for living, they have built a small log meeting-house, which is not quite finished, and this winter we are under the necessity of holding our meetings at private houses, and but few of these can accommodate the congregation. Every member of the church, is a member of the Temperance Society, and many others in the congregation.

NEW SETTLEMENTS.

Two years ago, there was no settlement west of this neighbourhood, and now the country is filling up for thirty miles west. I intend, as often as possible, to preach to those who are settling on the borders, and expect to go soon to the most remote settlement above us. Twice, during the summer, I visited Lewis county; once with brother Cochran. There is a small Presbyterian church in this county, called Wyconda church, and, with the exception of the two meetings that I attended with them, they have been destitute. This county needs a minister much, and an active, faithful man, might build up a large church here. No county in the state is increasing in population more rapidly than this.

From the Rev. Amos P. Brown, Agent, dated Cape Girardeau Co., Missouri.

During the latter part of the last summer and autumn Mr. Brown was engaged in visiting some of the upper counties in the state of Missouri, but was prevented by sickness from proceeding to the western part of the state, which he purposes to explore hereafter. He is now engaged in a tour through the counties along the Mississippi from St. Louis to New Madrid the southern extremity of the state. The following is extracted from his last report.

I need not say much of the fatigues, privations, and exposure I experienced: they are something, and I am persuaded many good brethren, settled at comparative ease, in the midst of high physical, moral, and mental improvements, would shrink from them, as unsupportable. But they are exceedingly small, compared with what Christ endured for us. It is a privilege to be permitted to do and to suffer a little for such a Saviour. It may be felt to be a choice privilege, when cold, faint, and weary, traversing alone the vast prairies, barrens, and forests, sleeping in the poorest cabins, and feeding upon the coarsest fare. What would some think of eating, for days together, bread, made from corn grated on a tin grater? It was all the good people had, and it was seasoned with kindness and piety. I bless God, that he permits me to labour in Missouri. From the people on whom I call, I experience uniform kindness and hospitality.

I cannot tell you of all the difficulties in the way of "home missionary" operations. One must be on the ground, see, hear, and feel, in order to know them; but prudence, persevering industry, prayer, and self-denial, will at length overcome them. Christ's kingdom must be built up, souls must be converted in Missouri, and, judging from all I know, it is my decided opinion that Presbyterians and the A. H. M. S. must have a large instrumentality in the work. If in the present generation we can lay the foundations, in Gospel truths and practice, deep and strong, we will call even this triumphant success.

A MISSION TO THE GERMAN EMIGRANTS OF THE WEST.

While the attention of our readers is directed to the wants of Missouri, by the preceding communications, we are happy to inform them that one labourer has presented himself, who seems to us highly qualified to be useful to the German emigrants in that state and in the adjoining counties of Illinois. The REV. JOHN JACOB BRILLE, for eight years one of the pastors of the Canton of Basle, (Switzerland,) has recently arrived in this country with a view to preach the Gospel to the German emigrants in the western states. He was obliged to leave his post in Switzerland, with

all the other provincial pastors of the Canton of B., in consequence of the recent political revolution in that country. He is strongly recommended to our confidence by letters from the *Rev. G. De Felice* of Balbec, the able correspondent of the "New-York Observer," and others. He has accordingly been commissioned as a missionary of the A. H. M. S. to the Germans in Missouri and Illinois, to labour under the advice and supervision of the Presbytery of St. Louis. Mr. B. appears to be a truly evangelical and well educated man, and we have high hopes of his usefulness among the interesting and numerous class of our western population to which he is sent.

MICHIGAN TERRITORY.

From the Rev. C. G. Clarke, Webster, Washtenaw County, M. T.

A REVIVAL.

Mr. Clark reports a protracted meeting held at Webster, in September last, immediately following the meeting of the Monroe Presbytery, and continuing four days. The close of his account is as follows.

On the third day, which was the Sabbath, there was so much evidence of the Spirit's presence, that we dared not close the meeting, as had been expected. Monday was the most solemn and interesting day I ever witnessed. The power of God was felt by many. The hearts of Christians were enlarged and animated. More than forty attended the inquiry meeting during the intermission. Ten or twelve manifested a determination to live henceforth to the glory of God. At the close of the afternoon service, all who felt anxious for their souls' salvation, were requested to remain. *Not an individual left the house.* I do not suppose that all were deeply affected, but great solemnity reigned. We regretted the necessity of bringing the meeting to a close; but I had no ministerial help, on which to depend, and was myself literally worn out with toil and anxiety.

I immediately commenced visiting and holding neighbourhood meetings, but on the second day was taken down by the fever and ague, which laid me by for some weeks, and soon after, I experienced symptoms of the cholera, which brought me low. Although I have tried to preach every Sabbath but one, yet it has been in great feebleness. And it has been but a short time since I have felt able to enter vigorously into my official duties.

During the last two weeks, I have, in connexion with the elders of the church, visited most of the families in the society. Generally there appears to be a good degree of feeling in the church, and we found a goodly number whose minds are tender, and some are anxious. I cannot but hope that God is about to reveal his power in the midst of us. Hasten it, O Lord.

Yesterday was our communion. Eight were added to the church, and one, who had been examined and accepted as a candidate, was prevented from coming forward. Numbers are hoping, who are not yet ready publicly to take the vows of God upon them.

The little church in Livingston county, which claims one quarter of my time, is moving forward harmoniously. The ground on which that church is planted, was entirely wild when I came to this place.

REVIEW OF FIVE YEARS.

In reviewing the five years I have spent here, I have much cause of thankfulness. The little band of ten members has become two—numbering, including dismissions to other churches, near 120. Four flourishing Temperance Societies now exist, where there was none then. A number of Sabbath Schools, and various benevolent societies, have likewise sprung into existence. About forty have professed religion under my ministrations.

AN APPEAL.

P. S.—Can you not send us some ministers? The call is affecting from many destitute places. Do not overlook Michigan. Romanism and infidelity are pressing upon us, and shall they prevail?

From the Rev. Ira M. Wead, Ypsilanti, M. T., Jan. 6, 1835.

ANOTHER AWAKENING.

Last Sabbath gave us an accession of fourteen to our church. Six of them were admitted on examination. It was a day of deep and solemn interest. All my meetings are crowded and solemn. Some are making the inquiry of the jailer.

THE ANNUAL MONTHLY CONCERT.

Yesterday was the Monthly Concert. It was the most interesting season that I have ever witnessed on that occasion in this territory. All present seemed humbled and penitent, that they had done so little for the salvation of the heathen. With many prayers and tears they confessed their sin, and I do hope, did it with sincerity. Special prayers were offered, that God would take some of the children

of the church, and eventually send them as missionaries to the heathen. After meeting, I conversed with a young man that united with the church about three months since, upon the subject of studying for the ministry. I found that he had been thinking and praying over the subject for some time. Two have already commenced their studies, and are about fitted to enter college. At the close of our services yesterday, besides our subscription of about sixty dollars to the Foreign Missionary Society, between twenty and thirty dollars were raised for the distribution of Tracts among the heathen.

SHE HATH DONE WHAT SHE COULD.

One female, who is entirely dependent on her friends for her support, having been for about four years almost helpless, contributed fifty cents, which was all that she could call her own, for the distribution of Tracts in China. For some time she has had her feelings very much enlisted for that people, and has been endeavouring to devise some method by which she might do something for them. A little more than a year ago, some one gave her a *sheep*. She rejoiced and blessed God for the gift, as it afforded her a prospect of gratifying the long cherished desire of her heart. Last fall, the wool, from which, in connexion with her labour, there was a prospect of her raising a little sum, was consumed in the building, which was destroyed by fire. Here hopes of doing any thing for the present were thus blasted. But in an unexpected manner, the mite which she contributed was supplied her. Her *sheep died*, and the fifty cents were the avails of the wool. All acquainted with the circumstances, believe that "she has done what she could." "She has cast in all the living that she had."

TEMPERANCE.

On the eleventh of last month I was installed as pastor of this church. Brother Cleaveland, of Detroit, preached the sermon. A protracted *temperance meeting* followed the exercises of installation. The temperance cause was advocated three evenings in succession, to an audience literally *jammed in* to our place of worship. Many heard the discussion who had never before attended a temperance meeting. Near one hundred new names were added to our temperance list, and it is said two or three of those who traffic in ardent spirit, have resolved to give up the business. A great impulse, I trust, has been given to this cause.

OHIO.

From the Rev. Hiram R. Howe, Vinton.

A GRADUAL REFRESHING.

The blessed influences of the Spirit have descended on this part of God's vineyard rather as "the dew of Hermon," and as the dew that descended on the mountains of Zion, than like the mighty rushing wind of the day of Pentecost. Within a few weeks past some few precious, immortal souls have professed to find Him of whom Moses, in the Law and the Prophets, did write. Healed of the malady of sin, and weaned from their eager pursuit of sinful gratifications, they may now be seen early at the sanctuary, and there, all the day, with most intense interest and delight, hanging on the lips of the minister of God, while he tells the story of Jesus, and unfolds to their new-born souls the deeper mysteries and mercies of redemption. At our last communion season, three were added to the church in Huntington. Others will probably embrace the first opportunity to make a public profession of their faith in Christ. There appears to be no abatement in the anxiety of the people to hear the Gospel preached. On one occasion, not long since, after divine service had closed, two gentlemen sought opportunity to introduce themselves, and earnestly solicited me to go and preach in their neighbourhood. Neither of them was a professor of religion, and they had come six or seven miles to hear a single sermon. They remarked, that they were ready and willing to aid in the support of a Presbyterian clergyman, and that they *must* have one part of the time at least.

If the unconverted call for ministers, is it not time for the church to send them?

PENNSYLVANIA.

REVIVAL AT MONTROSE.

The following account of a protracted meeting at Montrose, Pa., is from a communication from our agent, the Rev. T. Spencer, who was providentially there, and took part in the meeting with the pastor of the church, the Rev. Mr. Stowe. Mr. Spencer's letter is dated Feb. 2d. The meeting was closed a few days previous. The following are his remarks upon it.

Every measure and expression that was calculated to produce mere excitement, have been carefully avoided, men's asperities have been softened, and plain, naked truth has been constantly held before the public mind. The deepest solemnity seems to have constantly pervaded the large as-



semblies, and truths of a character the most pungent and searching, have been very kindly received and attentively regarded. It is believed that most of the errors and prejudices of those who have constantly attended the meetings, have been dissipated, and that a greater respect for religion and its institutions, and a deeper reverence of God, exists in all. With those for whom we entertain a hope, the convictions of sin have been uniformly clear, the submission decided, and their repentance apparently very deep and bitter. Anxious seats, public requests for prayers, &c. have not been used; and on one occasion only, have the inquirers been seated by themselves in the house, and then it was after the congregation had been dismissed, with the invitation for those to remain who desired to close in with the offers of mercy. The work has been remarkably still for this place, and many of the churches are on that account much pleased with it. The power of God has been richly displayed, although many were much discouraged under the idea that the minds of the people had become so much hardened, that success was almost hopeless. After a careful scrutiny of the individuals with whom we have personally conversed, (with most of them day after day,) we confidently hope and believe it will be found in the last day, that between 60 and 70 have intelligently complied with the requisitions of the Gospel, and have had their names recorded in the Lamb's book of life. Amongst them are many young men, in the flower of usefulness, several heads of families, some men advanced in life, and a very few of tender years. The Lord be praised for his work of mercy.

STATE OF NEW-YORK.

From the Rev. Abiel Parmele, Springville, Erie Co., N. Y.

RESULTS OF A YEAR.

About the first of March last, a revival of religion of uncommon interest commenced, which has pervaded a large extent of territory, and has been peculiarly happy thus far in its results.

Twenty have been added to the Presbyterian church; eight by letter, and thirteen on the profession of their faith. I am almost entirely surrounded with destitute churches. Under existing circumstances, my people have been willing that the labours of your missionary should be divided. My calls have been numerous, more than I have been able to meet. During the year, there has been a revival in East Otto, of uncommon power. In this revival I have laboured, and assisted in the organization of a church, consisting now of 24 members, in a most flourishing state. The congregations of Boston and Colden I have supplied nearly or quite half of the time of late.

Four or five churches in this immediate vicinity, are looking to me, as almost the only minister from whom they expect any present aid. Most of the time for the year past, I have preached three times on the Sabbath, and some of the time, almost every day of the week.

About thirty dollars have of late been raised to replenish our Sabbath school library. About the same amount for the Bible society.

The work of supplying every family with a copy of the Holy Scriptures, is now going on in this community.

During the year I have collected in the congregation of Springville, 52 dollars for the Home Missionary Society.

From the Rev. Charles Doolittle, Mooers, Clinton Co., N. Y.

INTERESTING REVIVAL.

Since my last, the Lord has appeared in mercy for us; graciously poured down his Holy Spirit, gladdened our hearts, and astonished us with the wonderful exhibitions of his grace. From my former reports, you have learned something of our situation as a church. We have had a long season of darkness. The prospects of this church, for a year previous to last September, were very gloomy. Such was the state of things, that I considered my usefulness here at an end, and determined to leave for some other field of labour. In the month of July, I called the church together, made known to them my feelings, and asked for a dismission. They refused to comply with my request; and such were the feelings manifested in regard to my leaving, that I hesitated about pressing the subject further. About the beginning of September, there was perceptible a little increase of religious feeling among us. At a church meeting, it was resolved to hold a protracted meeting, to commence Tuesday evening, the 14th of October. About the 26th of September, a season of protracted worship was held by the church in Champlain. Many from this place were present. Christians were revived; several impenitent sinners were awakened; and one of our Sabbath school scholars, a boy about 14, was hopefully converted. After this

Christians began to confess their sins to one another, and to the world; and to exhibit in their prayers, and otherwise, a desire for the salvation of sinners.

Tuesday, previous to the commencement of our protracted meeting, I called the church together for a season of prayer, and to make such arrangements as were necessary for the approaching season of worship. At this meeting, difficulties were found to exist among some of the members of the church of a very formidable character; difficulties that we knew would certainly keep the blessing of God from us unless removed. Efforts were made to remove them, but without success, and the meeting closed under circumstances full of discouragement; and the church separated, many of them alarmed and burdened in view of our situation. My own feelings were indiscribable. At the Wednesday and Saturday evening prayer meetings, all was cold and lifeless. God seemed to frown. On the Sabbath, I endeavoured to preach truth, appropriate to our circumstances, and to look up to God for help in this time of need. At the solicitation of two or three sisters, whose spirits seemed to be "stirred within them," in view of our situation, I appointed a meeting of the church the next Monday evening, at a private house, in the hope that, by the blessing of God, our difficulties might be removed. Many of the church assembled at the time appointed. It was a scene of deep and solemn interest, that never will be forgotten. It was literally a Bochim. The Holy Spirit, I doubt not, was there. And while those who were disaffected, with myself and two or three brethren, retired to another room, to endeavour to restore peace, the rest spent the time in prayer—besought the Lord for aid, and I shall never doubt but He heard their united cries. Brethren long alienated were reconciled, and those present signed a resolution, to be placed on the records of the church, declaring that all past difficulties should be buried in oblivion, and that they would henceforth love each other as brethren in Christ. I believe, if angels rejoice "over one sinner that repenteth," they rejoice over such a scene as this. I believe all of us, as we left this place of solemn meeting, felt disposed to say, under an affecting sense of God's mercy, "Bless the Lord, O my soul."

Our protracted meeting commenced Tuesday, 14th October, and continued till the Monday evening following. Br. Perkins, of Montreal, Kinny, of Champlain, and Bailey, of Beekmantown, were with us a part of the time, and brother Brinckerhoff, of Plattsburgh, to the close. All these brethren commended themselves to the consciences of their hearers, by preaching "the truth as it is in Jesus." The grand object of all the preaching was to lead men *to do their duty*—to induce the people of God to live more godly in Christ Jesus, and to convince the impenitent, that it is an "evil and bitter thing to sin against God"—that they are lost; that there is salvation only in Jesus Christ; that it is the duty of every sinner, without delay, by repenting of all his sins, and exercising faith in the Saviour, and in humble dependance on divine grace, to enter at once upon a life of holy obedience to God. The truth, plainly and forcibly exhibited, was owned of God, and blessed to the conversion of sinners. It was evident, from the solemn stillness of the place of worship, and the fixed attention of the hearers, that the Holy Spirit was present at the commencement of the meeting. Sinners were awakened, and began to inquire what they must do to be saved. The first evening, and on Wednesday, two or three were found indulging the hope that they "had passed from death unto life." The meeting was fully attended throughout, and was regarded by many, as a meeting of surpassing solemnity and interest. I have never undertaken to say definitely how many were converted. I do not know. Forty-two were added to our church the first Sabbath in December. Two of this number had been examined previous to the meeting. The first Saturday in January, ten more were added, and two or three more will yet unite with us. Several, I know not how many, who indulged a hope, were from other towns. A few, I believe as many as eight or ten, have united with the Methodist Society. Several family altars have been erected; quite a large accession made to our Sabbath school, which embraces adults as well as children. One individual among the converts, is a Roman Catholic; he was baptized last Sabbath, and made a public profession of his faith in Christ. This is the third Catholic that has been received since I have been with this people. Many of these individuals are foreigners, in very humble life, and will probably never be known on earth, beyond their own retired neighbourhood: but the "Lord knoweth them that are his," and the compassionate Saviour will put underneath, and round about these poor disciples, his everlasting arms, and bear them in his bosom. He

ten their poverty, comfort them
pirit, sustain them by his grace,
n by his counsels, and afterwards
em to glory.

THLY PORTION OF A DECEASED CHILD.

ing dead, he yet speaketh.

ve received the following, with
nt enclosed, from the afflicted
the deceased, and with a mourn-
re commend it to the perusal of
parents, who have been called to
their children in the morning of
tence. *What have you done with
ions?* The following is dated
y, N. Y., Jan. 3, 1825.

closed was the property of our
used son, DAVID PARSONS. Twenty
ere presented to him on the first
nuary, 1834. It was then loaned
ear, and is now paid with inte-
died suddenly on the 31st of
h on which the money was
We trust his soul has returned
d who gave it, and to whom we
secrated him while living, and
we resigned him at death. We
rn this *twenty-one dollars and
s*, the entire property of the de-
the American Home Missionary
s the treasury of the Lord. We
thought that parents are taught
ath of their children, not to
possessions of the dead among
but to give them to the Lord.
conviction, we hand over to
ury this mite, for the promotion
gdom of the God of Abraham.

M. & P. SMITH.

A NOBLE PLAN.

gent, the *Rev. J. A. Murray*,
of the Board of Agency at Ge-
bracing the seventeen western
the State of New-York, under
eb. 10, writes as quoted below.
is a happy one, and we see not
y not be effected in a Christian
y so well instructed, so able,
ich awake to benevolent enter-
re the members of many of the
hurches in western New-York.
not central New-York do the
urely there are *twice fifty* men
tate, out of the city of New-
o could easily spare $100 each,
r, to aid the needy within the
the state, and thus leave the
ons of the poor, and the lesser
*e rich, who have not yet learned
e of giving, to be all expended*
f.

in the newer and more needy states and territories of the west and south. And the example of such an effort fully accomplished, could not fail to be salutary upon other sections. Each state in succession, as it should become able, might thus be stimulated to take care of its own, and by so doing, raise a large surplus to aid the American Home Missionary Society, in its endeavours to reach the most remote and destitute portions of our country with the blessings of a preached Gospel. We are delighted with the plan, and commend it to our liberal friends in every state, where it is practicable. We give it in the language of Mr. Murray.

I am now aiming to find fifty men, or families, in these seventeen western counties, who will sustain the missionaries on this agency, by giving $100 each. So that all the other collections and subscriptions, may be expended in building up Zion's wastes, in other parts of our continent.

I have laid this plan before a number of gentlemen, who were pleased with it, and are now deciding whether they will be of the fifty. Some have already concluded, to give their $100 this year, and indeed we wish the brethren only to obligate themselves to do so, a year at a time. Next year, if they esteem it their duty and privilege, they will doubtless contribute the same amount again.

I am in hopes that some special efforts will be made in our Presbyteries, to have all their churches supplied with pastors. If a general effort should be made to do this in the western part of New-York, we should probably need $10,000 to sustain the 100 missionaries, we ought to have on this field. A resolution was passed at a late meeting of Cayuga Presbytery, that every minister of that body spend one Sabbath in some destitute church within its bounds, with a view of encouraging them to seek Gospel ordinances, and of exciting an interest on the subject among the people, that may result in the permanent settlement of a Gospel minister over their churches. If *every Presbytery* in our country would take up this subject, and endeavour to have *every church under its care, supplied with a pastor as soon as practicable*, and also have a church organized in every place where one is needed, and ought to be organized, an impulse would be given to home missions, and an energy would be imparted to our feeble and desponding churches, which would be as life from the dead. Has not the time come when some such great enterprise should be started? Let

it be commenced with a right spirit, in simple dependence on God, and for his glory, and *all the men needed will be found*. The bare announcement of an effort like this, would almost of itself create the men—as the announcement of the effort to supply our land with Bibles, soon caused all the Bibles needed to be ready for distribution. Every Presbytery has the means of educating and ordaining, within a very few years, ministers enough to supply its destitute churches, almost without going out of its own bounds. I am persuaded, the work of supplying all our churches with faithful and acceptable pastors, might *soon* be done, if Presbyteries, and ministers, and missionary boards, would undertake it with a zeal and *determination* proportionate to its importance.

I spent last Sabbath at Ithaca, where is a revival in progress. I did not preach on Home Missions, but on Monday obtained two $100 subscriptions. The plan of finding fifty men, &c., works well.

HINTS TO FEEBLE CHURCHES.

In the last *Report of the New-Hampshire Missionary Society*, we find the following sensible and important remarks, which we commend to the attention of our readers. After noticing the necessity of pecuniary means to sustain religious institutions, the writer proceeds,—In the present state of the world, other things less obvious may be indispensable to the best good of our feeble churches. Among these, we would mention

1. They should be furnished with a convenient place for public worship. Their house of worship should be known and acknowledged by all as a convenient place, in good repair, and ready for constant use. No church flourishes in a fallen or decaying sanctuary, much less without any. Let any church and people be driven from place to place, and pressed into barns, or houses where they cannot attend upon the duties of religion without distraction, and though individuals may grow in knowledge and grace, the church will not flourish.

2. Feeble churches must make efforts to secure and support the ordinances of the Gospel. The limbs of men never become strong without being employed. Any church neglecting to make efforts in proportion to its strength, will certainly lose much of its vital power. The exertion of any function increases it. If a conviction of weakness leads to a diminution of efforts, the power of making efforts will be diminished also. Covetousness in any church or society, tends to poverty and death. "They who sow sparingly, reap also sparingly, and they who sow bountifully, reap also bountifully." The history of churches which have been stripped of all their pews, property, and constrained to build and plant anew, shows the influence of this exertions on their health and prosperity.

3. Every feeble church should become acquainted with the efforts and prosperity of other churches. Knowing the work of others may help us to bear our own. A knowledge of the means by which others sustain themselves, tends to similar efforts. When we know the commands and promises of God, and the present state of the several parts of his kingdom on earth, we know also the path of duty and interest, and some of our obligations to make sure our progress in it. A right view of great things, and great obligations, is calculated to encourage and strengthen a well regulated mind.

4. They should maintain strict discipline in the church. When we look on the desolations of Zion, and visit the places where churches have become extinct, we are involuntarily led to inquire Why are these things so?—Who slain all these? Examining the history of the departed, and learning the end of flourishing churches, we see in the striking fulfilment of those threatenings which were first pronounced against churches of Asia Minor. Erroneous doctrines and vicious practices received unreproved in the churches. Sin was rooted out by repentance. Woe disease, and death followed. The candlestick was removed out of its place. Activity, watchfulness, and strict discipline are essential to the life of any church.

5. Let any church and society prize privileges of the Gospel above their bread, and they will not languish. If any individual leaves the Bible to be and last read, and the ordinances of Gospel to be least frequented, he famishes. When any church and esteem the stated ministration of the pel a thing of small value, and every effort to secure its privilege support those who minister at the they are far removed from a state perity. If the produce of their h too valuable to be exchanged for the leges of the Gospel, they may ju pect that its light will fade away, next generation will grow up is ig of its blessings. We say therefore branch of Zion, awake to the perfo of duty, and live for the heaven the good of men, and all things

pointments by the Executive Committee of the American Home Missi Society, from January 15th, to February 15th, 1835.

Re-appointments.

. Abiel Parmelee, Boston, Colden, and Spring ville, N. Y.
. Stephen Porter, Moscow, N. Y.
. S. T. Babbitt, Howard, N. Y.
. Samuel Sessions, Hamburgh, N. Y.
. Asa Johnson, Nunda, N. Y.
. I. J. Ostrom, Little Falls, N. Y.
. S. W. Leonard, Constantia, N. Y.
. Robt. Holman, Talladega, Al.
. G. G. Paige, Bainbridge, O.
. E. D. Wells, Lawrenceville, Pa.
. Bowman Brown, Port Ann, N. Y.
. R. L. M'Afee, Millersburgh and Union, Mo.
. W. A. M'Campbell, Ebenezer and Hopewell, Tenn.
. Thomas Lippincott, Carrollton, Ill.
. Abab Jinks, Kingston and Brown, O.
. John F. Brooks, Bellville, Ill.
. M. M. Post, Logansport, Ind.
. Thomas Donnell, Bellview, Mo.
. Leander Cobb, Charlestown, Ind.

Missionaries not in commission last year.

. J. J. Brille, to go to Missouri.

Rev. Archibald Robertson, Constantia Vi N. Y.
Rev. George Manley, De Kalb, Harman and Ru N. Y.
Rev. Stephen Ellis, Herrick and Ararat, Pa.
Rev. J. R. Barbour, to labour in the western of the city of Philadelphia.
Rev. — Greenwood, Plainfield and Big Grove, I
Rev. Milo N. Mills, Mayville, N. Y.
Rev. Joseph Lane, to go to the West.

Appointments by the Executive Committee of th Western Reserve D. M. S., auxiliary to th A. H. M. S.

Rev. R. Nutting, and Rev. Clement Long, to labour alternately at Solon, Cuyahoga Co., O.
Rev. Samuel Dunton, Fitchville, O.
Rev. R. B. Drake, Brooklyn, Cuyahoga Co., O.
Rev. Wm. Sadd, Avon, Lorrain Co., O.
Rev. Elery Bascom, Williamsfield and Wayne, Ashtabula Co., O.
Rev. Enoch Conger, to labour half the time in the North-western Counties of Ohio.
Rev. Everton Judson, to labour half the time in the North-western Counties of Ohio.

Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Jan. 15th, to Feb. 15th, 1835.

, N. Y., Free Ch. coll., per Rev. J. Martyn,	15 00
I. Y., Mrs. Lucretia Sayre, L. M., Mrs. Sarah M. Hine, 5, per Rev. Porter,	35 00
N. Y., Mrs. Sarah Benton, 5; Charlotte Dudley, 1, per Rev. Dr. ,	6 00
, *O. Com. of Agency*, per Rev. ittle,	807 00
Miss. Soc., viz:	
Fem Praying and Benev. Soc., v. W. Case,	10 00
h, Rev. Isaac Lewis, D. D.,	30 00
en, Center Ch., Sab. Sch Miss. per Miss Grace Duggett,	69 00
c.,	41 00
per C. Bostwick,	17 00
ies' Sew. Soc., per Miss Brig-	13 94
s, late of Berlin, Ct., by Mrs. rnes, to const. Thomas G. Esq., of New-York, a L. M.,	30 00
n, Mrs. Sophia Cleaveland, Irs. Ellen P. Bascom, L. M., P. Cleaveland, to const nes, Tutor, Yale College, Ebenezer Larned, to const. Edgerton, L. M., 30; Ro- const. Mrs. Ann B. Coit, adies' Sew. Soc., to const. M'Ewen, L. M., 30, per q.,	170 00
y, per C. J. Salter,	15 31
n. Aux Soc., per L. A. ll, to const. Mrs. Mary I. ,	10 00
iend, per T. S. P.	2 00
Greene Co. Aux., N. Y., of which 15 is in full, to const. Mrs Dolly Canfield, of Malden, N. Y., L. M., per Rev. Dr. Porter,	121 15
Greenville, N. Y., through Green Co. Aux. coll., 7.50; Deac. E. Knowles, 15; Vina Sherrell, 10; Mrs. Betsey Miller, L. M., in full, 20; Lucy Lane, L. M., 30, per Rev. Dr. Porter,	82 50
Massachusetts Miss. Soc., per B. Perkins, Treas.,	1097 00
Amherst, West Parish, Young Ladies' Sew. Circle, of which 60 to const Rev. Joseph Haven, of Amherst, and Rev. Simeon Colton, of Fayetteville, N. C., L. M.,	70 00
Athol, Evan. Soc., to const. Rev. B. B. Beckwith, L. M.,	30 00
Franklin, *River End*, Fem. Char. Soc.,	43 00
Monson. A. W. Porter, to const. Mrs. Hannah Porter, L. M.,	100 00
Rehoboth, Cong. Ch., per J. Wilcox & Co., Providence, R. I.,	8 00
Springfield, Israel E. Trask, L. M.,	30 00
Sutton, Fem. Benev. Soc., to const. Rev. Hiram A. Tracy, L. D.,	100 00
Uxbridge, Ladies' Juv. Soc., to const. W. C. Capron, Esq., L. M.,	30 00
Waltham, Rev. S. Harding's Soc.,	100 00
Williams College, Students of Junior Class, to const. Simeon Howard Colton, L. M., per C. Brown,	30 00
A brother in the ministry, to const. Rev. L. S. Hough, of Chaplin, Ct., L. D.,	100 00
New-York, Beecker-st. Ch., Fem. H. M. S., of which 30 from a friend, to const. Dr. James A. Washington, L. M.,	100 00

Mon. Con. coll., per M. Wilbur, 15.39; Gerard Hallock, 250; N. White, 99, D Codwise, 75; W. Sherwood, 5; Mrs. F. Kinney, 20; Dr. A. Smith, 10; Friend of Missions, 25; R. I. Wells, 5; C. De Forest, 25, 450 39
Brainerd Ch., per Rev. C. Hall, 11 00
Cedar-st Ch., N. Taylor, 20 00
Central Ch., G. Mather, 25; D. Hoggart, 0.50, 25 50
Chatham st. Chapel, coll., per Mr. Browning, 18 57
Dey-st. Ch., coll., 40 69; Mrs. Goodwin, 0.12; E Van Doren, 0.25; R. H., 1; M. A. W., 0 25; E. Dickerson, 0.25; Y. M., 0 06; T. Bence, 0.25; A. Horton, 0 50; M. B., 0 13, 43 50
Laight-st. Ch., L. Holbrook, 50; G. Lathrop, 5; Friend, per Rev. C. Hall, 2, 57 00
South Dutch Ch., Fem. Miss. Soc., per Mrs. Doremus, 25; H. H. Leeds, 5, 30 00
Thomas G. Fletcher, Esq., L. D., in full, 70 00
W. W. Jackson, 5 00

Philadelphia Agency, viz:
Bloomfield, N. J., coll., to const. Rev. Ebenezer Seymour, L. D., 100; Elias B. Crane, L. M., 30; Mrs Abby Dodd, to const. her grand daughter, Miss Abby Marian Dodd, L. M., 30, per Rev. G. N. Judd, 160 00
Caldwell, N. J., Mon. Con. coll., per C. S. Crane, 5 00
Hanover, N. J., Fem. H. M. S., Keturah *Lawsville*, Pa., Miss Lucy Buck, Young, Treas., 2 00
Moniaw, N. J., bal. of coll., per Luther Cuckling, 6 00
Newark, N. J., 1st. Ch., coll., per Rev. G. N. Judd, 8 00
2nd. Ch., coll., 103 58; Mon. Con. coll., 42.83; Fem. Prayer-meeting, 5, per Rev. G N. Judd, 141 26
3rd. Ch., coll., 104.47, per Rev. B. Dickinson, 1; per Rev G. N. Judd, 151 41
4th. Ch., coll., 15.50, per Rev. Dr. Weeks, 1; per Rev. G. N. Judd, 105 47
1st Free Ch., in part to const. Rev. Peter Knnouse, L. D., per Rev. G. N. Judd, 16 50
Isaac Baldwin, L. M., per Rev. G. N Judd, 50 00
David Hayes, L. M., per Rev. G. N Judd, 30 00
P. S. Thomas, L. D., 30 00
Legacy of Mrs. Sarah Beach, per Isaac Nichols, 100 00
From the estate of Miss Frances Forman, dec., by her sisters, Miss F. Forman and Mrs. A. Smith, per Rev. G. N. Judd, 100 00
Newark, Del., John Taylor, to const. Rev. John H. Agnew, L. D., per Rev. G. N. Judd, 100 00
Orange, N. J., 1st. Ch., coll., per Rev. G N. Judd, 26 04
2nd. Ch., coll., per Rev. G. N. Judd, 18 40
Stephen D. Day, Esq., L. M., per Rev. G. N. Judd, 30 00
Paterson, N. J., John Colt, to const his son, E Boudinot Colt, L. M., 30; coll. in Presb. Ch., to const. Mrs Charlotte Eaton, L. M., 33 50, per Rev. S. Eaton, 63 50
Princeton, N. J., Josiah Cary, 4 00
South Orange, Mon. Con. coll., per Rev. H Doolittle, 5 00
Providence, R. I., Benef. Cong. H. M. S., of which 120 is to const. Ann Frances Manton, Eliza Manton, Joseph Wheelock and Amory Chapin, L. M's., per B. Dyer, Treas., 300 00
Rochester, N. Y., Legacy of Hiram Foster, per E Peck, 30 00

Vermont Miss. Soc., viz:
Benson, Legacy of Samuel Howard, per E. S Howard, Ex., 500 00
Manchester, Cong. Soc., per Rev. J. Anderson, 15 00
Home Missionary, 30 00

$6920 44

K. TAYLOR, Treasurer.

Receipts of the Western Agency, at Geneva, N. Y. from Jan. 10th, to Feb. 10th, 1835.

Auburn, 2d Presb Ch., Rev. D. C. Axtell, 5; Rev. Dr. Richards, 10; Horace Hill, 18; Abijah Fitch, 18; Thomas Noyes, 10; D Hewson, 4; E Cook, 3; Miss Danks, 2; W. Houghtaling, 2; Misses Sherwood, 2; Mrs. Sherwood, 1; I. Millard, 1; Mrs. Patty, 1; Miss Foot, 1; D Mills, 1; J. Husk, 1; Mr. Judson, 1; J. Porter, 3; Mr. Bruce, 0.50; Mrs. Lewis, 0.50; Mrs. M'Masters, 0 50; Mr. Webb, 0 50; Mr. Keys, 0.55; Mr. Hagamlin, 0 10; Mr. Baldwin, 0.75; H. Phelps, 1; Mr. Stanford, 1; S. W. Arnott, 0.50; Mr. Beddington, 0 50; A. Simons, 0.50; sundry others, 9.10, 100 00
2d Presb. Ch., Young Men, L. Bradley, 10; G. S. Murphy, 10; G. C. Seelye, 10; N. D. Carhart, 5; J. T. Pierson, 5; S. B. Buel, 5; D. L. Stanford, 5; H. Van Anden 5; S. Pierson, 5; — Millard, 4; A. C. Groot, 3; E B. and J Crane, 2; C. Carter, 2; J. R. De Remer, 2.50; L Van Anden, 2; — Lochart, 1; S M. Hopkins, 1; — Van Zandt, 1; — Hovey, 1; Z. L. Webb, 1; I. T. Stewart, 0.50, 81 00
Chapinsville Aux. Soc., 25 00
East Bloomfield Ladies' Aux., per Mrs A. Porter, 36.25; I Porter, to const. Mrs. Anna Porter, L. M., 30; A. Adams, 10; H. Adams, 2; M. Adams, 2; widow Taylor, 10; C. Gilbert, 1; widow Hall, 1; A. H. Parker, 0.25; Cash, 12 36, 104 86
Geneva, H. H. Seelye, L. D., 100 09
Hector, Fem. Aux., per Rev E Everett, 7 00
Huron, (Port Bay,) per C. Pratt, 7 48
Junius, per Rev. I. Merritt, 4 58
Ovid, per Rev. T. Loundsbury, 94 25
Palmyra, 27 50
Prattsburgh Cong. Ch., coll., to const. Deac. Theron Lindsley, L. M., 30 00
Ladies' Aux. Soc., to const. Mrs. Rebecca Hotchkin, L. M., 38 00
Romulus, 35 00
Ross, per Rev. Mr. Clark, 15 00

$665 65

Receipts of the Central Agency at Utica, N. Y., from Jan. 15th, to Feb. 11th, 1835.

Clinton, Cong. Soc., in part, 41 81
Deerfield and Russia, Presb. Soc., 5 31
New Hartford, Rev. John Watrous, 10 00
Norwich, Presb. Soc., 5 50
Rome, 1st. Presb. Soc., bal., 29 06
2d. Do., 30 00
St. Lawrence Co., D. M. S., per J. Smith, Treas., 106 25; gold beads, 4.81, 111 06
Utica, 1st. Ch., J. Bradish, 5; Dr. Maine, 3, 8 00
2d. Ch., G. K Smith, 73
Vernon, Center Presb. Soc., 9 06
Wampsville, Presb. Soc., 12 50
Waterville, Presb. Soc., 1 00

$264 63

THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

THE SECRET OF DOING GOOD IS TO BE GOOD.

REMINISCENCES OF MRS. F.

[Furnished by a Clergyman's Wife.]

Mrs. F. was born in Massachusetts, A. D. 1752, and died in R—— county, Vermont, where she had spent most of her life, October, 1832, aged 80 years. She had been the wife of two husbands, the last of whom she survived only a few months. Mrs. F. was not distinguished for native talents, and her advantages for early education were very limited. She was destitute of property, and possessed none of the means of doing good which are not within the reach of all. Yet this woman, in her retired, humble sphere, exerted a most salutary influence on the church, which will be felt down to the end of time.

She had learned the great secret *of doing good*, which is TO BE GOOD.

She has left no written account of her religious experience, and very little is known of her early life, except that she was the subject of occasional religious impressions from her childhood. She united with the church in B—— some years after her removal to Vermont. She was not, however, distinguished as a Christian. Her faith and patience were often tried by poverty, and other afflictions, to which a merciful God subjected her, and often did she yield to impatience and fretfulness. There was not, perhaps, any decisive evidence of *piety* until, in her *seventy-second year*, she was visited with a severe sickness, which was blessed to her spiritual good. After this, to the close of her life, she exhibited "the peaceable fruit of righteousness." Her children say, she has never since appeared as formerly. Her affections seemed to be loosed from earth. She manifested a humble confidence in God, and cheerful resignato his will. She had peculiarly deep and abiding views of the exceeding sinfulness of sin, and her object now seemed to be simply, *to learn her duty, and do it.*

The last years of her life were spent in ministering to the wants of her husband, who was blind and almost helpless. She usually performed her self-denying duties with cheerfulness, and laboured much for the spiritual good of her husband. If she had been comforted, or edified, by what she heard or read, she would communicate the same to him, though it required great effort to make him hear. When told, she would impair her own health by doing so much for him, she replied, "It is the only useful employment I have, I see no other reason why my life is spared."

She was a cheerful Christian, enjoyed much of the divine presence, cherished a firm and unwavering confidence in the promises of God, rested on them as on a rock, and rejoiced in the prosperity of Zion. In her conversation, she dwelt much on the goodness and faithfulness of God.

Mrs. F. *loved her Bible.* She searched it as for hidden treasures, and her labour was not in vain in the Lord. Her views of Bible truth were unusually clear and correct. The question arose among her Christian friends, how she could make such advancement in divine knowledge in her old age? A deacon of the church replied, "her heart is in the work. She makes it the business of life." He had before said, "I had rather hear Mrs. F. converse five minutes, than common Christians a half a day." Her speech "dropt as the rain, and distilled as the dew."

In her seventy-ninth year she was invited to become a member of a Bible class. She gladly accepted the offer, because, said she, "it will help me to understand my Bible." It was truly delightful to see that aged saint sit, with the simplicity of a little child, at the feet of her Saviour, to learn lessons of heavenly wisdom. May all who read this, of every age, go and do likewise.

She *loved the sanctuary*, and listened with fixed attention to the Gospel message. She was able to give a lucid view of the sermons she heard. She would often say, when passing out of the church, "It is so good to be here." She knew by experience, that they who wait on the Lord renew their strength.

She *loved the society of Christians*, and was ever ready to converse on the subject of religion. If she fell in company with professors, who did not make religion their theme, she would withdraw, choosing to be alone.

With intimate friends she was unreserved. I once asked her, what evidence she had of growth in grace? "Why," said she, "I have a great many, but the brightest of all the train is *love*, growing love to God, and all mankind." She seemed in a moment to lose sight of herself. The thought of God filled her mind. I never heard such strains of praise, from mortal lips, as she *then* uttered. I have seldom spent a half hour with her, without hearing her speak of God in such a manner as to convince me she did really love him.

She proved the *sincerity* of her *love*, by her liberality. In her old age, her son took her and her husband to his own home to provide for them. A support was all she expected or wished of him. She once said to me, "I fear that I am a cipher in the church."—"Why do you fear that?" "I do not give any thing to spread the Gospel. I wish I could, in some way, earn a little money. I would be glad to eat but two meals in a day if I could sell the other for money."

In the summer of 1829, her pastor preached a sermon in behalf of the American Bible Society, which deeply affected her. She went home, as her custom was, to meditate on what she had heard, and inquire what the Lord would have her to do. While she thought of the famine of the Word of Life, her soul was stirred within her. She said, "I had rather spare *my* Bible than to have any live and die without ever seeing the Bible. I can borrow yours to read in. I shall remember a great deal that I have read; enough, I hope, to guide me to heaven." I told her there was money enough, in the hands of the church, to supply all the destitute in the world, at once, without her help; and that, perhaps, her only duty was to pray that Christians might have a liberal spirit. She said, "I fear my poor prayers will never do much good I want to *do* something to save precious souls." Soon after I saw her again. She said, "I have forty cents, which I have been saving to get me a Bible, with a large type; I will give that. If my sight fails, I can get my grandchildren to read to me."

She carried it to her pastor. He, at first, refused to take it; but she could not be denied the *privilege* of casting her mite into the treasury of the Lord. She brought it again and again. When he took it, he said, "Is this your all?" "Yes, 'tis the last money I expect to have;" and added, with a benignant smile, "I am glad it is gone."

What this woman had done, was told to a member of "Union Church," Boston, and he sent her a dollar. When she received it, she was advised to dispose of it for her own comfort. She replied, "I shall give it all to the Lord." She gave that also to the Bible Society.

It was *love* that constrained Mrs. F. to give her all to the Lord. She was not urged to give any thing. The simple fact that multitudes were destitute of the Word of Life found its way to her heart, and she did not rest till *she had done what she could.*

I was favoured with the intimate friendship of Mrs. F. for four years, and witnessed much of her holy life and godly conversation. She was indeed a purified portion of the salt of the earth. Her Christian friends were

cheered by her bright example. Truly it is consoling to the heart, to know that there are some burning and shining lights in this sin-darkened world.

What an aspect would the church present, if all professors of religion were like Mrs. F.!

"I'VE NO NOTION OF DYING SO."

[Furnished by a Clergyman.]

"*Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live; and after that they go to the dead.*"—Eccles. ix. 3.

A—— B—— was a son of wealthy, influencial parents, in one of the northern counties of New-York. He commenced business for himself early in life, and exhibited considerable shrewdness and energy of mind. But the safeguards of virtue and piety did not shield him in the perilous season of youth; and he soon became (in the language of the world) a bold, generous-hearted fellow; growing in popularity and wealth. He was above the fear of religious admonition or commands, and was considered quite able to confute any Christian believer. He was, indeed, a young man of promise; but his life was a dreadful illustration of the words of Holy Writ, placed at the head of this article; and his last end was a scene of thickening horrors, to which I would point every sinner, particularly young men who may read this sketch. The substance of what I am about to relate, is well known in the neighbourhood where he lived and died.

About a year before his death, and not above five years ago, A— B— was riding with an intimate friend, when the conversation which follows, was held. This friend, as he now says, was, at the time, considerably impressed by religious truth; but, that he might be comforted in his impenitence by the skepticism of his more intelligent and reckless comrade, or for some other reason, he felt desirous to know B——'s sentiments fully on religion. Accordingly, after a little hesitation, he commenced by saying:

"B——, you and I have been much together, and have confidence, I believe, in each other as friends. We have conversed freely upon almost every subject; but there is one that we have never seriously talked about. It is a subject that has troubled me for some time; and I should like to know what are really your candid opinions. If you don't wish to have them told, I will keep the matter to myself."

"O, certainly," was the reply, "I've no objection against making known any of my opinions."

"Well, then," said Henry, (for so I will name his friend,) "what do you think about the Bible? Is it true? And is there any such thing as religion, or is it all a delusion?"

"Why, as to that," said B——, "I've no more doubt that there is a God, and that religion is a reality, and that it is necessary to be what the Christians call pious, in order to be happy hereafter, than that we are riding together."

Henry was greatly surprised; and looking at him intently, to see whether there was not designed trifling, B—— proceeded—

"It is plain enough that the Bible is true. It's a book that no mere man could ever have written; and a book, in my opinion, that no one, however wicked he may be, can read, and believe in his heart to be an imposition. I have tried often to believe so. And no one can look at the Christian religion, and see what it is designed to effect; without feeling that it must be from God. In fact, no man can be a Deist who is'nt a —— fool. For reason and conscience confirm the Christian doctrines, and satisfy me, that there is a place of happiness and of misery hereafter."

Henry was amazed by these confessions, from one who had been nurtured in infidelity, and was regarded by the pious, as a heaven-daring young man. At length he replied, "If this is your belief, B——, you're in an awful situation: What can you think of your present course?"

"Why, it's a pretty bad one, to be sure: But *I've no notion of dying so.* I calculate to become a Christian. But the fact is, a man must have property; unless he has, he is scarcely respected by the church. And I mean to make

money, and enjoy life; and when I've got things around me to my mind, then I will be liberal, and feed the poor, and do good: that's the way church members do."

"But how long do you think it will be safe for you to indulge your present habits? Being out late, and drinking, have already injured your health."

"I've thought of that," answered B——. "But I m young and hearty; though I do mean to quit cards and drinking pretty soon."

"I speak as a friend, B——; but I did'nt suppose, from what I've heard you say, that you believed in a Saviour, or in heaven or hell."

"I do, as much as you or any man."

"Do you remember playing cards at ———." And here Henry referred to most horrid profanity, uttered during a night of carousal.

"Oh, when I swore so, I was a little intoxicated; but I felt sorry for it afterwards. I know it's wrong, and I always feel sorry. But when I'm among those fellows, I can't very well help it."

"But how often," continued his still doubting querist, "have I heard you say that religion was nothing but a kind of priestcraft, and that Christians were a pack of cursed fools."

"I know I've said so, when they've crossed my path, and made me angry. And I think now, that a good many of those who pretend to be Christians, are nothing but hypocrites. But that there is real religion, and that there are some who possess it, and have what you and I know nothing about, it's no use to deny."

The conversation continued much in this strain for some time; and, it is useless to say, made a deep and most happy impression on the mind of Henry.

As for his companion, madness was in his heart as long as he lived, and he soon went to the dead. He continued to drink, until he was known to be a drunkard. He mingled with gamblers, till his moral sensibilities seemed wholly blunted. At length, after a night of dissipation, he started for home—was thrown from his wagon, and badly bruised: disease set in, with dreadful severity, upon his constitution, greatly enfeebled by irregularities; and in a little space, delirium tremens hurried him to his grave!

Now, while every reader may well be astonished at the inconsistencies, as well as shocked at the impiety of this poor wretch—yet, can they avoid seeing that his character is essentially that of thousands, who mean finally to enter the kingdom of heaven? Are there not many who read this, respectable before the world, free, as they think, from gross vices, and from danger, that have already entered the path which sunk this young man to eternal night. Let the gay and the fashionable remember, that the steps which take hold on hell are, by no means seldom, those which *first* lead to the convivial card party. They here find an atmosphere peculiarly intoxicating; which renders serious society, and instructive employment, altogether distasteful; and are drawn, step by step, into the associated vices which destroy body and soul.

Let the sinner who shall peruse this, remember, also, that however confident and bold he may be in skepticism, his confidence will desert him at the hour of need. Nay, his hopes from any system of infidelity will vanish now, if he will only set down and reflect, if he will listen, for a few hours, to the sober decisions of reason and conscience.

And, finally, let not the sinner imagine that religion is something always, as it were, waiting on him: a prize, which, at any future time, he has little more to do, than to reach out his hand and take. It is not so. And yet many trust in this delusion, and quiet themselves with this hope, at the very hour that they are passing the bounds of mercy. Reader! are you saying "I've no notion of dying as I am—I mean to become a Christian?" Beware!

INTERESTING TO SABBATH SCHOOL CHILDREN.

One of the Secretaries of the American Home Missionary Society, lately received the following note, enclosing nine dollars. "The enclosed is a contribution of the Sabbath school children of the Presbyterian society in Palmyra. By their vote, it is to be applied to the benefit of the Society of which you are an agent. They have but just begun to make contributions, and evince a zeal that should shame some older Christians."

THE HOME MISSIONARY.

Go,.....PREACH the GOSPEL.....*Mark* xvi. 15.
How shall they PREACH except they be sent?...*Rom.* x. 15.

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MONTHLY CONCERT.

Selection of Intelligence adapted to the Monthly Concert for Prayer.

CHINA.

THE attention of the Christian world is at the present time so much turned China, that we give the following letter from the Missionary Gutzlaff, as a table article for this interesting season of united prayer. We insert it without ridgment, that our readers may be able to enter into the nature of the encouements, difficulties, extent and other peculiarities of the work to be done for it empire, which is larger and contains a greater population than Europe, emsoming 367,000,000 of souls. It is addressed to the Rev. Dr. Reed, of ndon.

Canton, March, 1834.

My dear Friend—I think you will be anxious to hear about my further proedings. therefore you ought not to get tired with a large journal.

LABOURERS NEEDED.—12th November, 1833.—Received orders to embark for kien. My last stay at Canton had proved very beneficial. As the work of ngelizing China has greatly increased, the expenses are in equal proportion. as, therefore, anxious to consolidate my connexion with an association now ming in England and America, for the express purpose of benefiting the Chie Empire. One of the number, a man very enthusiastic and firm in the motion of the good cause, was at Canton; with him I conferred; he gave nediate assistance, and powerfully advocated the cause. A Scottish gentlen promised to furnish the steamboat which will be required to penetrate the tral part of China—Keangsoo, Gowkwang, Flookwang, Tyechuen-ad, Yun, to its western frontiers. I engaged, at the time, some scientific English ntleman to take a part in the enterprise, and gained a few advocates of the y cause in Bengal; but nothing delighted me so much as the readiness of a inese bookseller, who carries on an extensive trade in all sorts of books, to culate the divine oracles, with all our religious and scientific productions, oughout the vast empire. If God graciously bestow life and health, I shall ow up this plan immediately after my return; but what increased sums will ceforth be required! Yet the Almighty has hitherto furnished the means, I to Him I look for further assistance.

have suffered more than ever before for want of a coadjutor. I have been ged to neglect many important things which are indispensably necessary in er to carry on the work with vigour. Alas! I have not yet done the least Chinese families; but this ought to come next in rotation.

DEMAND FOR BIBLES.—On the 15th, I embarked (at Canton) with the kindrted Captain. We weighed anchor; and, after much tacking, arrived two s afterwards at Tactom. Here I opened my treasures. The demand for the rd of Life, throughout the hostile neighbourhood of Canton was very great. spent a dismal day; and were afterwards prevented, by wind and tide, from ceeding much in our intended voyage.

It is only by incessant labour that a work, now of such magnitude, can be carried on. In vain have I tried to substitute others; the most important business has been often neglected, and I have had to commence afresh. My situation is, humanly speaking, forlorn; but with the help of my all-merciful Saviour, I shall again rally my strength; around me is an innumerable nation, to whom God has granted access; before me a crown of glory—behind me, former mercies in long array. I am encouraged to persevere. Oh! that the end may be glorious!

FEMALE EDUCATION.—I am much struck with our Anglo-Chinese female friends. How zealous have they been in the cause of Malacca. I laud their endeavours there, but cannot applaud their apathy in promoting the Gospel among their own sex in China itself; a more extensive sphere of usefulness will never be exhibited. I have been obliged, for want of help, to stop my negotiations for the promotion of female education in Che Keang; this is a matter of grief to my heart. Idle complaints will benefit you very little, and therefore I shall pursue my journal.

EAGERNESS FOR BOOKS.—In the channel of Formosa we met with very hard blowing weather. I arrived, however, at my parish, near Haoa, on Sunday, December 1. God be praised for all his mercies. My sphere of operation here extends round a bay, thirty miles in circuit. Though the country is hilly, and exceedingly barren, it is, nevertheless, well inhabited by fishermen, sailors, and merchants. The population I may pronounce the wildest and most degraded in my extensive route. It is now three times I have visited this place within the course of one year. When I go amongst the inhabitants, I generally take a few thousand books, tracts, and Scriptures with me. When I am still very far off from the villages, the crowd collect and seize upon the books like vultures. In vain have I tried to reprove their impetuosity; they want the books, and as I am come to distribute them gratuitously, the books they will have. Within a few moments there is not one volume left, and then I am at leisure to turn my attention to the bodily wants of these eager applicants. Half the community is generally sick with various diseases, and it requires a great deal of exertion to satisfy all demands. In one village, which I had never visited before, as it is inhabited by ruffians, I entered without waiting for the bearers of the books to come up. I was very soon met by four men, who told me plainly, if I had brought no books I should not be permitted to enter. Not heeding this harsh language, a sudden cry from the bearers roused me; they had seized upon the whole, and more than fifty men were dividing the spoil. Remonstrances were fruitless. I exposed this brutal behaviour, and received a polite message from three literary gentlemen, accompanied by some of their books, and a few presents, in order to assuage my wrath.

STRONG MISSIONARIES WANTED.—Incessant labour at home, stormy weather, and other accidents, often prevent my making the usual circuits. I had to-day planned an extensive ramble, and appeared well prepared in front of a borough, but the surf was so high, that I found it impossible to land. To my great regret I have therefore to withdraw without having effected anything, after six hours of hard toil, whilst the people on shore waited for me with extreme eagerness. At other times, I have been thoroughly drenched with salt water, and waded through the surf; yet these are things not worth mentioning; I humbly hope that these poor wretches will be benefited by my visits. The God of all grace will carry on his own work, and fructify the seed so abundantly sown. If I should have a voice in choosing your missionaries to China, I should say, never send feeble-hearted men to this province; we want some iron characters, who can face dangers and bear with fatigue. Though we are in lat. 25, the climate is very bracing, so that we are not apprehensive of getting the liver complaint; but we are all as ruddy as if we were living in the Highlands of Scotland.

CONDITION OF THE PEOPLE.—The people are, in general, badly off for clothing, as well as for food. Much of their suffering arises from their being in a state of semi-barbarism. The houses, built of stone, are extremely filthy; for the Chinese ladies, though generally neat in their persons, pay not the least regard to true comfort, and a snug home. You look in vain for furniture; a small

form or stool, and perhaps a table, are luxuries; the floor is not paved, but mere mud, exhibiting all the varieties of hill and dale. The little urchins, who are every where extremely numerous, consider mud their element. and themselves very well situated. These remarks, however, principally apply to the villages of this district; the capital has very neat buildings, and the inhabitants are well dressed; but though the common people are in such a low state of civilization, they are very shrewd, possessing a great share of common sense, and if they were well educated, would yield to few in ability. Oh that the glorious Gospel may run and have free course, that they may be emancipated from the slavery of Satan. Mr. Tomlin very kindly forwarded me a large investment of choice books, printed at Malacca. I pray God that I may be enabled to circulate them all, and unless I be immediately recalled, I shall be enabled to do so.

Bible-ship from America.—12th January.—Time is on the wing—the last year is past. It was full of trials; O, may this year be accompanied by more extensive blessings! Yet the recollection of past mercies cheers my heart; I rejoice that about 100,000 Christian books have been circulated in China. Though there are hitherto no signs of the overthrow of heathenism, I trust in the Almighty Saviour that he will do his gracious work. Anew I have consecrated myself to his service;—gladly would I pour a million of books into this vast empire, during this year, if I had the means and opportunity to do so. Our American friends have already taken into consideration the sending out of a vessel, in order to go along the whole coast, for the express purpose of circulating Christian tracts and Bibles, whilst the Cis-Atlantic public will continue to tell us that China is inaccessible.

Distribution of books.—We landed, on a boisterous morning, at Takut, a trading place; the coast was lined by the populace, expecting a large grant of books. Three considerable boxes of the inestimable treasure of the Word of God were distributed to these eager people. Thus the Malacca books, an immense stock, have vanished. At this time we espied a brig; it was the long expected *Fairy*, from Liverpool, the swiftest craft in these seas. As the Canton owners are my friends, they promised that I should make occasional tours in her, and therefore I proposed, at her return, a trip to Formosa. She brought in a large stock of books from Mr. Medhurst and Dr. Morrison.—Wishing to circulate them as soon as possible, I took my road in the direction of the capital, Tsuen-choo-foo. Here I met with a gentler race; at least willing to wait till I had offered them the tracts. Never did I distribute so many at once as at Potoa. Severe weather prevented my further operations; but as soon as I shall be permitted to cruize about, I intend, with the help of God, to make fresh excursions.

New tracts.—Having commenced the series of tracts for this year, I subjoin a list:—1st. 'Eternal truth; or, Letters from Fuhkeen men abroad to their families at home;' the contrasts are the great leading doctrines of the Gospel, compared with heathenism in all its bearings; this will be about 200 pages. 2dly. 'The Holy Trinity;' in a sententious style. 3dly. 'The Life of our blessed Lord Jesus Christ;' in the style of historical narrative. 4thly. 'History of the Jews till our times,' wherein I hope to imitate the Chinese histories. The first will very soon be in print. To defray the expenses will fall to my share; for this, and a hundred other things, I just look up to the Lord. In the literary department I have to perform a very difficult task, and to conciliate the interests of many. If God, however, grant health and vigour of mind, work is a real pleasure.

Medicines.—I have used a great quantity of medicines amongst a population eaten up with disease. An independent American gentleman has made grants of drugs to a large amount, and continues to prove my benefactor. My Dutch friends, who are now quite reconciled with my projects, have sent out a fresh investment, so that there still remains a large stock in hand.

Too much caution bad policy.—*Afat* carries on the great work with vigour. In pursuing a cautious line of conduct we have all been foiled; and I hope that this method of Christianizing China will be entirely discarded.

The children.—*Lam Kea*, January 23.—Still I am on my adventurous tour in a district adjacent to Tang-oa, of which the mandarins declare me to be a native. This is rather a happy coincidence, for I became a naturalized citizen of the same place. The people are here far superior to those I left. On my first visit, they hailed me with great joy, which was considerably heightened by the large presents of books I made them.—Their dwellings are comfortable though very irregularly built, and they dress well. When I saw the multitudes carrying away the bread of life, my eye was uplifted to the Saviour, that he might feed them with the food he promises in the Gospel of St. John, 6th chapter. The little boys constituted a third part of the population we saw, whilst the bashful girls scarcely dared to peep out in order to show their pale faces to the strangers. Their lot is here exceedingly direful; the greater part of their sex is murdered shortly after their birth, and in few districts is female infanticide carried to so great an extent.

China open to missionaries.—How many schools must you establish to instruct these myriads of children in the principles of Christianity, and especially to enfranchise the softer sex! If you saw these multitudes, you would for a while forget Malacca. China is a living bee-hive, with a population increasing at the rate of 14 per cent. within ten years, notwithstanding the horrible custom of infanticide. I raise my heart in steadfast hope to the gracious Redeemer, that the glorious work of converting these immense numbers, now feebly begun, may be carried on until its glorious accomplishment. Consider this not as a common-place observation: it is a deep felt conviction, an earnest and constant subject and theme of my prayers, and it is the concentration of all my wishes. The coast of China is full of bays, harbours, and rivers, which, at the opening of the trade, will become the rendezvous of your countrymen. It is less known than the inhospitable shores of Labrador, and I have therefore requested most earnestly one of your statesmen to send out a vessel to survey the whole. Courageous missionaries will be able to establish themselves in every part where British ships may find access. Their spheres will be amongst millions who live in the immediate neighbourhood of the emporiums: they will not need to pursue a system of timid precaution, but with Christian wisdom announce to these multitudes the blessed Saviour. Before this reaches you, measures will perhaps have been taken by your government to insure a free trade to all the ports. I do not trust in an arm of flesh, but upon an all-wise Saviour, who will open a wide and effectual door for his Gospel; but I merely mention this to rouse you at this eventful crisis to earnest prayers, and vigorous exertions. Believe me, with all the specious arguments which you use in your reports, that China is inaccessible, you will not fill up the breaches which have been made in the wall of separation by an omnipotent hand. God reigneth, and he loudly proclaims to the Chinese by his word, "Repent ye, for the kingdom of heaven is at hand." How much do I regret to have no advocate of this holy cause from your country! Your Secretary, Mr. Ellis, sympathizes with me, thinking that I have returned from Siam, and am spending these days of sickness at Singapore, whilst another gentleman asks me whether I meant China Proper! Now, only think, all the while I am many thousands of miles from Singapore, with the inestimable blessing of health, in China Proper, roaming about in a space of ground almost equal in extent to the whole coast of Europe. I should not have mentioned this, if it were not my desire to prevent all misunderstanding, and to reassure you that China Proper is becoming the largest of all our Protestant missionary spheres.

Rush for books.—*Ying-Ling*, Feb. 2.—A fever attacked me on a sudden, and made me extremely wretched for several days. When I began to recover, by the mighty help of God, the *Fairy* made her appearance. It having been left to my option to sail in her to Canton, and from thence to Malacca, or to go over to Formosa with another vessel, I considered it my duty to choose the latter. All the regions of our wide missionary sphere must be explored again and again; and I should rather forego every thing, even a visit to my dear Malacca friends, than neglect such an opportunity. Before, however, we could enter

upon this new expedition, we had to visit other places in Fakien. It was a fine day when we started, a great rarity during this season. The inhabitants, never having seen an European, crowded in large numbers around me, still uncertain whether I was not a Chinaman in disguise. How eagerly they grasped the books, of which I had taken with me about two thousand volumes! When the crowd increased, one man requested me to stand out and expound the new doctrines, and assisted with a stentorian voice to repeat what I had said. To-day, we went to an emporium built upon solid rock, in a most barren spot, but the inhabitants are wealthy on account of the great trade they carry on. The throng of people here was immense; they rushed with violence upon a box of books which I had with me, and when this was empty, which was in a few minutes, they continually demanded more. Whilst pacing the streets, I had to endure the taunts of the populace for not having brought off a larger supply. Having administered to their bodily infirmities, I withdrew from an immense crowd with the humble prayer that God might bestow his blessing upon the reading of the Divine Word, in which a great part of the inhabitants were engaged when I left them. The store is now exhausted. At my renewed visit at Ying-Ling a large borough on the declivity of a hill, I had to answer the many applicants: "I have no more." More books than we used to circulate at all our Chinese missionary stations, have been sent forth in Fakien during a few months; but this is like a drop in a sea. Those who follow me will be astonished at the multitude for whom they have to provide Christian instruction; they will wonder that the most extensive sphere in Asia has been neglected so long without any cause:—they will rally their strength, and carry on the glorious work without ceasing. God will pour down from on high his divine grace, and convert and revive a nation hitherto unborn. Such are my fondest hopes, and I shall not be disappointed, having founded them upon the Rock of Ages.

21st March.—I am just now returned, but have no more time to write. May the Lord bless you and your dear children. Your unworthy

C. GUTZLAFF.

CORRESPONDENCE OF THE A. H. M. S.

ILLINOIS.

From Rev. Lucien Farnam; Putnam Co., Illinois.

Mr. F. having been absent from his field of labour for several months, thus writes on his return:

THE ERIE CANAL.

On my way to this place, I had opportunities of publishing to dying men the good news of pardon and peace through Christ, which I endeavour to improve. My "spirit was stirred" within me, when I saw the wickedness that reigns on the Erie canal. That may be called the great thoroughfare—the grand highway of corruption. How long God will bear with such wickedness I know not. Truly "iniquity," especially that of profaneness and Sabbath breaking, "abounds, and the love of many," even of professors of religion, seem to "wax cold."

We arrived in this state in October, and found the little church alive, waiting our arrival; and they received us gladly. In many things they have been highly favoured of the Lord. The settlement has greatly increased, and been remarkably healthy. While the pestilence has swept off many in other places during the past year, this has been spared. They had not had a sermon from a Presbyterian preacher since I left, but they had regularly kept up meetings on the Sabbath, the monthly concert, and the Sabbath school. We had a communion season on the first Sabbath in December, which was refreshing to the hungry souls of Christians, as manna in the desert. Fourteen were added to the church by letter, so that the little company, which consisted of only four when I first came among them, about fourteen months ago, now numbers twenty-four, six having been added last February. Much union of effort, and harmony of feeling prevail. We are making an attempt to build a meeting house, and though we have to contend with limited resources on the one hand

and some opposition from the men of this world, on the other, yet I am confident the Lord will help us through.

HOUSE OF WORSHIP NEEDED.

We greatly need a house of worship. We meet now in a *private house*, and the place is far too strait for us. The house is crowded every Sabbath; the congregation has been increasing in number and in interest, and many more would attend, if we had a house large enough to accommodate them. The church are doing all they are able, and some who do not belong to the church have shown a commendable liberality. It will be a hard struggle for them to build a house and raise sufficient for my support, but still with the help of the Lord, we shall get along. We would feel, as we should in every undertaking, that "except the Lord build the house, they labour in vain that build it." The Lord can work by few or by many. In him is our hope and our confidence.

We have many things to encourage us. There is apparently an increase of feeling in the congregation, and an increasing interest in all our meetings, and I cannot but hope the Lord will come in his power to sanctify his people, and save sinners.

KENTUCKY.

From Rev. S. Y. Garrison, Mason County, Kentucky.

The field upon which you appointed me to labour during the last year has been large; sufficient to occupy the whole time of four or five efficient ministers, in order to cultivate it properly. Of this I was fully aware when I made the application to your Society. But I was induced to undertake it; not because I thought I could perform the labours of four or five men, but because I saw that if I did not preach to these people, at least occasionally, they would go uninstructed in the truth by Presbyterians; and because I believed that much good might be done, and much evil prevented; which have been effected, I trust, to some extent. At all the points where I have been labouring, there were strong and unceasing efforts making to lead the few scattered Presbyterians and the mass of the people, into Campbellism and Newlightism, or Unitarianism—different names for the same *thing*—the prevailing heresies of this country. But the abettors of these heresies have not realized their hopes to much extent.

At Cabin creek, at our protracted meeting we had a very interesting and solemn time: 13 professed a hope in Christ; and before the meeting closed, almost the entire congregation, which was large, expressed their determination to seek an interest in the blood of a crucified Redeemer.

At the Upper Blue Licks, we succeeded last summer in organizing a Church with 18 members. 11 by certificate, and 7 by examination. At our last protracted meeting in this church, the Lord's supper was administered for the first time in this neighbourhood by the Presbyterians. 10 were received by examination, and many others deeply impressed with a sense of their guilt and lost condition. We have encouraged and assisted the friends in this neighbourhood to erect a house of worship, and they have a neat and commodious brick edifice nearly finished. At this place there is a fair prospect for permanent good. The people appear determined to secure the blessings of the Gospel so soon as they are able, many of them have gone beyond their ability in securing a house of worship, and they hope after a while to support the Gospel of themselves.

At Murfreysville, there has been nothing of special interest, except that they have an excellent brick building for worship in progress.

A MINISTER NEEDED.

In August last, I visited Bethesda church, in Greenup county, Kentucky, in company with Brethren Graves and Fisher, and held a meeting. Ten joined the church by examination, several others obtained a hope, and between 20 and 30 manifested anxiety. This is an interesting congregation, which would support the Gospel of their own means if you could send them an efficient and devoted man.

DIFFICULTIES.

Intemperance, Sabbath breaking, and Campbellism, are the banes of Society in this country. And the latter is not least, for the abetters of this scheme, not only indulge in the two former, but teach men that their sins are all washed away in the act of immersion; and so like the Romanists they can easily get their sins forgiven. And if such teachers are not as numerous here, as false teachers were at Corinth in the days of Paul, still there are scores of them in almost every neighbourhood.

A merciful God stops the flowing of the destructive lava, and can stay the progress of these soul-destroying evils.

But God usually works by means, and we cannot expect this country to be greatly blessed without a great increase of *le-*

bourers. And they must be able and faithful men, who will not fear to stand up to the face of the enemies of truth, and meet them in all their varied forms. We have in this Presbytery (Ebenezer) 13 vacant congregations, and many more ought and would be formed, if we had a sufficient number of ministers of proper qualifications and spirit. Ultra and weak men would do us more harm than good. It appears to me, that if ever there was a place that required ministers to be wise as serpents, harmless as doves, and bold as lions, this is the country.

INDIANA.

From Rev. Wm. W. Wood, labouring at Greencastle and Putnamville.

These lines will bring you pleasant news. I commenced my labours in Greencastle and Putnamville in October, and have preached in those two places regularly since. Putnamville had about 20 persons added to the church by examination previous to my engaging as their minister, during two visits, which I made them at different times; after which a large temperance society was formed in Putnamville. The Sabbath school and Bible class are regularly and profitably conducted, and likewise a weekly prayer-meeting is kept up. Our meetings for preaching are crowded. This church is just finishing a large brick meeting house.

At Greencastle, things were quite different. The people seemed to be alive to every thing but religion. The church had little else than a name—the pious that were there seemed broken hearted. Having no meeting house, but as we borrowed, we appointed a two days' meeting; six were added on certificate and a good impression seemed to be made on the assembly. At that time we appointed a communion on the 3d Sabbath of January, and organized a female weekly prayer-meeting. I preached on through many discouragements, the want of a house, and frequently cold, unpleasant weather, until the week before the communion in January, at which time we learned we could not have the Methodist meeting house for our meetings, as workmen were that week to seat it off. We at that time had prayer-meeting on every day at 12 o'clock, and preaching at night. We had to recall the appointments for the week, and though we knew not what to do, the Lord knew. While we were yet inquiring, one citizen, and another, and another, invited us to their houses, to hold our meetings for prayer, and another gave us a large drawing room for night meetings. The mud was deep, yet the meetings were well attended, a few praying souls were always there. The meeting closed with the addition of 14 to the church; several others professed a hope. Two of the persons added, gave great interest to the meeting, the one a lawyer, the other one of the oldest settlers in the place, a man of influence and wealth. After his conversion, the latter arose in the assembly to renounce his pretensions to Universalism, and ask the pardon of those he had injured by his infidel arguments, and told them there was no resting place for the soul, but in the hearty belief of the Christian religion. There is much in the history of these men truly interesting. But I must stop; they are actively engaged in doing good, or, as they say, in trying to undo what they have done.

REVIVAL IN CLINTON, VERMILLION CO., IND.

From the Rev. J. R. Wheelock.

It gives me unspeakable pleasure to cheer your heart, and the hearts of all who are fellow labourers in the great and glorious work of Home Missions, by telling you that we are here, enjoying a precious season of refreshing from the presence of the Lord. At the close of the last year, the members of our little church were brought by the Holy Spirit to feel, and if I am not deceived, I was brought to participate in the deep conviction, that *something must be done.*" There had been for some previous time, a good attendance upon the preaching of the Word. The doctrines of man's entire alienation of heart from God; of salvation by grace through faith alone in the atoning blood of Christ; of man's obligation immediately to repent and believe, and of his dependence on the influences of the Holy Spirit arising from his voluntary opposition to God, and unwillingness to be saved on the terms of the Gospel, and of the sufficiency of the atonement to meet the wants of every sinner, had been fully and repeatedly preached and enforced. The attention of our congregation had been interesting and solemn. Christians were brought to feel that the greatest blessing we needed, and almost the only one, was the gift of the Holy Spirit. Some were brought to feel they could not endure the thought of living as they had done; that vain was the help of man.

On the Sabbath previous to the monthly concert in January, those were invited to attend who desired an interest in the prayers of God's people. At that prayer meeting, seven arose and were willing to avow before the world their anxiety. Since that time our meetings have been frequent and solemn. Six, in our little growing village, have expressed a hope in Christ as their Saviour—all these heads of families, and persons of influence in this community.

INTERESTING CASES.

One, a man of about fifty, who had been deeply tinctured with doubts respecting the future punishment of the wicked, at a meeting of inquiry, observed in a trembling and solemn tone—"I have tried to believe that hell is not so miserable a place as it has been described to be, but I now feel that it is, and that it is too good a place for me."—Another of the hopeful subjects of this work is our principal physician, who has been very successful in his practice, although he has been heretofore very indifferent as to the interests of his soul. His wife is a member of our church; she has agonized in prayer for her husband, and has found that "praying breath has not been spent in vain." As many as twelve or fifteen are borne down under a deep sense of unpardoned sin. In almost every family, and there are about thirty-five in the village, there are some who are more or less anxious to know what they shall do to be saved. Our Sabbath school has been a *blessing*, and has been *blessed*. Many of the children appear to be affected with a sense of their sins; and this is not the effect of sympathy, for no particular pains had been taken to bring them to Christ, and we were led to see our neglect of duty in this particular and our want of faith, by discovering that the Saviour himself did not intend to pass by the lambs of the flock. Our school is very flourishing, and meets with no opposition. The work of grace among us is, we hope, on the advance; it is still, and not rapid in its progress; evidently to all, the work of the Holy Spirit, setting home divine truth upon the heart and conscience.

LOWER WABASH COUNTRY.

We repeat the appeal which was made in our last number, in behalf of the country bordering on the lower part of the Wabash river. The following is from the Elders of a destitute church.

"This corner of the state is truly a destitute region of country. In the counties of Posey, Vanderburgh, Warrick, Spencer, Dubois, Pike and Gibson, all lying within the bounds of the Presbytery of Vincennes, and contiguous to each other, there is no church that is supplied with Presbyterian preaching except the Church at Evansville, which is supplied a part of the time by Mr. McAfee, who resides at Henderson in Kentucky.

"We should be truly thankful if the Home Missionary Society could send to us a minister of the Gospel to break to us the bread of eternal life. A faithful and devoted missionary would find an ample field of usefulness in this county sufficient to occupy his whole time."

Who will go?

OHIO.

GRATITUDE FOR MISSIONARY AID.

The friends of the A. H. M. S. who have denied themselves to supply funds for the relief of the feeble churches in the West, will receive the reward of their alms and their prayers, not only in the good they have done, but also in the heartfelt blessings of many who were ready to perish, which come upon them. The following is from a church in Ohio:

Resolved, "That this church and society feel a highly grateful sense of the peculiar obligations they are under to the American Home Missionary Society, for their great Christian benevolence, in granting them the liberal aid which they have continued to bestow in supporting their beloved pastor, as well as for the aid contributed by them in supporting the Rev. Messrs. ——, and ——; and while we look up to the Great Head of the church with thanksgiving and praise, for his abundant mercy in stirring up the heads of his followers who were far distant from us, thus to regard those who then, with few exceptions, 'cared for none of these things,' we are bound to express our thankfulness to that Society, for this distinguished act of pure Christian benevolence."

A MISSIONARY

Whose congregation no longer apply for aid, in taking leave of the Society, writes:

Now, my dear sir, though, at least for the present, I leave the service of your Society, you may rest assured I shall still feel a deep interest in all its operations, and shall hold myself ready at all times to promote its welfare according to my circumstances; regarding it as an important and a chief instrument for supplying this vast region of the West, with the labours of Christ's ministers.



MICHIGAN.

From Rev. Geo. Hornell.

I record with pleasure the mercy of God in pouring out his Spirit in the neighbourhood where I hold my Sabbath evening meetings in Plymouth. There has been a special attention there for several weeks; and now there are five or six, perhaps more, who give evidence of a change of heart since the excitement commenced. Five of them are heads of families.

MACOMB CO., M. T.

From a Missionary.

The county site of Macomb county has been a cold desolate spot in a moral point of view. On my return from the meeting from Presbytery at Detroit, I resolved to search there closely for some good people of our denomination. I arrived at dark,—sent out an appointment for preaching that evening. A few collected. I was introduced to a person who had been a member of the Presbyterian church in Rochester, N. Y. In the morning I took him into my sleigh and we visited the vicinity, and in the evening the village, and found above twenty who had been members of Congregational and Presbyterian churches. They were anxious to have a church formed there soon. I stayed at their request and preached on the Sabbath. On Monday, when I was about to start, a professor of our denomination informed me that his daughter, eighteen years old, had just died, and he begged of me to stay another day, and preach the funeral sermon. I consented. Although Mt. Clemens, the county seat, is an old settlement, I suppose there never have been half a dozen sermons preached there by clergymen of our denomination, and never before a funeral sermon.

From the Rev. P. W. Warriner, White Pigeon, Michigan.

The church here has been in a quiet and peaceful state since I have been here. There is a wide destitution here. There is no other Presbyterian minister in the county. There are several places where I have occasionally preached since I have been here where they are very anxious to have meetings. I have, since I last wrote you, organized a Sabbath school at Centerville, the county seat of this county. It has thirty-five scholars, and promises much good. It is twelve miles from this. I preach there occasionally, and expect to form a temperance society there this week. There are two other schools conducted by individuals from our village, viz. At Constantine, from thirty-five to forty scholars. The other about two miles east of our village, and held only in the summer. It has twenty-five scholars. The school in the village has been a most interesting one. There have been, in about a year, twelve hopeful conversions among the scholars. Three have already entered upon a course of study for the ministry. The parents of two of these boys are able and willing to give them an education without the aid of charity.

The monthly concerts for Missions and for Sabbath schools are observed. What has rendered our Sabbath school particularly interesting, is the special exertion of the teachers. They hold a weekly prayer-meeting especially for the school. This is on Saturday eve; and they go to their classes on the Sabbath with their hearts warmly interested for their scholars, and this is doubtlessly the reason why their labours have been so much blessed.

On the first day of January our meeting-house was dedicated to the worship and service of the sacred Trinity, and I was installed the pastor of this church. The services were interesting, and it was a time of gladness and thanksgiving with this church.

NEW-YORK.

INTERESTING REVIVAL.

From the Rev. V. D. Taylor, Amenia.

In my last, I expressed some regret that I was obliged to say I had nothing of special interest to communicate, and that I had hoped never to be under the necessity of doing so. Through the blessing of the great Head of the Church I am now able to make a different statement. The church, with myself, resolved on coming up to the work of the Lord with more decision and devotion than we had done; and we endeavoured to put the resolution in practice as soon as it was made. We began with the new year to make direct and special efforts for the conversion of sinners, and held a kind of protracted meeting, which has been attended with happy results. There are some things which to *me* are peculiarly interesting, and I trust they will also be to yourself. I allude to the character of the

SUBJECTS OF HOPE.

First. With few exceptions they are

connected with our Sabbath school. It was upon this class that the Spirit of God first began to move, and brought forth its first fruits. With this class of the materials we had to operate upon. It appeared that the set time to favour Zion had come, for we had hardly commenced our special efforts, before a considerable number were deeply anxious, and were soon rejoicing in hope. It did appear that the materials were prepared, and that nothing more was necessary than for the Spirit of God to move upon them to bring them into the kingdom. I have before been permitted to witness the hopeful conversion of hundreds of souls, but I have never before had so full proof of the salutary influence of the Sabbath schools. The interest felt by the teachers exceeded by far what we ordinarily witness in those who are not connected with this institution. Like those in the days when our Saviour was upon earth, who brought their sick relatives to him to be healed, *they*, in the exercise of strong faith, brought the members of their several classes to him for spiritual healing. Some of them seemed to wrestle in pain until they had evidence that their charge was redeemed, and made to rejoice in hope of the glory of God. You can better imagine than I describe the interest of such a scene.

The *second* fact peculiarly noticeable in the work of grace here is, that probably three out of four are children of the covenant. In this place Presbyterians think much of such tokens of the divine favour, and for the obvious reason that there are in the vicinity many who have no confidence in the covenant. In the bestowment of these inestimable blessings, God has been saying to us as he used to say to his ancient people, "I remember the covenant that I made with your fathers." O, sir, it would do your heart good to see the interesting group of children who, we trust, the Saviour has taken in his arms and blessed, saying, "*These shall be mine in the day when I make up my jewels.*" But by this I do not mean that there are *no* adults who are subjects of hope, still it is a fact that the proportion is small. Some of this class have, in the judgment of charity, been brought in, who, to human appearance, were the least probable subjects.

A TROPHY OF GRACE.

One man, fifty years old, had been a Universalist, and a drunkard. He had lived to see his whole family, seven in number, hopefully brought into the kingdom, before he manifested any concern for himself. When his last child expressed the hope that she had found the Saviour, he replied in an angry tone, "*Well, there is one devil left.*" The Spirit of God was evidently striving with him, and yet he resisted. In a state of mind somewhat distressed, he attempted to pursue his avocations, still he could not; and as he told me himself, went to his house, and took a bottle, on purpose to torment his family, and said, "I will drink rum, and curse and swear, and you may pray; and we will see who will enjoy themselves the best." He got his rum, but could not drink it. The Spirit of God was too strong for him, and he was soon overwhelmed with a sense of his sinfulness and danger. In this state of mind he arose one morning after a sleepless night, and called up his whole family before it was light, and requested them to go with him to a pious neighbour, who lived about a half a mile from him, for the purpose of prayer. And you may well suppose they were not reluctant to comply with such a request. They arose, and such a scene was never witnessed in that family before. They repaired to the neighbours, and had a prayer meeting before the sun rose. He remained in this state of mind a short time, and then, as we trust, threw himself at the foot of the cross; his *burden* rolled off, and he became a childlike penitent.

I give you an account of this particular case, because it is of great interest to us, and I trust it will be so to you. It is certainly a striking proof of the power and efficacy of divine grace; and to God be all the glory.

A *third* fact of some prominence with us is, that a number who had for some time been indulging hope, have been induced to take a more bold and open stand on the side of truth, and are now determined to be faithful witnesses for Jesus Christ. The Lord grant them strength to "*pay their vow.*"

UNION OF DENOMINATIONS.

Another fact of no small interest to us is, that during the progress of our protracted efforts, a similar course has been pursued by the Methodists and Baptists in this place, and yet without any clashing or interference. For about three weeks we had the kind and affectionate co-operation of the Baptist brethren, and then they commenced their special effort, and we put our shoulder to the wheel with them. We talked together, prayed together, exhorted together, and preached

together, and the Lord seemed to work with us in the mean time. Such a season has never before been witnessed in this place. Many have been constrained to say, "*We never saw it on this fashion before.*"

"The world beheld the glorious change,
And owned the power divine."

REVIVAL.

From Rev. Ira Smith, Nichols, N. Y.

Since the middle of December there has been an increased attention to public worship, and there have been a number of conversions. We held a protracted season of worship the two last weeks in December. The Lord was with us. During the meeting, twelve professed hope in Christ. The Holy Spirit descended upon the church with his quickening influence, and they awoke from their slumber to new life and activity in their Master's cause. Almost the whole population were rendered solemn; and we hope the seed sown will yet produce a rich harvest to the glory of God's grace. The good work is still going forward, and there are frequent cases of conversion. Our Methodist brethren have just closed a protracted meeting, held two miles from this village; this has increased the work. The fields appear white, ready to the harvest. The Lord has crowned the labours of your missionary with success, beyond what could have been expected, when looking at the difficulties that lay in the way.

Thirty-two have been added to the church during the year; twenty-eight by profession, and four by letter. A number are indulging hope, who have made no profession. Some of them will probably unite with us.

Appointments by the Executive Committee of the American Home Missionary Society, from February 15th, to March 15th, 1835.

Re-appointments.

Rev. S. G. Orton, Cattaraugus Co., N. Y.
Rev. Timothy Stillman, Dunkirk, N. Y.
Rev D. J. Perry, Big Flat, N. Y.
Rev. J. S. Reasoner, Barrington, N. Y.
Rev. Geo. E. Delavan, Hammondsport, N. Y.
Rev. Isaac Flagler, Chapinsville, N. Y.
Rev. A. W. Platt, Fayette, N. Y.
Rev. Wm Kirby, Blackstone's Grove, Ill.
Rev. A. Berkey, Hamburgh and vicinity, Pa.
Rev. A. Kingsbury, Warren and Belpre, O.

Missionaries not in commission last year.

Rev. O. S. Powell, Amity, N. Y.
Rev Elias Childs, Rockdale, N. Y.
Rev. Josephus Morton, Edwards, N. Y.
Rev. Pindar Field, Oriskany Falls, N. Y.
Rev. John Cross, Oneida and Shenandoah, N. Y.
Rev. Henry Woods, to labour in Arkansas Ter.
Rev. Samuel Gregg, Ripley Co., Ind.
Rev L. Powell, Welch Presb. Ch., New-York.
Rev. John Stocker, to go to the west.
Rev. Jeremiah Wood, Mayfield, N. Y.
Rev. D. A. Campbell, Columbus and Mayhew, Mi.
Rev. T M. Dwight, to go to the west.
Rev. J. H. Prentiss, Juliet, Ill.

The Treasurer of the American Home Missionary Society acknowledges the receipt of the following sums, from Feb. 15th, to March 15th, 1835.

Albion, N. Y., Ladies' H. M. Sew. Soc., per Eliza Treadwell, Sec.,	55 00
Bellevue, Mo., Rev. T. Donnell, donation,	25 00
Columbia, S C., G. T. Snowden, L. D.,	100 00
Connecticut Miss. Soc., viz:	
New-Haven East. Dist., H. M. Assoc., H. E. Hodges, Tr., per C. J. Sulter,	86 00
Norfield, Cong. Ch., per Rev. E. Hall,	7 66
Fairfield, Ill., Miss Emeline Fowler, L. M.,	30 00
Fulton, N. Y., Aux. Soc., per Rev. J. Eastman,	5 00
Greene Co., N. Y. Aux., Daniel Coe, per Rev. L. H. Fellows,	50 00
Durham, N. Y., Rev. L. H. Fellows, donation,	50 00
Hillsboro', Ill., Ladies of Presb. Ch., in full, to const. Rev. T. A. Spillman, L. M.,	21 00
Kelloggsville, N. Y., C. Kellogg, Esq.	9 00
Lower Alton, Ill., Mrs. Benjamin Godfrey, to const. Rev. Elisha Jenney, L. M.,	30 00
Maine Miss. Soc., viz:	
Bangor, Legacy of C. Billings, per G. Starrett,	100 00
Massachusetts Miss. Soc. viz:	
Amherst College, Miss. Soc., per S. W. Banister,	30 00
Edgarton, Miss Clarissa Coffin, per Rev. W. A. Hallock,	2 00

Hadley, Students of Hopkins Academy, in full, to const. Lewis Sabin, L. M., 11 00
Middlefield, Mass., David Mack, Esq., of which $100 is to const. Rev. John H. Bisbee, L. D., 500 00
New-York, Bleecker St. Ch. Mon. Con. coll., per M. Wilbur. 93 83
Bowery Ch., E. J. Hutchinson, 100 00
Brainard Ch., F. Byrd, 0 25
Brick Ch., Augustus La Fayette Cowdrey, L. M., by his father, 30 00
Cedar St. Ch., R. Leavitt, 100 00
Central Ch., C. Peloubet, 5; Mrs. Moore, 0 50; T. Edwards, 1; W. Williams, 2; A. Hunter, 2; Miss Graham, 2; Miss Ward, 1; C. W. May, 3; J. Miller, 1; D. E. Downs, 1; C. H. Booth, 3; E. Howell, 1; B. H. Folger, 10; old subscriptions, 2, 36 50
Chatham St. Chapel, L. Tappan, 25; B. Sayre, 1; Mr. Morris, 0 50, 26 50
Laight St. Ch., W. A. Tomlinson, 10; J. Shaw, 5; D. Pierson, 1; Miss Northrop, 2, 18 00
Pearl St. Ch., H. Aikman, 15; Mrs. M. Van Vechten, 3. 18 00
Second Avenue Ch., Mon. Con. coll., per W. S. Chapman, 44 53
Third Free Ch. H. Leet, 2; coll. 5; S. W. Benedict, 5; coll. per W. Ballard, 42 70, 54 70
West Presb. Ch., in part, to const. Rev. D. R. Downer, L. D., viz. C. J. Mace, 1; W. J. Satterley, 0,50; J. Sayre, 5; O. House, 5; J. T., 2; C. W. Satterley, 0.12; Miss Mead, 0 50; Miss M. Cushion, 1; T. Ackerman, 1; M. B. Crane, 0 25; T. Campbell, 1; E. Wheeler, 5; S. Pierson, 1; D. Corryel, 0.25; J. D. Whitehall, 1; Friend, 5; W. Hall, 1; L. Kellogg, 0 50; E. Stephenson, 2; Mrs. Robbins, 0 50; Dr. Pond, 1; Miss Carpenter, 0.50; J. A. Milderberger, 1; Mr. Morgan, 0,50; G. O. Van Arminge, 1; H. B. Rice 0.25; W. P. Rice, 0.25; S. Shenton, 1; C. Baldwin, 0,25; C. Jackson, 0.25; W. Torrey, 5; Cash 5 70; G. M. Tracy, 8; Mrs. M. A. C. Tracy, 5, 63 32
Sab. Sch. Assoc., per J. G. Hall, 75 00
Several Friends, to const. Mrs. Esther White, L. M., 30 00
Peorin, Ill., Rev. Flavel Bascom, L. M., 30 00
Philadelphia Agency, viz:
Bloomfield, N. J., Bal. of coll., per Rev. G. N. Judd, 2 72
Caldwell, N. J., do. do. do. 37 78
Hanover, N. J., Presb. Ch., per Rev S. Mandeville, 10.03
Lower Providence, Pa., Presb. Ch. to const. Rev. Wm. Wolcott, L. M., per Rev. Dr. Ely, 30 00
Newark, N. J., 1st. Ch., P. H. Porter, L. M., per Rev G. N. Judd, 30 00
Whippany, N. J., Presb. Cong., to const. Rev. John Abeel Baldwin, L. M., through Rev. G. N. Judd's Agency, 32 00
Providence, R. I., Benev. Cong. Sab. Sch., per S. S. Wardwell, 3 00
Quincy, Ill., Ch. and Cong., to const Rev. Asa Turner, L. M., 30 00
Rye, N. Y., D. M. S., A. Carpenter, Tr. 90 00
Sackett's Harbour, N. Y., Presb. Ch., per Rev. J. W. Irwin, 25 00
Salem, N. Y., Female Benev. Soc., per Mrs. E. Billings, 220 00
Western Agency, N. Y., per Rev. H. Dwight, 1011 25
Friend, 10 00
Home Missionary, 98 00

$3252 07

K. TAYLOR, Treasurer.

Receipts of the Western Agency, at Geneva, N. Y. from Feb. 10th, to March 10th, 1835.

Auburn, a Friend, one of fifty, to sustain the Western Agency the present year, 100 00
Buffalo, First Presb. Ch., in part to sustain 10 Missionaries, viz:
Jabez Goodell, 25; G. Coit, 20; P. Curtis, 10; R. B. Heacock, 10; Wm. Hollister, 10; Gen. Potter, 10; Ira Joy, 10; T. Butler, 5; Mrs. Kibbe, 6, J. W. Higgins, 5; G. C. Coit, 5; O. Allen, 5; G. R. Babcock, 5; T. Crane, 3; E. Ensign, 3; L. Dunbar, 3; A. Rumsey, 3; S. Chapin, 3; E. A. Marsh, 2; C. Hequemburg, 2; W. A. Whiting, 2; W. C. Mayhew, 2; Mrs. Stoddard, 2; H. W. Williams, 1; F. S. Hunt, 1; H. Hunt, 1; M. P. Hunt, 1; G. B. Gleason, 1; J. Crocker, 1; A. C. Parmelee, 1; J. P. Darling, 1; J. Baldwin, 1; W. K. Dana, 1; H. Shedd, 1; J. Demaret, 1; N. Randall, 1; Mrs. Ruxton, 1; S. Johnson, 1; Mrs. Sears, 1; O. W. Norton, 1; A. Talcott, 1; Cash not subscribed, 10 90, 179 90
Buffalo Free Ch., in part, B. Andrews, 1; A. S. Merrill, 1; S. Burnham, 1; Susan Puffer, 1; C. Lay, 1; N. Darrow, 1; L. Kimball, 1; Elvira Hubbard, 1; N. G. Storrs, 1; E. B. Smith, 0 50; C. Fitch, 0.50; P. Gonwer, 0.50; J. C. Meek, 0.50; S. Beach, 0.50; T. S. Chaslat, 0 50; J. Ferrier, 0.50; T. F. Lamb, 0 50; Jane Kirkland, 0 50; A. Randall, 0 25; — Haines, 0.13; J. T. Thomas, 0 12; Cash, 2 45, 16 45
Canandaigua Th. coll. per Rev. A. D. Eddy, 71 31: March coll., in part, 146.79, 218 10
East Bloomfield, gold beads, bal. of coll., 44 00
Geneva, Class in Sab. Sch. 1 50
Huron, bal. of coll., 6 78
Napoli and Conewango, Rev. S. Cowles, L. M., in part, of which 12.50 Aux. at C., 25 93
Newark, per Rev. H. Ford, 21 25
Painted Post, Ladies' Soc., per A. Higgins, 10 00
Penn Yan, in part, to sustain five Missionaries the present year, Henry Bradley, L. M., 33.37; Alvah Clark, L. M., 33.37; John Hatmaker, Esq., L. M., 33.33, in full, to sustain one Missionary, E. P. Jones, 10; J. Elmendorf, 5; S. S. Ellsworth, 5; W. L. Mitchell, 5, E. Jenkins, 3; S. Gookins, 2; J. A. Hall, 2; A. Williams, 2; J. Cooley, 1; L. Reddy, 1; T. J. Nevins, 1; B. B. Bissell, 1; J. T. Perkins, 1; G. Cooley, 1; S. Pelton, 1; A. Brown, 1; J. C. Rohrabacker, 0.50; W. Taylor, 0 50, D. L. Johns, 0.50; C. B. Sayres, 0.43; A. Taylor, 0.13; M. L. Rugar, 0 12; J. A. Crosby, 0 50; Rev. S. Crosby, 5; Cash, 19.51, 100 07 69 19
Rochester, Brick Ch., per. Mr. Seymour, 46 62
1st. Presb. Ch., E. Peck, Esq., to const. his son, H. E. Peck, L. M., 30; by P. Smith, Esq., Treas., 71.75; by Mrs. West, Treas., 35.37 137 12
Free Ch., Col. Riley, 10 00
Seneca Falls, to sustain one Missionary, R. G. Pardee, 10; O. Storrs, 10; P. Field, 10; J. K. Brown, 10; C. Wells, 10; W. H. King, 10; J. S. Gray, 10; Larzelere & Coleman, 10; L. F. Stevens and others, 10; S. Sillsbee, 10, 100 00
Waterloo, per Rev. Mr. Lane, 64 00
West Sparta, per Rev. S. C. Brown, Presb. Cong. 25; Fem. Aux., 10, 35 00

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THE

AMERICAN PASTOR'S JOURNAL,

OR,

ORIGINAL SKETCHES OF REAL CHARACTERS, CONVERSATIONS, AND STRIKING FACTS, FURNISHED CHIEFLY BY CLERGYMEN.

SICKNESS AND DEATH OF MRS. SHAW,

Wife of Rev. L. Shaw, Missionary at Romeo, Macomb County, M. T.

Communicated in a letter to the Corresponding Secretary of the A. H. M. S.

In my last report, I mentioned the sickness of my companion. Her health had not been good since the first of July. For three or four weeks in October and November, however, she enjoyed comfortable health; and we flattered ourselves with the hope that she would soon be restored. But whilst thus flattering ourselves, she was taken suddenly and dangerously ill. Her disease was inflammatory. There was a great determination of blood in the head; and fears were entertained for eight or ten days that inflammation of the brain would ensue. For a number of weeks she laboured under a degree of mental alienation; and for a week or more she supposed herself to be in a world of spirits. She imagined she saw the glories and bliss of heaven; that she saw the Saviour; heard the angels sing; that she visited the world of wo; saw the miseries and heard the groans of the damned. These views led her earnestly and solemnly to warn all who came to her bed-side, to prepare for eternity.

After the inflammation subsided, for a few days, a deep horror of darkness and despair came over her mind. It was truly distressing to witness her anguish and despair. But whilst she was in this unhappy state of mind, the Lord assisted me in bringing passages of Scripture, promise after promise, to her view. Meanwhile prayer was offered by the church, without ceasing, on her behalf—that her reason might be restored, and that the grace of God might be *sufficient for her. Prayer* was heard. Our Heavenly Father in great mercy restored her reason and gave her peace in believing. Her confidence in her Redeemer was unshaken, yea it increased to the last.

For two or three weeks after her reason was restored, hopes were again entertained of her recovery. Soon, however, regular and fearful paroxisms of the hectic appeared, which warned us of approaching dissolution. About ten days before the closing scene I became fully convinced that we must soon part. I informed her that she could not probably recover. She received the intelligence with the utmost composure, and replied—"I am somewhat disappointed, but not disturbed." From this time I conversed with her often and freely on the subject of death. She always manifested a calmness, composure, and a resignation to the divine will which the Christian alone enjoys.

Some of her expressions are remembered. At one time I spoke to her of the infinite love of the Saviour, and the tender care He took of His disciples—and she broke out and repeated considerable of the hymn,

> "Jesus, lover of my soul,
> Let me to thy bosom fly," &c.

At another, she exclaimed—"O when shall I see Jesus and reign with him!" When she could speak only in whispers, she was asked:—Is the Saviour precious? "Yes, the chief among ten thousand and the one altogether lovely." Does heaven appear glorious? "Yes." Do you expect soon to see Jesus, and behold his glory? "Yes." Is the thought of meeting Him pleasant? "Yes." There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign

for ever and ever? "Yes." There is *no sin there*, nor sickness nor death? "No, no," was her emphatic reply.

A few minutes after, she was asked,—Do you feel as though you were going to a house not made with hands, eternal in the heavens? "Yes." To join the blood-washed throng around the great white throne?" "Yes." To sing with them,—"Blessing, and honour, and glory, and power, unto Him that sitteth on the throne, and unto the Lamb for ever and ever?" "Yes."

About five hours before she expired, it became evident that her end was near. She was able, however, to converse in broken whispers. She herself was sensible that death was rapidly approaching; and reaching out her emaciated arm, exclaimed—"I am going;" and seizing my hand, said, "*Farewell, my dear husband, farewell.*" Soon her respiration became so difficult that although she made several attempts to converse in whispers, she could not. About an hour before her eyes were closed, her little son (three months old) was carried to her bed. She clasped him in her dying arms and kissed him. Although speechless, she retained her senses to the last. She was asked—Have you any request to make respecting your son? As she could not speak, I requested her to express her desires by squeezing my hand. I asked—Do you desire to have your son educated for the Lord? She pressed my hand, and attempted with a voice faltering in death, to whisper—"*Educated for the Lord.*" She breathed shorter and shorter, until her happy spirit was released without a struggle or a groan.

As soon as her eyes were closed in death, I requested those who had come in to see her die,—(great numbers had come in,)—to be seated, and prayed. I read the 14th chapter of John, and made some remarks as I proceeded. I said, death to the Christian is not an event to be dreaded; nor is it an event which should cause immoderate grief. You have seen that my companion was not afraid to die. Her confidence in her heavenly Father was strong and unshaken. He called; His call she has cheerfully obeyed. The parting scene has been one of great tenderness, but it has been attended by the cheering and sustaining influence of religion, and the presence of the great Redeemer. This tends very much to break the agony of the parting pang. Then we kneeled down and engaged in prayer. The scene was solemn, melting. The open, avowed deist even wept.

"The chamber where the 'Christian' meets his fate,
Is privileged beyond the common walks
Of virtuous life,—quite on the verge of heaven."

In the funeral services I was assisted by brother Eastman of Troy. The text, John xiv. 27, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Blessed words! How rich in consolation! At the commencement of the exercises I dedicated my infant son to the Triune God in baptism. Prayer was offered that the dying request of his mother might be granted. The funeral services were deeply solemn and impressive, and were attended by a larger concourse of people than I have seen assembled in Michigan.

In the death of my companion, the Home Missionary cause experiences a great loss. She loved and prayed for Home Missions. She studied and practised the most rigid economy, and did without many things, both articles of furniture and dress, which others would have thought indispensable. She sympathized with her husband in all his trials, in the church and out of the church. Often has she encouraged him by her prayers and resolutions, when his heart was ready to sink within him. Often when our scanty provisions were exhausted, and we knew not how our wants for the coming day would be supplied, has she expressed the highest confidence in God. For professors of the holy religion of Jesus Christ to be extravagant in dress and furniture, was to her a great grief. She regarded such extravagance as highly sinful and offensive to the Saviour. She loved prayer, secret and social. The weekly female prayer meeting she regularly attended. Small excuses were not suffered to detain her, and she always took a part in the exercises. The female praying circle will deeply feel her loss.

The following resolutions were found after her decease:

"1. I will retire three times a day for prayer.

"2. I will watch more against temptation.

"3. I will seek for grace to overcome my besetting sins.

"4. I will ask for patience that I may endure more like a Christian.

"5. I will examine this every night, and see wherein I come short. O that I may feel my dependence on God for all these things!"

While her health permitted, she engaged in the Tract distribution, and had high enjoyment in the work. She laboured and prayed for the spread of the Gospel through the world. But her services on earth are ended. She now mingles, I trust, in the higher and holier services of heaven.

THE HIDDEN JUG.

[Furnished by a Missionary.]

During the time of one of our revivals, a Mr. M. was found among the anxious. He was quite an aged man, and for many years had been very intemperate. He now manifested great anxiety about his soul, and was much impressed with a sense of unpardoned guilt. After some time, he obtained a hope in Christ, and wished to unite himself with the church. Although he now appeared deeply penitent, I, supposing that great caution was necessary in his case, was not willing to receive him into the communion at that time. I therefore advised him to remain as he was for some time, that we might see whether he would entirely abandon his former habits. He appeared for some time to do well, and was received into the church; at which time I charged him very particularly never to taste ardent spirits in any way, and he promised that he would not, and requested that if ever I heard of his tasting it, I would call him to account. I agreed to do so. Two years or more passed by. Mr. M. attended punctually the means of grace, and from his orderly and Christian deportment all were convinced that he was a reformed man.

About this time, and a few days after *delivering a plain sermon* in the church, I happened to meet with my old friend, Mr. M., in company. He took me aside, and with tears running down both his withered cheeks, began: Mr. B., when I joined the church I hoped to live and die a member in peace without disgracing myself or the church, but in that I was disappointed.

With some surprise, I inquired, what is the matter? He replied, you know Mr. B. what is the matter, but I wish you never had known. I then remarked that although I might know, yet I would be glad to hear him give a full statement of the case himself. Well, said he, you remember very well what you said about *me* in your sermon the other day in the church. What sermon? I inquired! You appear to be very ignorant about it now, said he, but you knew every circumstance the other day. It was the sermon you preached from the text, "And they brought up an evil report of the land."

That whole sermon, he continued, I thought was severe, but when you come out and told about that bottle of whisky that I hid, I felt as though I wished to sink into the earth! Here the old man wept bitterly for a while, and then remarked: I acknowledge what you said is true. I did get a bottle of whisky, and hid it in the woods, and thought that if I could keep any person from finding it out, even any of my own family, and would drink very little of it at a time, no person knowing it, it would do no harm. But little did I think that ever it was to be made public, for I was certain that no one knew it, or could find it out. Now, said he, Mr. B., I have, perhaps, thought as much of you as ever I did of a man in my life, and your preaching has been of great benefit to me, but I cannot help thinking hard of you for exposing me in the way you did; or abusing me rather, for I could call that nothing but abuse. If you had come and talked to me privately, it would not have been so bad; but to be told of it before the whole congregation, was more than I knew how to bear. Well, but uncle M., said I, *did I say that you hid the whisky?* You did not mention my name, he replied, but you might as well have done so. You said that some professors would do it, and try to keep it secret,

and you meant me, and you know you did, and every body there knew it. I could not lift up my head at the time to look at any body, but I knew the eyes of the whole congregation were on me, and I would just as soon you had named me out; it could not have been any worse. He then wished to know how I got the information respecting the hid whisky, which he was so confident no one knew but himself. I replied that I was not willing to say any thing with regard to my information, or from whom I got it; but that professors of religion should never do any thing wrong with an expectation that it would not be known. But the truth was, I was ignorant as the dead with regard to the matter, until revealed by himself, for I had not suspected him of any thing of the kind.

The old man is now sober and respectable, and is, as I think, ripening fast for the kingdom.

THE AFRICAN CHURCHES OF SAVANNAH.

We take the liberty to publish in this place the following interesting facts from the Missionary Report of Rev. Thaddeus Pomeroy, from Maine, comprising notices of labours in the South, during the last winter.

I have preached in the 1st African church in this city on Sabbath afternoons and Thursday evenings, and occasionally in each of the two other African churches in this city, and once in the African church at White Bluff. The meetings have been well attended, and the instructions well received. Indeed, I have never been happier than when preaching to these sons and daughters of Africa.

The 2d and 3d African churches in this city are supplied by coloured preachers of good Christian and ministerial character. They have a prayer meeting every night in the week when they cannot have preaching. I have formed an acquaintance with both their ministers, and am happy to express the high opinion which I entertain of their piety and devotedness to their flocks. I have preached for them whenever I could possibly do it.

The 2d African church contains about twelve hundred members, and the 3d, which is in its infancy, about two hundred.

The 1st African church is at present destitute of a regular pastor, and involved in difficulties of long standing. I am told that there is now a prospect that they will be ere long terminated. It was principally to supply this church that my services were engaged.

I am told that this church has nearly three thousand members, but, in this, as in all the other African churches, the members are gathered from the surrounding plantations. I have on the Sabbath not far from one thousand hearers, and on Thursday evening from two hundred to four hundred. The sacred music is as good as in any congregation in this city, and the people as attentive and orderly. Their apparent enjoyment of public worship I have never seen surpassed and, rarely equaled, and for ought I can discover, they make as good improvement of a preached Gospel as congregations of whites generally.

The Temperance Society connected with this congregation numbers about seven hundred. I have addressed them on this subject at two of their meetings, when I should judge four hundred or five hundred members were present, and as many others who were not members. They appear more engaged in this good cause than any other society I have attended in this city. There is a Temperance society attached to each of the other African churches in this city. The number of members I do not know. I have visited five plantations, and am happy to say that the slaves are treated with humanity and kindness, and are favoured more or less with religious instruction. I am happy also to say that I have witnessed no cruelty, and have, in all my acquaintance with the slaves, heard them speak, with very few exceptions, in terms of high affection for their masters.

END OF VOL. VII.









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